

Masonic.	Profane.
H. Liverpool.	H. London.
H. Edinburgh.	H. Dublin.
H. Glasgow.	Norwich.
H. Manchester.	Wolverhampton.
H. Leeds.	Preston.
Sheffield.	Stockport.
H. Birmingham.	North Shields.
H. Bristol.	Chatham and Rochester.
H. Newcastle.	Brighton.
H. Hull.	Halifax.
H. Aberdeen.	Bolton.
H. Dundee.	Derby.
Potteries.	* Nottingham.
H. Huddersfield.	Oldham.
H. Bradford.	* Dudley.
H. Plymouth, &c.	Macclesfield.
H. Portsmouth, &c.	Northampton.
H. Leicester.	Stockton.
H. Sunderland.	Blackburn.
Perth.	Ashton.
H. Bath.	Merthyr.
H. Exeter.	Stroud.
H. Rochdale.	Warrington.
Bury.	Worcester.
H. Wakefield.	Todmorden.
H. Limerick.	Walsall.
H. Greenock.	Colchester.
H. York.	Wigan.
H. Southampton.	Coventry.
H. Lincoln.	Cambridge.
H. Oxford.	Chester.
H. Reading.	Yarmouth.
H. Cheltenham.	Carlisle.
H. Gloucester.	Whitehaven.
H. Salisbury.	Llanelly.
H. Dewsbury.	Hastings.
H. Warwick and Leamington.	Chelmsford.
H. Dumfries.	Stourbridge.
H. Truro.	Burnley.
H. Tipton.	Hereford.
H. Redruth.	Ipswich.
Hertford.	Canterbury.
Dunfermline.	Dover.
Gravesend.	Maidstone.
Darlington.	Shrewsbury.
Swansea.	Stafford.
Walsall.	Lancaster.

Masonic.	Profane.
II. Newport, S.W.	Margate.
II. Newport, Isle of Wight.	Ramsgate.
II. St. Heliers, Jersey.	Chorley.
II. Sheerness.	Prescot.
II. Boston.	Colne.
II. Scarborough.	Taunton.
II. Whitby.	Falmouth.
II. Durham.	Chesterfield.
II. Kidderminster.	Winchester.
II. Hartlepool.	Dartford.
II. Barnstaple.	Folkestone.
II. Cardiff.	Rugby.
II. St. Peters, Guernsey.	Feversham.
II. Heckmondwike.	Lynn.
Keighley.	Aberdare.
II. Poole.	Wellington, Shropshire.
II. Weymouth.	Bridgewater.
II. Bedford.	Pembroke.
Doncaster.	Clithero.
II. Peterborough.	Kendal.
Huntingdon.	Swindon.
Warcham.	Neath.
II. Sidmouth.	Devizes.
II. Bideford.	Windsor.
Tavistock.	Beverley.
Wells.	Carmarthen.
II. Totnes.	Trowbridge.
Harwich.	Middlesborough.
II. Ryde.	Maryport.
II. Chichester.	Wednesbury.
II. Torquay.	Goole.
Shaftesbury.	Berwick.
II. Monmouth.	Hinckley.
Bingley.	Arundel.
II. Lewes.	Lowestoff.
Crewe.	Exmouth.
II. Dorchester.	Penzance.
II. Bridlington.	Richmond, York.
II. Brixham.	Romford.
II. Malton.	Nantwich.
II. Watford.	Teignmouth.
II. Christchurch.	Beebles.
II. Spalding.	Fareham.
II. Molton.	Holston.
Gainsborough.	Wigton.
II. Southport.	Bodmin.
Shepton Mallet.	Yeovil.

Masonic.	Profane.
H. Kettering.	Hadleigh.
Cowes.	Ross.
H. Lymington.	Penrith.
Sherborne.	Rye.
H. Grantham.	Repton.
Woodbridge.	Bangor.
Harleston.	Bishop Stortford.
Haworth.	Reigate.
Bourton, Dorset.	Northwich.
Luton.	Nuneaton.
Wem.	Towcester.
Southwold.	Hitchin.
Mansfield.	Uttoxeter.
* Burton-upon-Trent.	Accrington.
Filey.	Axminster.
Morpeth.	St. Austell.
Devizes.	Berkhampstead.
Louth.	Liskeard.
Cleckheaton.	Eye.
	Congleton.
	Pembroke.
	Newbury.
	Ormskirk.
	Sleaford.
	Aylesbury.
	Cirencester.
	Holyhead.
	Banbury.
	Caernarvon.
	Thrapston.
	Ludlow.
	Wimborne.
	Glossop.
	Calne.
	Sudbury.
	Brecon.
	Lyme Regis.
	Basingstoke.
	Blackpool.
	Bridport.
	Ashford.
	Ledbury.

The list of towns addicted to profane practices may be extended by the addition of many others; but the same remark applies to the list of those which follow the orthodox and strict course.

It will be seen that London has the unenviable notoriety of standing at the head of the second column, although it has one Masonic

hall or tavern. In Dublin we believe most of the Lodges meet in the hall. The only considerable places that stand in a similar position with the metropolis are Norwich, Wolverhampton, Preston, Stockport, North Shields, Chatham, and Rochester, Brighton, Halifax, Derby Nottingham, and Northampton, none of which can boast of the flourishing condition of their Masonic institutions.

In the opposite column are some of the greatest cities in this country and in Europe, with populations of two hundred thousand, three hundred thousand, and four hundred thousand inhabitants; which have been redeemed from the stain on Masonry incurred by employing funds which should be devoted to sacred uses for purposes of personal indulgence, and of meeting in desecrated temples. It is among the smaller towns that the Masonic reform and revival have made the least progress. We now come to the state of things abroad:—

*Masonic.*

- \* Paris.
- Calcutta.
- Boston.
- Madras.
- Berlin.
- Bombay.
- Lyons.
- Amsterdam.
- Hague.
- Sydney.
- Kingston, Canada West.
- Singapore.
- \* Melbourne.
- Geneva.
- Hamilton.
- Toronto.
- \* Adelaide.
- Halifax, Nova Scotia.
- Cape Town.
- Kingston, Jamaica.
- St. John's, Newfoundland.
- Kurrachee.
- St. John's, Antigua.
- Hongkong, Victoria.
- Nelson, New Zealand.
- Lyttleton, New Zealand.
- Hamilton, Bermuda.
- D'Urban, Natal.

*Profane.*

- Gibraltar.
- Ballarat.
- Gawler, South Australia.
- Kooringa ditto.
- Port Adelaide, ditto.

We present above a few notes on the state of matters in our colonies and abroad. It will be seen that we in the mother country have

been the means of introducing irregular practices into some of our own colonies ; but, generally speaking, each of our colonial Lodges has its own hall.

The number of towns in these places in which Masonry is free and pure, is above a hundred, and most probably reaches one hundred and fifty. The number of Lodges belonging to such towns is probably not below two hundred and fifty.

We leave the enemies of Masonic purity to ponder these facts. Let them decide whether they will support the cause of Masonic truth or abandon an order into the true faith of which they have never been initiated ; or rather their initiation is an empty form—for no Lodge can admit to more than outward forms those whose souls remain impure.

As a further comment on the facts we have recorded, we shall refer to the case of the conversion of Birmingham to the cause of truth by a few pious Masons.

Eight years since, every Lodge in Birmingham held its meetings at a tavern ; at present, two only out of six adhere to that evil practice.

The first to abandon the system was the Howe, established in 1851 by a few zealous brethren, who keenly felt the disgrace which attaches to the fraternity through its uniform association in popular opinion with revelling and excess. The Howe Lodge has often been derisively styled the "non-banqueting Lodge," but this is altogether a misrepresentation, for the founders of it professed no asceticism ; they simply resolved that tavern meetings should be abandoned, and that the sums subscribed for legitimate Masonic purposes should be applied to Masonic purposes only, such of the members as chose to indulge in festivities, themselves defraying the expense ; a resolve which they have scrupulously and even fastidiously adhered to, not one farthing having been alienated from the Lodge funds for the pleasures of the table.

Owing to the difficulty of procuring a place better adapted to their purpose, the Lodge, for several years, submitted to indescribable annoyances and privations in a small inconvenient building, over a canal wharf, rather than compromise their principle by resorting to a tavern ; but, in 1856, having purchased the lease for thirty-six years of a commodious house in Newhall-street, they erected in the rear of it a lofty Lodge room and banqueting room, each thirty-seven feet by nineteen, together with suitable offices ; the old part of the building being appropriated to the Secretary's and committee rooms, as well as to the accommodation of the Tyler, his wife and servant, who have the care of the premises.

The building expenses (amounting to upwards of nine hundred pounds) were defrayed by subscriptions amongst the members, in amounts varying from ten pounds each to two hundred pounds; the debentures for all of which (save the sum of fifty-five pounds) were voluntarily cancelled on the completion of the works.

Connected with the Howe are a Royal Arch Chapter of forty-five members, and a Mark Masters Lodge of nearly one hundred members; with a Lodge of Instruction, held weekly. Arrangements have been made for the formation of a library; a yearly sum has been voted towards that purpose; and already some valuable works have been presented—a set of the *Freemasons' Magazine*, from its commencement to the present time, forming the nucleus. The sums expended on furniture (including that for the Royal Arch Chapter and the Mark Lodge) amount to about six hundred and seventy-five pounds, but of this much has been contributed by individual members. The immediate Past Master, Brother Weiss, in addition to several other costly gifts, during the period he occupied the chair, presented to the Lodge, on his retirement, a beautiful case of working tools, formed of silver and ivory.

Perfect success has thus been the result of the experiment; the members, (between fifty and sixty), all of the highest respectability, being one only less than those of the most numerous Lodge in Birmingham, the Lodge of Light. But the chief subject for congratulation is, that the example set by this Lodge has given “a heavy blow and great discouragement” to the vicious system of tavern-haunting—that miserable relic of bygone days, when men, void of education and ideas, in order to get through their evenings, habitually resorted to the public house, simply because they had no mental resources, either in themselves or at their homes; and because, as Johnson expresses it, “when drunk, the vacuity of their intellects became the less insupportable.”

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FORGIVENESS.—The brave only know how to forgive. It is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions—cowards have even fought, nay, sometimes, even conquered—but a coward never forgave. It is not in his nature; the power of doing it flows only from a strength and greatness of soul, conscious of its own force and security, and above the little temptations of resenting every fruitless attempt to interrupt its happiness

## MUSIC AND THE MASONIC RITUAL.—No. II.

BY BRO. MATTHEW COOKE,

(Honorary Music Master to the Royal Freemasons' School for Female Children.)

AMONG the writings of the ancients are to be found numerous passages which contain the most surprising accounts of the effects of music; and although much of that testimony is, in our estimation, very greatly exaggerated, still there must have been some grounds for them to go upon, in order to have enabled them to invest their statements with some tinge of probability; and, however much we may doubt the wonderful results they record, it is certain that music has always had the most powerful effects on nations who have long emerged from barbarism, but to whom the perfection of the scale was unknown. A few specimens of the testimonies referred to will not, perhaps, be deemed out of place if inserted here.

The effects of music were, in early times, very widely attributed to magic, and it is worthy of remark that the Latin word *Carmen*, signifying a verse, or a song, also means a charm. As if to bear this out more fully, Boerhaave tells us that the ancient physicians were well versed in music, and in consequence of their knowledge of that art, it was music, and not enchantments, that was the key to their charms, for it was constantly employed by them during their supposed incantations\* (p. 116). Plutarch also relates that the Lacedemonians, being afflicted with the plague, were freed from it by music, which purified the air (*ib.*, p. 182). Galen reports that a certain Damian, by playing on a flute, in the Phrygian mode, (not to be understood in any particular manner, according to the fashion of a certain province, but in a mode, or system, of the Greek tetrachords—from which our scale was afterwards perfected—a series of notes placed in a peculiar order), this Damian excited some youths to a state of madness; but on changing to the Dorian mode, they subsided into their natural and perfect calm (*ib.*, 117). Polybius makes mention of two races of people in Arcadia, the one esteemed for their gentleness, charity, and piety, and the other for their ferocity and irreligion. He attributes this difference to music, which was cultivated by the former, but totally neglected by the latter. The ancients also believed that Apollo deprived people of their natural rudeness by the aid of music; and they employed it as a means to prevent drunkenness and sensuality in their feasts, to inspire courage, to incite men to war or peace. And it is said that

\* Roger, (J.L.), *Traité des Effets de la Musique sur le Corps Humain*; 8vo., Paris, 1803.

when Demetrius besieged a certain city, his soldiers were unable to move a large tower of wood against the walls, to enable them to attack the besieged, until the sounds of music inspired them with strength (*ib.*, p. 327). Terpander is cited, among other notable examples, for having calmed a sedition in Lacedemon by the sweetness of his songs. And Timotheus, by playing on the lyre (called by the Greeks *Orthias*), is reputed to have transported Alexander to madness, and calmed him again with equal facility ; or, in the language of Dryden,\*

“ Timotheus, plac’d on high,  
Amid the tuneful quire  
With flying fingers touch’d the lyre :  
\* \* \* \* \*

“ Thus long ago,  
Ere heaving bellows learn’d to blow,  
While organs yet were mute :  
Timotheus, to his breathing flute  
And sounding lyre,  
Could swell the soul to rage, or kindle soft desire.”

In the east the power of music is well known as being employed by the snake charmers ; for, in the language of holy writ, “ the deaf adder that stoppeth her ears, and refuseth to hear the voice of the charmer charm he never so wisely,” is still an admitted fact ; and it is also affirmed that music is of great benefit in cases of poisoning by the bites of serpents and other noxious reptiles. To support this view, Dr. Richard Mead, in one of the dissertations published in his works† quotes Aurelianus, “ *Dolorem mitigari et discuti vibrationibus*” (p. 56, vol. i.) Our art has also the credit of curing hysterical fits, and is very servicable in diverting melancholy monomania, for, as Roger states, “ it dissipates the ideas of the soul, and substitutes others ; *e. g.*, it takes away the fear of death, and for this reason Queen Elizabeth sent for her musicians when she was dying,” (p. 240).

Roger also gives the following whimsical accounts of the use and power of music. He tells us that the Arabs think singing contributes more to the fattening of their horses and cattle than the richness of the pasturage, and he quotes Olaus Magnus, and Paulus Diaconus, to support him in affirming that music excites a flock to graze better, and to eat with more avidity (p. 172). Whether there be any virtue, or not, in this method, the pictorial representations of shepherds in all ages do somewhat confirm it ; for we all of us know that the distinguishing badge of a shepherd, in all pictures, is his pipe or reed. He also tells us an amusing story of a nation whose horses were taught to dance at the sound of the pipe, and when they went out to battle, the enemy being aware of the practice, ordered their flute players to play, which caused the horses all to dance, and rendered the cavalry of their opponents completely useless. But it is the last of these

\* Alexander’s Feast, an Ode in honour of St. Cecilia’s Day.

† Mechanical Account of Poisons ; 8vo., Paris, 1757.



curious effects that we have the most cause to regret the loss of, and as we have no idea of its efficacy, we deeply deplore the *modus operandi* being numbered among the things that were, for it would be of essential service to all good men who are, at times, suffering from the practice of dunning. Roger seriously tells us that one Palma, a Neapolitan musician, calmed an irritated creditor by playing different airs to him (p. 342). Alas! that we cannot "go and do likewise."

It may reasonably be asked by what kind of music did the ancients produce the wonderful effects before alluded to? The answer is—by melody and harmony, but chiefly by the former; and as we frequently hear our brethren confound one of these species of music with the other, we claim the indulgence of our readers while we parenthetically point out the difference between them.

Melody is a succession of single sounds performed by one voice, or instrument; yet a number of persons or instruments may equally perform a melody; but then it is said to be sung, or played, in unison, to distinguish it from harmony. Melody is accounted the soul of music, and there is but little doubt that through its form music speaks more forcibly to the hearts of the multitude than by that of its sister, harmony. And this may be easily admitted, if we call to mind the powers of the human voice, which admits of the production but of one sound at a time; and that all persons can follow, imitate, or produce a similar series of sounds, establishing a sympathy between the singer and the hearer, or, in the words of Moore, who has beautifully said—

" Oh! there are looks and tones that dart  
 An instant sunshine through the heart,  
 As if the soul that minute caught  
 Some treasure it through life had sought;  
 As if the very lips and eyes,  
 Predestined to have all our sighs,  
 And never be forgot again,  
 Sparkled and spoke before us then!"

To account for this philosophically, we must allow that each note has an attendant number of vibrations (a fact well known), and a demonstration well attested assures us that a certain number of vibrations, in a second, will always produce the *same* note, whatever be the instrument used to obtain them (p. 67).<sup>\*</sup> From this fact it will easily be deduced that the simplest form of multiplying the power of a melody is by adding more voices, or instruments, which being in unison *must* each produce the same number of vibrations in a given time. Now harmony is the exact reverse of this, as it consists of two or more different sounds being heard simultaneously, and as they are not duplicates of the same sound, or unisons—consequently the vibrations attendant on each of them must be different to the others, and this difference is further increased in a certain ratio,

<sup>\*</sup> Higgins (W.), *Philosophy of Sound and Musical Composition*. 8vo. Lond. 1838.

according to the relative positions these intervals hold to the fundamental note, and to each other. To put this in its simplest light, a note, together with its unison, may be taken as 1 ; a major third as  $\frac{4}{3}$  ; a perfect fifth as  $\frac{3}{2}$  ; and the octave as 2. The proper understanding of the essential difference between melody and harmony would frequently prevent us hearing, from the mouths of educated brethren, such a style of address as, " Would Bro. — favour us with a little harmony?" a request that carries with it a palpable absurdity. Intimately connected with the ancient melodies was rhythm, or measure, and there are innumerable forms of it arising from the position of the accent. Iambic rhythm consists of a short or unaccented note, followed by a long one. Trochaic rhythm is the reverse of the former. Dactylic rhythm consists of a long note before two short ones. Anapæstic is formed of two short and one long. From this it will be readily understood, that the accent of a language in some manner regulated the music of the nation ; as in the event of the language being strongly marked, the music or melody is always found to be forcible and passionate, owing to the lingual and melodic rhythms both falling in the same place (p. 446).\* For our purpose we shall not describe the ancient system of melody, known to the Greeks as *harmonica*, further than to say that Euclid divided it into seven parts, viz., sound, interval, gender, system, tone, mutation, *melopœia*. Still we may add, that the principal support of the Greek music was the *rhythmopœia*, or adjustment of sounds to time and accent, so that a short syllable had but half the duration of a long one, and as each verse contained a number of feet formed by a combination of long and short syllables, accented in various ways, the rhythm was measured by the feet, each of which had two parts equal or unequal. This was regulated by the *coryphæus* or conductor, who stood in the midst of the orchestra, exalted above the rest, having wooden or iron sandals wherewith to stamp the rhythm, and to make himself heard above the music. To this is attributed the wonderful effects of the orations intoned by the poets and orators of antiquity, and as they recited in measured periods, so did they also choose certain notes on which to sustain the voice during their recitations. Every classical scholar will remember the various allusions that are scattered over the writers of antiquity, proving this universal practice, and that many of them were frequently accompanied by some musical instrument, in order that the proper notes should be given by them with precision ;† but Demosthenes, in his celebrated oration, chose the more sublime and poetical seashore as the place of delivery, for the express purpose of modelling his intonation to the note which old ocean in its rolling should suggest. In a recent work‡ a similar course is recommended ; and the laws are thus laid down (p. 57), " the interval of a semitone is to be used in pleasing melancholy ; that of a second in calm conver-

\* Rousseau's (Jean Jacques) Musical Dictionary. Vol. i.

† *Vide* Art. "Tibia" in Smith's Dictionary of Greek and Roman Antiquities.

‡ Graham's Principles of Elocution. 8vo. Lond. 1831.

sation or unimpassioned reading ; of a minor third (rising) in melancholy exclamation or interrogation ; of the same interval (falling) in despair ; of a major third (rising) in exclamations and common interrogations ; of the same interval (falling) in emphasis ; of a fifth or octave in extreme wonder, passion, and vehement declamation."

With one or two examples of the power of rhythm, we shall proceed again with our original inquiry. The majority of writers on rhythm affirm its power to be such, that if the accentuation of a tune is changed, or a tune with contrary accents substituted, while a rope dancer is performing, he inevitably and immediately loses his balance. But the most practical demonstration is one suggested by Grètry the composer, and the test is so easy of application, that we recommend any of our readers, who doubt the influence of accent, to try it for themselves. Grètry says, "I have often used a singular stratagem to slacken or accelerate the pace of a walking companion ; to say you walk too fast, or too slow, is unpolite, except to an intimate friend, but to hum an air to the time of the walk of your companion, and then by degrees either increase or diminish the time of your air, is as innocent a device as it will be found convenient, and productive of the exact pace at which you may feel disposed to proceed."\*

Returning again to the inquiry from which we have digressed, we proceed to consider the character of the music employed by the ancients in their mysteries, and we find that the song and dance were among the earliest ; and that the mystic dances, as well as music or poetry, both of which are comprehended under either designation, was the art of composing in rhythm, or lines of a certain number of long and short syllables interwoven together, and that this form was invented for aiding the memory before the art of writing in syllables was discovered.† Much as dancing may be now neglected, there can be no doubt that among the ancients it was of very great importance. Its object was to keep in recollection the sacred myths, and nothing could be better adapted for this purpose, as all sacred books are poetical, and have a rhythm, to which the feet will naturally respond. Payne Knight‡ tells us that "in a choral ode of Sophocles, Pan is addressed by the title of author and director of the dances of the gods, as being the author and disposer of the regular motions of the universe, of which these divine dances were symbols." In another place he says—"Among the Greeks all dancing was of the mimetic kind, wherefore, Aristotle classes it with music, poetry, and painting ; and Lucian terms it a science of imitation and exhibition which explained the conceptions of the mind and certified to the organs of sense things naturally beyond their reach." Again we find that to such a degree of refinement was it carried that Athenæus speaks of a Pythagorean who could display the whole system of his sect in such gesticulations, more clearly and strongly than a professed rhetorician could do in words.

\* Roger (p. 317).

† Higgins (Godfrey), *Anacalypsis*, ii., p. 247.

‡ *Ancient Mythos*, p. 153.

For the accuracy of this we do not intend to vouch, the attempt being sufficient for our purpose. Mr. Knight further adds, "Dancing was also a part of the ceremonial in all mysteries, whence it was held in such high esteem that the philosopher, Socrates, and the poet, Sophocles, both persons of exemplary gravity, and the latter of high political rank and dignity, condescended to cultivate it as a useful and respectable accomplishment. The author of the Homeric hymn to Apollo, describes that god accompanying his lyre with the dance, joined by the other deities; and a Corinthian poet, cited by Athenæus, introduces Jove, the father of gods and men, employed in the same exercise. The ancient Indians, too, paid their devotions to the sun by a dance imitative of his motion, which they performed every morning and evening, and which was their only act of worship." It would be futile to multiply authorities in favour of the dance being the chief musical characteristic of the early mysteries, both refined and barbarous, as it is presumed the foregoing extracts from Payne Knight will, from the reputation of their author, be found sufficient to establish it.

Without attempting anything like a description of the various ceremonies attendant on initiation into the mysteries, we cannot conclude this portion of our subject without reference the phallic, or song dance used in them, and to the general character of the music so adopted. In commencing with the solar fire worship of Hindostan, we find the song dance to have been an impassioned, vehement, musical recitative or declamation, called *betarmus*, accompanied with leaping, dancing, and the smiting together of swords and shields, which Bryant says was intended to be symbolical of the confusion when Noah, his family, and the preserved animals left the ark. From what we can gather of the musical sounds used in initiation, in Hindos an, it appears they were chiefly composed of groans, cries, and howlings, which were succeeded by the jingling of bells, and these latter by the soundings of conchas, or shell trumpets. In the Mithratic mysteries of Zoroaster, in Persia, there were the same intimidating cries, and howling, but in this case there was added a mimic thunder, and Strabo\* says that Zoroaster also introduced "melodious music," in order to give his ritual a more imposing effect. He further informs us that this kind of music was only resorted to towards that stage of the candidate's reception when he had become nearly exhausted from his trials, and fearfully excited by his perils, and that then, and not till then, the "melodious music" was put into requisition to soothe and calm his excitement. Unfortunately we are left quite in the dark as to this melody being vocal, instrumental, or a mixture of both, and we can only conjecture that from the country, and era, it must have been produced by the soft breathing flute, and accompanied by the tabor (the flute being, not such an instrument as we now recognize it, but a more melancholy shepherd's

\* Lib. i. 70.

pipe). In the Greek mysteries, both the lesser and the greater, we are informed that the disciples of Eleusis devoted the sixth day out of the nine allotted to initiation, to music; and Potter\* expressly tells us that the music so performed consisted of "songs accompanied by flutes and brazen kettles!" In the Pythagorean system it is well known that music was an important branch of philosophy; and that it was promulgated by Pythagoras is beyond doubt, as he has the credit of adding the eighth string to the lyre, and introducing the chromatic and enharmonic genera. He is said to have been the first to discover the proportion of intervals, which he deduced from the sounds of hammers in a smith's shop. After repeated trials, he found their tones to differ from each other, not in proportion to the force with which they were struck, but in accordance with the quantity of iron they contained; he therefore concluded that, if four strings of equal length and thickness were stretched by four weights of six, eight, nine, and twelve pounds respectively, the first and last would be *octaves*; the first and second, or the third and fourth, would be *fourths*; and the first and third, or second and fourth, would be *fifths*, to each other, and he fixed their ratios accordingly. It would be too diffuse a subject to follow the philosophy of the Pythagorean system, in such a series as our present papers, but to those who wish to become acquainted with it we beg to refer them to Sir John Hawkins's History of Music, where they are fully set out, and some very valuable hints are recorded in connection with the philosophical school of which that celebrated Greek was the founder. In the Bacchic mysteries, music and the dance played no unimportant parts, as the testimony of Warburton shows,† in a passage he quotes from an ancient writer, to the following effect: "But as this scene, once past, a miraculous and divine light discloses itself, and shining plains and flowery meads open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverend and holy visions." Which quotation decides that the character of music in those mysteries was both vocal and instrumental. Among the Druids in Britain‡ the May eve festival was chosen as the time for initiation; and round the fires, kindled in all the cairns and cromlechs throughout the kingdom, were performed choral dances in honour of Hu, supposed by some to be Noah, and venerated as the solar patriarch, who was, at this period, believed to be delivered from his confinement in the crescent ark. We learn, from Taliessin, a poet,§ that before a candidate was presented to the Druidical priests for initiation, they "chanted a hymn to the sun," and as the ceremony proceeded, every musical instrument they possessed, capable of making a noise, was introduced during the recital of verses in praise of the heroes and benefactors of their religious

\* *Archæologia Græca*, (i., p. 383.)

† *Divine Legation of Moses*, (i., p. 235.)

‡ *Higgins* (Godfrey); *Celtic Druids*.

§ *Davies* (Gilbert); *History and Mythology of the Druids*, p. 189.

rites; and we are further given to understand, from the poem referred to, that the esoteric portion of Druidical initiation was only conferred upon those who had made a study of theology, natural philosophy, divination, astronomy, rhetoric, logic, arithmetic, and music.

From the Druids we have inherited the peculiar dance still known in the remote parts of the country, called the morris dance; and it was not until the time of the Puritans, in the seventeenth century, that its popularity began to wane. As the morris dance is so closely allied with our subject, a few words on it may not be considered irrelevant here, and as it was a national custom, derived from one of the mysteries of initiation, we hope that excuse will plead with our readers for the digression. The May eve of the Druids having been lost sight of, after the conversion of the kingdom to Christianity, the sports and pastimes of the people still retained traces of the heathen festival, and we find them revived as May games in honour of Robin Hood. As time went on, this origin was again forgotten, and Stow writes, "I find that in the month of May, the citizens of London, of all estates, lightly in every parish, or sometimes two or three parishes joining together, had their several Mayings, and did fetch in May poles, with divers other warlike shows, with good archers, morris dancers, and devices for pastime all the day long. \* \* \* These great Mayings and May games, made by the governours and masters of this city, with the triumphant setting up of the great shaft [a principal May pole in Cornhill, before the parish church of St. Andrew, which, from the pole being higher than the steeple itself, was, and still is, called St. Andrew-under-Shaft], by means of an insurrection of youths against aliens on May-day, 1517, the ninth of Henry VIII., have not been so freely used as before." \* The reader of the father of English poetry, Chaucer, will call to mind his description of a May feast towards the conclusion of his "Court of Love," when—

"Forth go'th all the court, both most and least,  
To fetch the flowres fresh, and braunch and broom—  
And namcly hawthorn brought, both page and groom;  
And they rejoicen in their great delight;  
Elke each at other throw the flowres bright,  
The primrose, the violete, and the gold,  
With freshe garlants party blue and white."

For further accounts of this custom we refer the inquiring reader to Bourne's *Antiquitates Vulgares*, Borlase's *Natural History of Cornwall*, and Philip Stubbe's *Anatomie of Abuses*, reserving our space for an extract from Prynne,† to contrast his condemnation of the dance which we have seen so universally adopted by the ancients, and performed in the May games of his own time. He tells us, speaking of the May pole, "Dancing is, for the most part, attended with many

\* Survey of London, 1598, p. 72.

† Histriomastix, p. 253.

amorous smiles, wanton compliments, unchaste kisses,\* scurrilous songs and sonnets, effeminate music, lust provoking attire, ridiculous love pranks; all which savour only of sensuality, of raging fleshly lusts. Therefore it is wholly to be abandoned of all good Christians. Dancing serves no necessary use, no profitable, laudable, or pious end at all: it issues only from the inbred pravity, vanity, wantonness, incontinency, pride, profaneness, or madness of men's depraved natures. Therefore it must needs be unlawful unto Christians. The way to heaven is too steep, too narrow, for men to dance in and keep revel rout; no way is large, or smooth enough for capering roisters, for jumping, skipping, dancing dames, but that broad, beaten, pleasant road that leads to hell. The gate of heaven is too narrow for whole rounds, whole troops of dancers to march in together; men never went, as yet, by multitudes, much less by morris dancing troops, to heaven."

In juxtaposition to the foregoing, let us see what the holy scriptures say of the song and dance. Exodus, xv., v. 20, "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances." In chap. xxxii., v. 19, we read of Moses coming near to the camp, "that he saw the calf, and the dancing, and his anger waxed hot." In Judges, xi., v. 34, recounting the triumph of Jephtha, we have these words, "His daughter came out to meet him with timbrels and with dances." In Judges, xxi., v. 21, the Benjamites are advised to seize wives of those who attended the yearly feast of the Lord in Shiloh. "And behold if the daughters of Shiloh come out to dance in dances, then they are to come out from the vineyards and catch every man his wife;" and in the 23rd verse it is recorded, that the children of Benjamin "took them wives, according to their number, of them that danced." In 1 Samuel, xviii, v. 6, "when David was returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music." In the same book, chap. xxi., v. 11, we have the following, "Is not this David the king of the land? Did they not sing to one another of him in dances, singing, &c.?" Again, in chap. xxx., v. 16, we find that "they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil they had taken," &c. In 2 Samuel, chap. vi., v. 14, are these words, "And David danced before the Lord with all his might." And in the same chapter, v. 16, "And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart." In the book of Job, chap. xxi., v. 11 and 12, we find, Job speaking of the prosperity of the wicked, and, among other examples, he says, "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ." In Psalm

\* It was formerly the custom to kiss every one, by way of salute, as much in England as it is now on the continent.

xxx., entitled "a Psalm and Song at the dedication of the house of David," at v. 11, David says, "Thou hast turned for me my mourning into dancing." In Psalm cxlix, the children of Israel are exhorted to praise the Lord, and at v. 3 it is said, "Let them praise His name in the dance: let them sing praises unto Him with the timbrel and harp." In the book of Ecclesiastes, chap. iii., v. 4, we are told there is "a time to weep, and a time to laugh; a time to mourn, and a time to dance." In Isaiah xlii., v. 21, the prophet speaking of the destruction of Babylon, says, "And owls shall dwell there, and satyrs shall dance there." In the book of Jeremiah, chap. xxxi., where the prophet is speaking of the restoration of Israel, and at v. 13, we read, "Then shall the virgin rejoice in the dance, both young men and old together." In Lamentations, chap. v., v. 15, it is said, "The joy of our heart is ceased; our dance is turned into mourning." In St. Matthew, chap. xi., v. 16 and 17, it is written, "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, we have piped unto you, and ye have not danced; we have mourned with you, and ye have not lamented." This latter quotation is repeated, almost word for word, in Luke vi., v. 32. In St. Matthew, chap. xiv., v. 6, we read of Herod's birthday being kept, and "the daughter of Herodias danced before them, and pleased Herod." This is also repeated at Mark vi., v. 22. In the parable of the prodigal son, recorded in Luke xv., v. 25, it is there stated, that as the elder son was in the field, and as he drew nigh unto the house, "he heard music and dancing."

We have been thus minute in our extracts from the book of the sacred law because we have a theory to support, and holy scripture is always respected by our brotherhood. From what has been advanced, in the present paper, our readers will gather that we have a strong opinion on the song dance of antiquity being the music of general worship among systems that were dissimilar. It is the Phyrrie song-dance of the Greeks; the solar song dance of Hindostan; the Baal (Bull) or phallic dance of those people who derived their worship from the rites of Osiris, Apis, Serapis, and the other mythological deities; and, lastly, the psalm dance of the Hebrews—that have enabled us to decide, with some degree of certainty, that the music of the ancients was, in its character, both vocal and instrumental, and so strongly marked with rhythm as to induce an involuntary motion of the feet terminating in the dance. From the length to which the present paper has extended, we must reserve our account of the music of the great religions of the world until our next.

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A MASTER'S DUTY.—It is his business to maintain peace, and appease dissensions among his neighbours, interposing his counsel and authority in order thereto; wherein he hath that brave Mason, Moses, recommended for his pattern.—*Barrow.*



## CLASSICAL THEOLOGY.

## PAPER I.—MINERVA AND MARCH.

MARCH, among the Romans, was the first month of the year ; but although its name is derived from Mars, the god of war, Minerva, the goddess both of war and wisdom, presided over it. And so it is, that without wisdom in the councils of war, the acts and deeds of warfare become nothing more than those of murder, massacre, and wild and savage slaughter—a game of blood and a gamble for booty.

The name of Minerva is not found among the five great nuptial deities, viz., Jupiter, “*perfectus seu adultus*,” Juno, “*perfecta seu adulta*,” Venus, *Suada*, and Diana, who were esteemed so absolutely requisite at all marriages that none could be lawfully solemnized without them ; nor is she to be met with in the list of the other inferior gods and goddesses which were worshipped at every wedding—consequently, marriages made in this month were considered to be unfortunate, and accounted unhappy. But, by whatsoever denomination Mars is designated, those famous names, *Areopagus* and *Areopagita* are derived from *Ἄρης* (*Ares*) his Greek name. The *Areopagus*, or mountain of Mars, we hardly need observe here, was the place at Athens where Mars was accused and acquitted of the murder of *Halirothius*, &c., before the “*Dii majorum gentium*,” or twelve superior divinities, who were believed to preside over the twelve months of the year, and the twelve houses of the Horoscope. To each of them was allotted a separate month ; that is—January to Juno, February to Neptune, March to Minerva, April to Venus, May to Apollo, June to Mercury, July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, December to Vesta. But many months are yet to come before we can descant more at large about Mars in accordance with his month. He has introduced our readers to the presidents of the months ; and that is all we wanted him to do, and all we require of him for the present.

Minerva is crowned with a circlet of olive because it is the emblem of peace, and because war ought only to be made that peace may follow. However, there is another reason given for her wearing the olive. She first instructed mankind in the use of that tree ; according to the poets, and the history of the gods, it is thus related. When a new city was built by *Cecrops*, Neptune and Minerva contended about the naming of it. At length it was resolved by all parties, both gods and men, that which soever of the two deities should create the most useful “*creature to man*,” should give his or her name to the city. Neptune, by striking the ground with his trident, produced a horse ; Minerva caused an olive tree to rise out of the earth. The olive was judged to be a more useful thing for man than the horse.

The olive and vine are coupled in the Scriptures, and in like

manner are oil and wine placed together. The olive survived the deluge and was found by the dove ; geologists might see something in this. We now might perhaps think man could do better without the olive than the horse. But science has taught us to believe that, if there had been no horse, man would have discovered something in its place of more advantage to him even than that beautiful, serviceable, and noble animal.

Minerva named the city, and called it Athena, after one of her own names, in Greek, *Αθηνά*, which word means "she never sucked the breast," for she sprang full-grown and armed, that is, in the proof mail of wisdom, from her father's brain ; which signifies that a wise man's soul, fortified with wisdom and virtue, makes itself invincible. She is a virgin ; as also each of the Muses are ; and, in accordance therewith, the "sight of God is promised to pure and undefiled eyes." We see here that the very heathens thought chaste eyes could see the Almighty. Indeed, in the visions of holy men, so to speak, "wisdom and modesty have often appeared in the form and habit of virgins." And to this day it is in the Romish Church lawful to believe in the visit of angels—particularly of one such in female shape. This bright messenger, when she is seen, they style the Blessed Virgin. Nevertheless, we should say, any and every feminine spirit, not hag-looking, the Papacy would so denominate.

Now here is brought to our mind a high power of Masonry. The Stoics well observe, that wisdom is philosophy, and the wise are the only free men. There is a good and bad invisible agency that is always at work—for what end we will pass over. The agency of celestial spirits works miracles ; the agency of terrestrial spirits works magic. We know the rod serpent of Aaron swallowed up the serpent rods of the Magi. Moses, therefore, wrought by miracles ; the Magi by "their enchantments." But of this enough for the time being. Let us endeavour to find out for ourselves that "the fear of the Lord is the beginning of wisdom ; and the knowledge of the holy is understanding."

We will not enforce the ancient belief that the image of Pallas fell from heaven into her temple, while Troy was being built, before it was covered with a roof. Nevertheless, what the Ark was to the Jews, the Palladium was to the Trojans—their confidence and safety. Destruction followed the loss of either. God forsook the Israelites ; Pallas assorted with the Grecians. We know how the Jews suffered, and how Troy fell. The Palladium became the pledge of the stability of the Roman empire, as it had heretofore been a token of the security of Troy.

The name of Isis is generally understood to signify wisdom. Upon the pavement of her Egyptian temples, written in letters of gold, was the following inscription, "I am what is, what shall be, what hath been : by none have I been unveiled. The fruit which I have brought forth is this—the sun is born."

It is not the outward adornments of beauty and dress that can com-

mand reputation and esteem ; but it is the inward embellishment of the mind and of the heart. Virtue is wisdom, that is, Minerva is both. Her glory cannot fade. Clothed with tattered garments, her beauty is not less shining than when arrayed with purple and fine linen. She does not grow old ; she is as beautiful in age as in youth. Her majesty, her grace, her loveliness—she herself—are seen as great in a cottage as in a castle ; as great seated in a cart as in a carriage—as great with a sickle in her hand, as with a sceptre. In the words of the holy Proverbs—“ She is more precious than rubies ; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are the ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.”

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THE POETRY OF GEOLOGY.—The following magnificent passage occurs in a chapter on the trappean and igneous rocks, in the “Sketch Book of Popular Geology,” by the late Hugh Miller, just published. “Vast beds of trappean rock,—greenstone, and columnar basalt, and amygdaloidal porphyry, have been wedged from beneath, as molten injections, between the old sedimentary strata; vast waves of translation have come rolling outwards from that disturbed centre. And now, for day after day has there been a succession of earthquake shocks, that, as the plutonic paroxysm increases in intensity, become stronger and more frequent, and the mountain waves roll outwards in ever widening circles, to rise and fall in distant and solitary seas, or to break in long lines of foam on nameless islands unknown to the geographer. And over the roar of waves or the rush of tides we may hear the growlings of a subterranean thunder, that now dies away in low deep mutterings, and now, ere some fresh earthquake shock tempests the sea, bellows widely from the abyss. The billows fall back in boiling eddies ; the solid strata are upheaved into a flat dome, crusted with corals and shells ; it cracks, it severs, a dark gulf yawns suddenly in the midst ; a dense strongly variegated cloud of mingled smoke and steam arises black as midnight in its central volumes, but chequered, where the boiling waves hiss at its edge, with wreaths of white ; and anon, with the noise of many waters, a broad sheet of flame rushes upwards a thousand fathoms into the sky. Vast masses of molten rock, that glow red amid even the light of day, are hurled into the air, and then, with hollow sound, fall back into the chasm, or, descending hissing amid the vexed waters, fling high the hot spray, and send the cross circlelets of wave which they raise athwart the heavings of the huger billows propelled from the disturbed centre within. The crater rises as the thick showers of ashes descend ; and amid the rending of rocks, the roaring of flames, the dashing of waves, the hissings of submerged lava, and the hollow grunblings of the abyss, the darkness of the starless night descends upon the deep. Anon, and we are startled by the shock of yet another and more terrible earthquake ; yet another column of flame rushes into the sky, casting a lurid illumination on the thick rolling reek and the pitchy heavings of the wave—seen but for a moment, we mark the silvery glitter of scales, for there is a shoal of dead fish floating past ; and as the coruscations of an electric lightning darts in a thousand fiery tongues from the cloud, some startled monster of the deep bellows in terror from the dark sea beyond.

## THE ORIGIN AND TEACHINGS OF MASONRY.

ON the 8th September, 1823, a Provincial Grand Lodge was holden at Tewkesbury, in the course of which the following very excellent address was delivered by Bro. Harris, a well known and enthusiastic Mason. We are not aware who was the Provincial Grand Master at that time, who was so highly spoken of by the orator.

It has ever been customary among the fraternity, on occasions like the present, that an address should be delivered on the subject of our institution. Delegated to that honourable office, I exhibit a test of Masonic obedience, though deeply conscious of my own inability, and sincerely sorry it has not been assigned to some of the many brothers around me, whose talents and attainments would so much better have qualified them for the arduous task. Emboldened, however, by the subject, and the conviction that your indulgence will not abandon me, I purpose to explain, as far as the rules of our institution will permit, before those who are not initiated into our mysteries, the nature, origin, and principles of our widely extended order—that we may not be misunderstood or misrepresented by those who do not rank under our banners—that we may not be held in disesteem by the loveliest and fairest of the works of the almighty Architect, by those whose approbation has in all ages formed the chief delight of man, in every civilized association. Amid the institutions which in all ages have best deserved the protection of sovereigns, the esteem of philosophers, and the support of mankind, our Order has, in all ages, stood conspicuous as eminently inculcating the knowledge of the supreme God, obedience to princes, subjugation of the passions, love towards our fellow creatures, and humanity to the distressed. Works of art may show the genius of man and the fertility of his imagination; the perfection of the sciences may mark the extent of his enterprise and spirit; but nothing can demonstrate the goodness of his heart more than Freemasonry. What! without even knowing each other—in spite of the diversity of language, the opposition of character, the violence of passion—men in all ages, in all climes—in peace and in war—in the calm sunshine of prosperity, and the bitter gales of adversity—welcome each other with cordiality, sacrifice themselves one for another, receive with brotherly love, cherish with relief, and greet with truth, those who have no other claim than fraternity, no other tie than one mere common bond of recognition! Whence arises this? It is not the force of laws, the violence of authority; it is not personal interest (for we oblige those whom we never see again); it is not the hope of gain (for we only give); it is not the sordid calculations of self love and vanity, for all we do is in silence and secrecy. What, then, is Freemasonry? In two words it may be expressed—it is religion and philanthropy. Yes! these are the two immovable and perfect pillars on which our superstructure rests; and thus supported, it has in all ages defied, and till time itself shall be no more it will repel, as well the covert undermining of calumny and ignorance, as the more open attacks of falsehood, tyranny, or superstition.

Having thus explained the nature of our institution, I proceed to investigate its origin. If we trace this by the science and motives which gave it birth, we shall find it of great antiquity; indeed, almost

coeval with creation's self. Instinct taught the first of the human race to protect themselves from the inclemencies of the air and the intemperance of the seasons—to form with leaves a covering for the day—to excavate in caverns a shelter for the night. Thus sheltered, thus protected, man began to cast an inquisitive eye on all around. The earth he trod produced its plants and fruits. The heavens he contemplated interested him by their extent and magnificence. The sun, in its diurnal course, gave him light and invigorated him. The night returned, enveloping him in its shade, and lulling, as it were, all nature to repose. Phenomena multiplied around; and all he saw, and all he heard, and all he witnessed, excited his astonishment, and insensibly led his contemplations from nature's beauties up to nature's God! Hence the light of natural religion first beamed on man; but the celestial ray became deplorably darkened by man's first disobedience; and we then see the benignity of Providence exemplified in the institution of naval architecture to preserve a fallen world. Then, as the almighty Architect has never left Himself without a faithful witness amongst the sons of men, the patriarch, saved from the universal desolation, preserved the sacred fire of religion, and transmitted it, pure and untainted, to his descendants. In imitation of their ancestors, they also separated, and the wisest amongst them established themselves in India, where they devoted their lives to study, invented the arts, gave birth to the sciences, and by rude but magnificent temples modelled in the rocks, consecrated still existing proofs of their devotion and gratitude to God. Sons of these sages, the Indian Brahmins equalled them in their profound conceptions and surpassed them in their piety and wisdom. Friends of mankind, admirers of nature, adorers of God, they wished to constitute a universal and immutable religion; for this purpose they communicated their ideas, adopted solemnly the forms of worship which tradition had prescribed as the mode used by man in his original purity; and by this religion, which recognized one God, all powerful and infinite, they taught the immortality of the soul, and a future state of rewards and punishments. To perpetuate religion thus renewed, the Brahmins attached to themselves tried and faithful disciples, on whom they could rely, and, in order to limit the number of those who aspired to their sacred instructions, the Brahmins established severe trials, which restrained the unworthy and irresolute, without diminishing the fervour of the faithful, persevering, and courageous. Hence arose their mysteries and trials. Brave and intrepid, they despised death, till in the midst of revolutions, which desolated their country, they were themselves overwhelmed, and an absurd and extravagant religion was substituted for their original worship, which was truly divine: but by a happy providence, the religion and mysteries of the Brahmins were preserved, by being engrafted on those of the priests of Egypt.

Very trifling research into the pages of ancient history will convince us that the religion of the Magi, in its original form, was as respectable as it was profound, and that all the errors and superstitions which have been ascribed to it were but the remnant of that religion, whose symbols had been misinterpreted and its object misunderstood. Full of veneration for the Deity, they admired all his works, and regarded them as the testimonies of his supreme wisdom and infinite power. All the effects of nature, all the events which could instruct, they marked by relative characters, and placed them in their temples, and on their public monuments. The sun, the moon, the stars, the elements, were here emblazoned as symbols merely; but these hieroglyphics in process of time multiplied, till they furnished to the vulgar too much occasion to prostrate themselves before them; and having put confused notions of their emblematical intention, they mistook

the symbol for the thing signified, and hence, in the end, every representation became an idol which attracted veneration or inspired fear. We can, however, estimate the light they really possessed, by the knowledge they actually imparted; and the sacred record informs us the patriarchs owed much of their knowledge to the sages of Egypt, whose maxims they followed in their civil, moral, and political institutions. Moses, too, enlightened by their tuition, rescued the Israelites from Egyptian bondage, and established the worship of the true and living God. He also ordained proofs and trials for the Levites; and it is well known that all the secrets of the priesthood were impenetrable to the other Israelites. To this same school the philosophers and illustrious men of all nations flocked; and having been initiated, they returned to their respective countries, where they also instituted doctrines, feats, games, and mysteries. Here Lycurgus and Solon gathered the rudiments of their systems; instructed here, Tripotemus instituted the Eleusinian mysteries; Orpheus, those of Samothrace; and Pythagoras founded at Crotona his mysterious school of philosophy. But human institutions never attain perfection. The mysteries degenerated in Egypt. Pythagoras and his disciples were exposed to persecutions; and light itself became nearly extinguished in the darkness of barbarism and ignorance. But the almighty Architect, who had permitted this salutary check in order to humble the pride of man, wished not the total extinction of knowledge; he preserved the tradition of the forms of primitive worship, and signalized his beneficence to mankind in inspiring Solomon with the design to revive the ancient mysteries.

Thus, then, we trace Masonry diffusing the light of science, and teaching natural religion, philosophy, subordination, and the arts, on the banks of the Ganges, the sanctuaries of Eleusis, the halls of sages, the penetralia of the temple, and the caves of Druids—till we mark its introduction in the British Isles, under that western apostle of Masonry, Pythagoras himself.

After the dispersion of the Jews, their rites and mysteries became prostituted among the pagans; and this desolation was general till the time of the Evangelists. In their days, a number of faithful brethren, illumined by the morality of Christianity, and rendering homage to this new religion, separated themselves from the rest of mankind, and, in silence and secrecy, devoted themselves to the mysteries of man's redemption; but persecution immediately followed, and they were constrained to symbolize all their religious practices. It was then they assumed borrowed names, and adopted typical representation; and, to guard against treachery and persecution, they established, in all their severity, the proofs and trials of the priests of Memphis.

Surrounded as I am, I dare not be more explicit; but the experienced Mason will easily understand my allusion.

Freemasonry, then, is primitive religion, enriched by revelation; and the three degrees into which it is divided have an apt and obvious reference to the progressive state of man. The first is emblematic of the darkness of chaos, which preceded man's creation—of the night, by which his understanding was obscured after his original transgression, till the light of natural religion first beamed on his soul. The second is characteristic of our advance into the dawn which ushered in the refulgence of the Christian day. Whilst in the third degree, the Masonic inquirer is brought to the bright blaze of the fullest revelation—to that bright star in the east whose rising brought peace and salvation to the faithful and obedient of the human race, and by whom he is raised from the tomb of transgression and the valley of the shadow of death to life and immortality.

Having thus explained the nature and origin of our Order, it remains

only to offer a few observations on its principles, which may be summarily expressed as exciting us to the continual performance of our duty towards God, our neighbour, and ourselves—as the honourable incentive to the practice of every social and moral virtue. But if these are the principles of a Mason's heart, I may be asked, are they also the practice of a Mason's life? The force of truth compels me to admit, that in Masonry, as in every other human institution, there are professing as well as practising members. But we dare with confidence assert, that amid those who rank beneath our banners, there are thousands of splendid proofs that Masonry is not confined to profession, but is daily embodied into practice. Need I go further for proof than to the illustrious head of our Order in this county? If temperance, prudence, fortitude and justice be the earliest objects of a Mason's attention—if brotherly love, relief, and truth be the distinguishing characteristics of his progress—if virtue, honour, and mercy be his guiding stars in the higher degrees—if the corner stone of his profession be, as we know it is, in the emphatic language of holy writ, "Fear God, honour the king, love the brotherhood"—where shall we find a more practical illustration of these several virtues than in the illustrious individual to whom I have referred? To dilate on this subject were an easy and a pleasant task, but though candour has required I should say thus much, prudence restrains me from adding more, lest I offend by the semblance of flattery, where I only give utterance to the language of truth.

I cannot close this address, which, I fear, has already trespassed too much on my auditors, without returning my heartfelt acknowledgments for the very flattering degree of attention with which I have been honoured; nor can I conclude without exhorting you, my brethren, to elevate your hearts and dedicate your lives to the Fountain of light and wisdom, who has been eloquently described as the

" Father of all, in every age,  
In every clime ador'd;  
By saint, by savage, and by sage,  
Jehovah, Jove, or Lord !"

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**SECRECY OF MASONRY.**—Freemasonry, I admit, has its secrets. It has secrets peculiar to itself, but of what do these principally consist? They consist of signs and tokens, which serve as testimonials of character and qualification, which are only conferred after a due course of instruction and examination. These are of no small value; they speak a universal language and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned, let him be stripped of every thing he has got in the world, still these credentials remain, and are available for use as circumstances require. The good effects which they have produced are established by the most incontestable facts of history. They have staid the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence and broken down the barrier of political animosity and sectarian alienation. On the field of battle, in the solitudes of the uncultivated forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, the most distant regions, and the most diversified conditions, rush to the aid of each other, and feel special joy and satisfaction that they have been able to afford relief to a brother Mason.—*Benjamin Franklin.*

# MASONRY IN INDIA.

[From a Special Indian Correspondent.]

*Bombay, 24th February, 1859.*

DEAR SIR AND BROTHER.—When last I addressed you, it was from Malta; I then called myself a “bird of passage.” I now write from Bombay, which I think will convince you of the correctness of that title.

On my way here from Malta, overland, I was detained a short time in Alexandria, where I was much pleased with the numerous ships I saw passing in and out of the harbour, carrying Masonic emblems on their flags. There is one Lodge (French) in Alexandria.

I now speak for Bombay, the European population of which I can safely say are all Freemasons, for walk where you will, you are invariably greeted by brethren. In this city I have visited many Lodges, and was well received in all. I was particularly delighted with the Lodge of Perseverance (not our English Perseverance, which I am sorry to say is extinct, but the Scottish Perseverance); of which I may say that it is perhaps the finest that I have seen during my career in Masonry. It is, indeed, remarkable as to numbers, general appearance, and particularly for its hospitality. The first occasion on which I visited this Lodge was, fortunately for me, the installation night, the R.W. Bro. Henry D. Cartwright, Prov. G.M. for Western India, presiding. There were seventy-four brethren present; amongst whom were many military men, of the 4th, or King's own Regiment, which has a Lodge of its own, under the “Irish Constitution.” The lodge room, about fifty feet long by thirty broad, was beautifully fitted up with flags and banners of all sorts, and some fine chandeliers, which gave the room a most brilliant appearance; large fans (punkas) were kept continually moving for the comfort of the brethren, whose ears also were delighted with the tones of a fine organ. The whole was more like a fairy scene than anything I ever beheld.

The officers were installed, and the addresses given to each, in first rate style by the W.M., Bro. W. H. S. Crawford. After the business of the evening was concluded, the Lodge was closed in due form, and soon after the brethren retired to the banquet hall, which presented a brilliant scene, in the extreme from the number of brethren present, in full craft costume. The creature comforts were elegantly and amply provided. Among the principal toasts of the evening were, “The Queen and the Craft;” “All poor and distressed Masons;” “The three Grand Lodges;” “The Visitors;” to which Major Martin, of the 4th King's Own Regiment, responded in a neat manner, inviting the brethren to visit the Lodge held in the corps to which he belongs, and regretting that his regiment being under orders for the interior he could not visit the other Lodges of Bombay.

I must not omit to mention that I was honoured with an invitation to the Masonic Ball, which was held on the 26th of January, at which all the fashionable population of the city assisted. It was a very delightful evening, the music and refreshments were both excellent, and the dancers appeared resolved to enjoy themselves, regardless of considerations of climate. The ball was honoured by the presence of several members of both services, with their wives and daughters. Perhaps you may find space in your really valuable magazine for these few lines, which may add to the information of the brethren in merry England, as to the state of Masonry in India.

I remain, dear Sir and brother, yours fraternally,

F. J., 28th Regt., Bombay.



## SUNRISE.

FROM "THE PROMISED HOUR," BY MILES BARBER.

There is a floating cloud, as bright  
 As ever lured the gazer's sight,  
 Within a golden canopy  
 That aerial shapes adorn,  
 The pillow of the blushing morn—  
 And cradle of Light's infancy—  
 For unto day the Sun is born!  
 Etherial robes of shining white,  
 Around him fall in folds of light,  
 And like transparent amethyst,  
 And liquid emerald, the mist  
 And ambient vapour, wreathed and furl'd  
 Round the verge of the distant world,  
 Rise on their boundaries, and melt  
 Into the blazon of his belt,  
 While beams, in every brilliancy  
 Of balmy tint, and burning dye,  
 Far up into the firmament

Their gorgeous colours intersperse,  
 And circling there, more richly blent,  
 His diadem is wrought on high,  
 And his Hyperion heraldry,  
 In state and glory, through the sky,  
 Proclaims o'er heaven, and unto earth,  
 His godly birthplace and his birth.  
 He comes—the deity of day,

The Bridegroom of the universe,  
 He comes in his immortal ray  
 The world of life to glorify  
 And raise a new vitality!

The sea in his embrace is blest—  
 By his first kiss charmed into rest—  
 And, lo! as softly heaves her breast  
 As if no storm had on it prest.

Or if, indeed, a transient wave  
 Might o'er her bosom lift its lave,  
 And something of the tempest tell  
 Which all so wildly raised its swell,  
 'Tis but the impulse nature leaves

In what she renders or receives  
 In the reaction of her force,  
 To soothe the order of her course.  
 The sigh that lingers in the heart,

Too happy were it all suppress'd,  
 That fears, nor time, nor change, shall part,

The presence of its love possess'd,  
 So should it palpitate, will rise,  
 Its very joy to tranquillise!

But not alone the sun to meet—  
And not alone the sea to greet—  
Doth she, unrivall'd, woo his plight,  
While he caresses with his light.  
Breathing in beauty and in flowers,  
Fresh from the dew-spring of her bowers,  
In all her bridal garlandry,  
And virgin vernal purity,  
As fair as Eden in its bloom,  
And sweet as its first bathed perfume,  
His earthly bride looks up to prove  
For him her beauty and her love.  
And he, as if for her alone  
His crown of glory he had won.  
In one unbroken balmy blaze,  
Comes down and clasps her in his rays.

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## VILLAGE BELLS.

BY GEORGE HEWLETT.

## I.

SWEET village bells! whose plaintive melody  
That meets my willing ear—as on this spot  
I musing stand—recals each happy scene  
And sad remembrance of my chequered lot.

## II.

Those chimes oft mingled in the merry laugh  
Of my school comrades, in our boyish play;  
And when at length I reached my manhood's prime,  
Pealed forth their welcome on my marriage day.

## III.

Another sound the village bells rang out,  
When but a few blest years had swiftly sped,  
When all was gone that made existence dear,  
And wife and child were numbered with the dead.

## IV.

Like old friends' voices, still, your well known tones  
Remind me of the dear ones gone before,  
And murmur "Patience; soon the day shall come  
In brighter realms above, to meet once more."

## CORRESPONDENCE.

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

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### THE BOYS SCHOOL.

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

DEAR SIR AND W. BROTHER,—I think it but just to the brethren of the province of Oxford to request you to state that, owing to an unfortunate mistake, my subscription list did not reach the Secretary of the Boys School in time to be announced at the late Festival, but that the sums contributed by the members of this province amounted to one hundred and ten pounds, fifteen shillings, and ninepence.

Trusting I am not encroaching on your valuable space,

I remain, yours fraternally,

T. M. TALBOT,

Prov. G.D.C., Oxon, Steward, No. 460.

*Christ Church, Oxford, April 9th, 1859.*

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### THE DEVONSHIRE FUND OF BENEVOLENCE.

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

SIR AND BROTHER,—As at various times statements have appeared in the *Freemasons' Magazine* respecting the Devon Provincial Fund of Benevolence, it may be as well to lay the case before the Craft fully.

First, let it be distinctly understood that no rival schemes exist, or are, as far as I can hear, talked of. In the next place let me remark, that it was hardly a fair expression on the part of the committee for the Masonic schools to suggest that the brethren of Devon were about to leave the Craft in general to educate their children, when the very intention of the fund proposed is to aid education effectually. The fund could be applied as well to the maintenance of a child at the Masonic school as to the same purpose in the country, but certainly in the latter case at less expense.

Let me now relate shortly how the proposed fund originated. At a Provincial Grand Lodge, held October 20th, 1858, Brother Bridges, P.M., No. 1,012, moved "That a donation of ten pounds be given to the Girls

School; that a similar donation be given to the Boys School; and that the Provincial Grand Lodge become subscribers of two guineas annually to the Boys School; two guineas to the Girls School; and similar sums to the Annuity and Widows' Funds." A committee was appointed to consider the matter, and they were of opinion that the Provincial Grand Lodge could not pledge itself to annual subscriptions. The Provincial Grand Lodge, be it remembered, has granted one hundred and fifteen pounds to the Annuity Fund, and thirty-five pounds to the Widows' Fund, including the handsome donation of the Right Worshipful Provincial Grand Master. With respect to the Boys and Girls Schools, the committee did not detract from their merits, but at the same time considered a local fund better adapted to the wants of this province. Fees of honour were recommended to be doubled, and annual dues to be increased, on which, with the aid of subscriptions and donations, the committee hoped to found a fund for the education, clothing, and advancement of children of brethren of inadequate means.

The report of the committee was received, and the Provincial Grand Master very handsomely promised to add fifty pounds when the sum subscribed reached one hundred and fifty pounds. So far the matter was plain enough; but a motion was made and seconded, instructing the committee to consider how the fund could be placed on a wider basis, and include relief to indigent Masons, their wives and families.

On the 5th of January, 1859, a Provincial Grand Lodge was called, and the fees of honour doubled, as well as the dues increased. Many brethren voted for this on the understanding they were to form an educational fund, if not entirely, yet especially; and so certainly thought the Provincial Grand Master. However, the name of the fund was changed from its former one to that of the Devon Provincial Fund of Benevolence, and many clauses introduced which considerably widened its scope. Of this the Provincial Grand Master disapproved, justly considering that such a course would tend to sever the connection of this province with the rest of the Craft. There is a great difference between educating our own children, or granting small sums to assist in that purpose, and establishing a fund which will absorb the greater part of the money which now reaches the central charities—I mean the Annuity and Widows' Fund.

At a Grand Lodge, held April 5th, the by-laws of the association were revised, and its original character restored; and it is but justice to the brethren of the province to say that, although many wished the larger scope of the association to be carried out, yet they yielded to the express wish of the Provincial Grand Master, and to the good reasons he urged. The fund, as now established, is exclusively for the education, clothing, and advancement of children, and as such cannot interfere with the charities, which have so long been in existence, and have done so much good.

There is no rival scheme—I believe there are very few brethren in the province who would wish such a thing. Some there are who do not express sanguine hopes of success, but we will trust to their good feeling for aid, and ask them to give the association a fair trial. Let us once see it work, and how far it answers its purpose; it will be easy some time hence to enlarge its basis, and give temporary relief to the distressed, provided that is always done in a manner not to offer inducements to the idle and worthless to join our order, or to interfere with the receipts of the central institutions. Brethren do not consider how efficiently they aid a poor man by educating and advancing his child; for not only do they take a weight off his shoulders, but they contribute towards enabling the child to earn his own living. I freely acknowledge, that a fund for relief of distress

generally is more attractive, because it appeals more immediately to the heart; but let our brethren remember, how efficiently the Annuity and Widows' Funds do their duty, and that but few cases exist which the private benevolence of Lodges should not meet. Let them also recollect, that there are now three children in this province whom they can assist and help towards an independence, and perhaps some time hence to a higher position in life.

To effect this, we must be united, and do something more than talk about charity. We have in this province many members of influence and wealth. Let us hope they will come honourably forward. Let us also hope, that those brethren who are disappointed in doing all the good they wished (for I feel sure this is the only feeling of disappointment they will acknowledge), will join us heartily, and not give up everything because they cannot carry out the full measure of their benevolence. A little done well will have a good effect; let us establish an educational fund, and carry it out with spirit, and then increase our efforts to raise a useful assistant to it, by the exercise of benevolence in the shape of small sums, where the general charity can hardly be expected to reach. I must apologize for trespassing so far on your space; and sign myself, yours fraternally,

A PROV. GRAND CHAPLAIN.

### MASONIC MISSIONS: LEICESTERSHIRE.

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

DEAR SIR AND BROTHER.—The leading article on this subject, at pages 630 and 631 of your last number, contains several inaccuracies, which I am sure you will readily permit me to correct, especially as you have inadvertently assigned to our poor little Masonic province of Leicestershire a worse place in your list than it deserves, bad, even as I admit its real position to be as regards Lodge towns.

With your permission, I will notice, *seriatim*, such of your remarks as require correction. You state that "it (Leicestershire) constitutes a Masonic province, of which Bro. Earl Howe has for many years been Prov. Grand Master, and which was for some time under the immediate care of Bro. Sir F. G. Fowke, Bart., as Deputy Prov. Grand Master." This is incorrect. Lord Howe is one of the oldest subscribing members of the Order in the province, having joined St. John's Lodge, No. 348, in this town, in 1821, and of which Lodge he served the Mastership in the following year, but he has only held his present office of Prov. Grand Master since June 18th, 1856. His Lordship was appointed Prov. Grand Master for Warwickshire in, I believe, 1845 (when Deputy Grand Master of England), after the decease of the eighth Earl Ferrers, and continued to preside over that province until a few years ago, when, in consequence of ill health, he resigned in favour of Lord Leigh, the present Prov. Grand Master. Lord Howe's predecessor in the Grand Mastership of this county was his old friend, Sir F. G. Fowke, Bart., one of the best Masons of his time, who had also ruled the province as Deputy Provincial Grand Master, under the late Lord Raneliffe (a nobleman who, unfortunately for the Craft, took little interest in Masonry, and was very seldom seen in Lodge), from 1833 to 1851, when, on his lordship's death, he succeeded to the Provincial Grand Mastership (an office held from 1775 to 1787 by his father, Col. Sir Thomas,

Fowke, equerry to the then Duke of Cumberland); and, as far as his increasing years and shattered health would permit, he continued to take a warm interest in the progress of Masonry in the province, until his lamented decease in the spring of 1856.

Your next inaccuracy is, as to the number of Lodge towns in the county, which you give as two only, Leicester and Hinckley. To these must be added a third, viz.: Ashby-de-la-Zouch, where a Lodge has recently been reestablished. This is the Ferrers and Ivanhoe Lodge, No. 1,081, of the formation of which more than one notice has recently appeared in your periodical. This has taken the place of the Ivanhoe Lodge, No. 631, opened in that town in 1836, but which only survived some six or eight years, owing, unfortunately, to its having been established on too expensive a scale, including champagne dinners, &c. The new Lodge, which I am glad to state is unconnected with an hotel, and meets at the Town Hall, has amongst its members some excellent working Masons, and promises to be a really efficient and prosperous Lodge.

Another Lodge, the Ranchiffe, No. 608, was opened in 1834, at Loughborough, which, next to Leicester, is the most populous and important manufacturing town in the county, but which, singularly enough, is entirely omitted from your list of towns where Lodges ought to exist.

The prospects of this Lodge at starting, were good, but were soon blasted by two of the leading members, a surgeon and solicitor, bringing forward a resolution, as I have been informed, prohibiting any but professional men from being admitted into the Lodge. This suicidal act produced its natural results; the few respectable tradesmen who were members, withdrew in disgust, and, after vegetating for a few years, its members dwindled down until they consisted, I believe, of the above mentioned professional men only, and the warrant was at length returned. Both this Lodge and No. 631 appeared in the *Calendar* for several years after they had ceased to meet.

I must now in justice beg to observe that, however well founded might be your remarks as to the objection to the appointment of Provincial Grand Masters for life (and in no province would they have been more applicable than this in former times), they certainly do not justly apply to any imputed laches on the part of either of our last or present worthy rulers, as your readers would naturally infer from the juxtaposition in which they appear with the names of Sir Frederick Fowke and Earl Howe.

Having had the privilege to be a Masonic pupil of the late Sir F. G. Fowke, and to have subsequently served under him in the Provincial Grand Lodge, from 1841 to 1856, in the various grades of office from Junior Grand Deacon to Deputy Provincial Grand Master—to which office I have also had the honour to be reappointed by the present noble Provincial Grand Master—no one is so competent as myself to bear the testimony, which I do now, to the earnest and active interest which they have respectively evinced on all occasions, in everything connected with the well being and progress of Masonry in the province; both their purse and personal services having been ever ready in promoting those objects.

Let the recent munificent donation by Earl Howe of £100 to the Leicester Freemasons' Hall Fund, bear witness to his liberality in the cause, whilst his regular attendance at the annual meetings of the Provincial Grand Lodge, and on other occasions, and a very voluminous correspondence relative to the Masonic business of the province, testify that he spares himself no personal trouble in the performance of his duties.

With these explanations, I will take leave of the subject for the present, but with your permission will return to it on a future occasion, by offering

some remarks on the present condition and future prospects of Masonry in the province, in reference to the views entertained by you. I must, however, in conclusion, express my belief that, although as in the present instance, not free from unintentional misstatements (as might perhaps be expected from the imperfect data attainable by you personally), your series of articles on "Masonic Missions" must, in the long run, be the means of effecting much good in the provinces.

I am, dear Sir and Brother, yours fraternally,

WILLIAM KELLY,

Deputy Prov. Grand Master for Leicestershire.

Leicester, April 9th, 1859.

### MARK MASONRY.

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

SIR AND BROTHER.—In my letter, dated 22nd Nov., 1858, and inserted in your *Magazine* for 1st Dec., 1858, pages 642-643, I asked the following question:—"I should like to know how the Grand Chapter of Scotland became possessed of the right to grant charters or warrants for what is essentially a Craft degree?" I also asked other questions in that letter, and I should feel obliged if my brother the "P.(Mk.)M." would honour me with a solution of them.

I shall not comment on any other part of "P.(Mk.)M's." communication. I cannot, however, help saying it is not written in a Masonic spirit; the use of the term "recreant," and the insinuation conveyed in the allusion to "the stringent nature of his obligations," are not in accordance with the recommendation that we are "to remind our brother in the most gentle manner of his failings."

Awaiting a reply, I remain, Sir and Brother, yours fraternally,

A MARK MASTER.

April 8th, 1859.

ANGRY LETTERS.—An angry letter, especially if the writer be well loved, is so much fiercer than any angry speech, so much more unendurable. There the words remain, scorching, not to be explained away, not to be atoned for by a kiss, not to be softened down by the word of love that may follow so quickly upon spoken anger. Heaven defend me from angry letters! They should never be written, unless to schoolboys and men at college, and not often to them if they be any way tenderhearted. This at least should be a rule throughout the letter writing world,—that no angry letter should be posted till four-and-twenty hours shall have elapsed since it was written. We all know how absurd is that other rule, that of saying the alphabet when you are angry. Trash! Sit down and write your letter. Write it with all the venom in your power; spit out your spleen at the fullest; it will do you good. You think you have been injured. Say all that you can say with all your poisoned eloquence, and gratify yourself by reading it while your temper is still hot. Then put it in your desk, and, as matter of course, burn it before breakfast the following morning. Believe me that you will then have a double gratification.—*The Bertrams, by A. Trollope.*

## THE MASONIC MIRROR.

### MASONIC MEMS.

ACCORDING to annual custom, the fifteen sections will be worked at the St Luke's Lodge, No. 168, on Good Friday, the 22nd inst., at the Commercial-hall, Chelsea, Bro. Collard, P.M., presiding.

THE fifteen sections will be worked at the Crystal Palace Lodge of Instruction, City Arms, West-square, Southwark, on Monday, the 18th inst., Bro. Anslow, P.M., in the chair.

THE brethren of the Robert Burns Lodge, No. 25, have arranged with Bro. Strange, of the Crystal Palace, for a summer banquet, on Wednesday, the 6th July, at which the brethren and their ladies are expected to assemble in considerable numbers. An elegant collation is to be served at three o'clock, and tea at seven.

### METROPOLITAN.

#### APPOINTMENTS.

*Wednesday, April 13th.*—Lodges, Fidelity (3), Freemasons' Tavern; Enoch (11), ditto; Union of Waterloo (13), Freemasons' Tavern, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart Tavern, Lambeth; Eastern Star (112), Old Globe, Nile End Road; Justice (173), Royal Albert, Deptford; Pilgrim (289), Ship and Turtle; Zetland (732), Adam and Eve, Kensington. Committee Royal Benevolent Institution, at 3.

*Thursday, 14th.*—Lodges, Friendship (6), Thatched House; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington. Quarterly Committee Girls School, at 12.

*Friday, 15th.*—Lodge, Jordan (237), Freemasons' Tavern. *Chapter.*—Moira (109), London Tavern.

*Saturday, 16th.*—Lodge, Honour and Generosity (149), London Tavern.

*'Monday, 18th.*—Lodges, Grand Masters (No. 1), Freemasons' Tavern; British (No. 8), ditto; Emulation (21), Albion Tavern; Felicity (65), London Tavern; Tranquillity (218), Bridge House Hotel; Panmure (1022), Swan Tavern, Stockwell. Quarterly Meeting of Boys School, at 12.

*Tuesday, 19th.*—Lodges, Old Union (54), Radley's Hotel; Mount Lebanon (87), Green Man, Tooly Street; Cadogan (188), Freemasons' Tavern; St. Paul's (229), London Coffee House; Camden (1008), Assembly House, Kentish Town. *Chapter.*—Mount Sinai (40), Anderton's Hotel. Board of General Purposes, at 3.

*Wednesday, 20th.*—Lodges, Grand Stewards, Freemasons' Tavern; Royal York (No. 7), ditto; 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; Nelson (1062), Red Lion, Woolwich; General Committee Grand Chapter, at 3. Lodge of Benevolence, at 7.



*Thursday, 21st.*—Lodges, Globe (23), Freemasons' Tavern; Gehon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel; Westbourne (1035), Manor House, Westbourne Terrace. *Chapters.*—United Pilgrims (745), Manor House, Waltham; Yarnborough (812), George, Commercial Road East; *Thursday, 21st. Encampment.*—Observance, Thatched House. House Committee Girls School, at 3.

*Friday, 22nd.*—Lodges, Universal (212), Freemasons' Tavern; Jerusalem (253), ditto; Fitzroy (839), Head Quarters Hon. Artillery Company; High Cross (1056), Railway Hotel, Northumberland Park, Tottenham.

*Saturday, 23rd.*—Lodge, Unity (215), London Tavern.

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

WESTMINSTER AND KEY STONE LODGE (No. 10).—This Lodge met on Wednesday last, April 6th, when Bros. Lord Powerscourt and Markham Law were raised to the sublime degree of M.M.; and the W.M. for the ensuing year was installed. The former ceremonies were performed by John Udall, P.J.G.D., an old P.M. of the Lodge, and the latter, as usual, by Bro. W. W. Beach, M.P., P.M. and Treasurer. The officers for the ensuing year are Bros. Ralph A. Benson, W.M.; the Earl of Carnarvon, P.M.; M. C. Close, M.P., S.W.; Lord Skelmersdale, J.W.; Rev. W. H. Davies, Chaplain; W. W. Beach, M.P., Treasurer; A. B. Mitford, Secretary; R. J. Spiers, P.G. Sword Bearer, Sen. M.C.; Frederick Binckes, P.M., Assist. Treasurer and Secretary; C. T. Depree, S.D.; Lord North, J.D.; H. C. Finch, Jun. M.C.; E. H. Kennard, I.G.; R. H. Smith, Steward; W. Rice, Tyler. At the conclusion of labour, which was protracted to a somewhat late hour, the brethren adjourned to a sumptuous banquet. The health of the newly installed W.M., who admirably performed the duties of the chair, and thereby gave earnest of continued success, was proposed, in deservedly eulogistic terms, by Bro. the Earl of Carnarvon, P.M., who has presided over the Lodge during the last two years. The toast was received most enthusiastically, and eloquently responded to. Capt. Leicester Vernon, whose name was associated with the toast of "The Visitors," returned thanks for the compliment. His speech was replete with humour, feeling, and true fraternal spirit. The visitors were Bros. Colonel Western, W.M., No. 2; Deacon, D. Prov. G.M. Hants; J. R. Stebbing, W.M., No. 555, P. Prov. S.G.W., Hants; Eyton, P.J.G.W.; Randall, P.M., No. 228, and Prov. G. Supt. of Works, North Wales; Bayley, P.M., No. 328; Thiselton, No. 2, and Secretary Boys School (who replied with excellent taste on behalf of the Masonic Charities); Charles Sherry, P.M., No. 90; E. Sherry, No. 90; Baleson, from an Irish, and Charles Augustus North, from a Scottish Lodge; Pinsati, No. 329; G. Russell, No. 460; Arthur Elkington, No. 689; Captain Vernon, No. 839, &c. Bro. John Matthews, Prov. S.G.W., Gloucestershire, undertook to represent the Lodge the ensuing festival of the Girls School, of the Board of Stewards, for which he is President.

ROBERT BURNS LODGE (No. 25).—The monthly meeting of this Lodge was held on Monday, April 4th, at the Freemasons' Tavern, Bro. David Ross Farmer, the W.M., presided. The Lodge having been opened in due form, the W.M. proceeded in a most impressive manner to raise Bro. Betty to the sublime degree of Master Mason. Afterwards, Bros. Winterton and Longman were entrusted with the second degree. Messrs. Callow and Hunter Tuck were initiated by the W.M. into the Order. The Lodge business being over, the brethren adjourned for refreshment, to which about sixty brethren sat down. There were several visitors, amongst whom was Bro. the Hon. J. H. L. Dutton, Prov. G.M. for Gloucestershire. The usual loyal and Masonic toasts were duly honoured, and the evening was spent in the greatest cordiality and good will.

ROYAL JUBILEE LODGE (No. 85).—The monthly meeting of this Lodge was held on Monday, April 4th, at Anderton's Hotel, Fleet-street; Bro. Frederick Clemow, the W.M., presided, supported by his officers. A gentleman was initiated into the mysteries of Freemasonry; and a brother was passed to the second degree. The W.M. then raised Bro. Quelch, of the Beadon Lodge, to the sublime degree of M.M. The Lodge business having been disposed of, the brethren adjourned for refreshment, and after spending an harmonious evening, separated at an early hour.

TEMPLE LODGE (No. 118).—This Lodge closed its season on Tuesday, April 5th. Five gentlemen were initiated, and Bro. Church passed to the degree of Fellow Craft. Bros. Lawrence, Scott, Spang, and Perrin, jun., were severally raised to the third degree, the ceremonies being ably and impressively performed by Bro. Hastelow, P.M. Bro. Farthing, who was treasurer to the Lodge hall, made his report that all the accounts were duly settled, leaving a balance for Masonic charity. Nothing further being offered for the good of Masonry, the Lodge retired to banquet. The pleasure of the evening was much enhanced by the vocal abilities of Bros. Perren, Farthing, and others.

LODGE OF GOOD REPORT (No. 158).—The installation meeting of this Lodge was held on Thursday, April 7th, at Radley's Hotel, New Bridge-street, when there were present Bro. Charles Smale, W.M., Bros. Chantler, Robinson, Newman Ward Southgate, P.M.s, and several others. The ceremonial, at the request of the W.M., was performed by Bro. J. How, Prov. Dir. of Cars., Herts. Bro. Henry Aguilar, W.M. elect, was presented by Bro. Ward, P.M., and duly placed in the chair in the established form. The W.M. then appointed and invested as his officers, Bros. John Thomas Bryon, S.W.; John Bishop Hooper, J.W. and Sec.; Thomas Philip Blyth, S.D.; Thomas Vaughan Morgan, J.D.; Henry Johnson, I.G. Bro. Fish, P.M., was re-elected Treasurer, and Bro. Crawley, Tyler. Some candidates for initiation and passing not presenting themselves on this occasion, the brethren, presided over by Bro. Aguilar adjourned to banquet at an early hour. Bro. Emanuel Aguilar, the eminent pianist, was among the visitors.

OLD CONCORD LODGE (No. 201).—The monthly meeting of this Lodge was held on Tuesday, April 5th, at the Freemasons' Tavern, Bro. Maney, W.M. presiding, supported by Bro. Swanston, S.W., and Bro. the Rev. J. Laughlin, J.W., and Senior Chaplain, and the following P.M.s:—Bros. Jackson, Kennedy, Gorton, Nicholson, and Emmens. The business commenced by the W.M. passing Bros. Bragg, Gill, Morris, Hurlstone, and Stannard to the degree of F.C.; after which Mr. W. Creed, Mr. David Davis, and Mr. Cornelius Moginie were initiated into the Order, all the ceremonies being ably performed. Bro. Hooper (of the British Lodge) was elected as a joining member, and some other business being transacted, the lodge closed and the brethren adjourned. On the 29th ult., an emergency meeting was held, for the purpose of raising Bros. Dixon, Swinnock, Edwards, and Allison, and also for receiving a report of the committee appointed to revise the rules and regulations of the benevolent fund of this Lodge, and to consider the report from the Board of General Purposes.

LODGE OF SINCERITY (No. 203).—An emergency meeting of this Lodge was held on Wednesday, April 7th, at the Cheshire Cheese Tavern, Crutched Friars, Bro. Knibbs, W.M., taking the chair at an early hour, supported by Bro. Wilson, of No. 1,056, as S.W., vice Bro. Blickfeldt, who was unavoidably absent; Bro. Bulmer, J.W.; and a number of P.M.s, among whom we observed Bros. Potts, Hicks, Terry, Rawley, and Fentiman. The Lodge having been opened in due form, three gentlemen were initiated into the order, the newly initiated being Messrs. Charles Shepherd, Hughes, and Captain Stevens, a Crimean officer, who returned thanks for the honour conferred upon them. He stated that he had, during his campaigns, seen enough of the value of Freemasonry to determine him, when opportunity offered, to become a member of that body. The opportunity had occurred, and the solemn ceremony he had that night witnessed, made him feel the importance of the great institution, and satisfaction at his introduction. He trusted that he and his brothers would become worthy members of the Craft, and make those friends who had kindly introduced them feel proud of their progress. Bro. Captain Coldrey, of the American navy, was then passed to the second degree, having been initiated in this Lodge twelve months since. Business ended, the brethren partook of an excellent supper. The usual loyal and Masonic toasts followed the banquet. The Master, prefacing the toast of "The Visitors" (Bros. Major McDonald, Grant, W.M., No. 156; Wilson, S.W., No. 1,056; and Steadman, No. 1,056, &c.), with some complimentary observations, more particularly alluding to Bro. McDonald, who, after severe service in the Crimea was sent to China, and thence to India.

The toast was received with enthusiasm, and briefly responded to by the gallant major. Bro. Grant replied for the other visitors. Bro. Terry, P.M., returned thanks for the charities, more particularly the Widows' Fund, for which he is most indefatigable in gaining subscribers. The company separated at an early hour.

**LODGE OF JOPPA (No. 223).**—This Lodge held its monthly meeting on Monday, April 4th, at the Albion Tavern, Aldersgate-street, the business consisting of the passing of Bro. Battle, and the raising of four brethren. It will be only doing justice to Bro. Henry Harris, the W.M., to state that the business was most efficiently conducted. At the conclusion of the Lodge business, the brethren, thirty of whom attended, with four visitors, adjourned to refreshment, and spent a happy evening together, not forgetting to gladden the heart of a poor brother who applied for assistance.

**EUPHRATES LODGE (No. 257).**—At the usual monthly meeting, held on Tuesday, April 5th, at the White Hart Tavern, Bishopsgate-street, Bro. Louis Shaen, W.M., there was but a small attendance of the members, and not one of the candidates was in attendance. The only business entered upon was a revision of the by-laws of the Lodge, as recommended by a committee, and, with some alterations, they were finally agreed on. This Lodge was unfortunate in being deprived by death of both Wardens in the last year, which necessitated the election to the chair for the second time of Bro. Shaen.

**CRYSTAL PALACE LODGE, (No. 1,044).**—The first meeting of this Lodge for the season, was held on Thursday, April 7th, at the Crystal Palace, and was very numerously attended. Bro. R. Smith, the W.M., presided, supported by Bros. Purbrook as S.W.; Handford, J.W.; Palmer, S.D., and Thompson, I.G. Amongst the visitors were, Bros. Moutrie, No. 11; Anslow, P.M. No. 165; C. J. Watson, No. 11; Smith, Grand Purs.; D. R. Farmer, W.M. No. 25; Apter, No. 25; Collard, P.M. No. 209; H. Thompson, No. 206, &c. The Lodge having been opened in due form, Bro. Blackburn, P.M. and Sec., read the minutes of the last Lodge, which were confirmed. The W.M. then proceeded to initiate Mr. James John Reed (a gentleman suffering under the calamity of blindness), into the Order, in a most impressive manner, the ceremony being materially aided by the performance of Bro. Amos, Organist of the Lodge, on the harmonium. Mr. Henry Finch was also initiated into the Order. After this second ceremony the following brethren were balloted for, and admitted as joining members of this Lodge:—Bros. E. Dresser Rogers, P.M. of the Kent Lodge, No. 15; W. T. Ashfield, Vitruvian Lodge, No. 103; and T. Hart, of the Lodge of Faith, No. 165. Bros. Middlemers and Svendsen were raised to the third degree, and Bro. Roberts passed to the second degree. The next business was the election of W.M. for the year ensuing, when Bro. Purbrook, S.W., was chosen to fill that important office; Bro. Hill was re-elected Treasurer, and Bro. Crawley elected Tyler. Four brethren were passed as joining members, and fifteen candidates for initiation, ten of whom were proposed by the W.M. elect. The Lodge was then closed, and afterwards the brethren sat down to banquet, and spent a most agreeable evening, the Masonic institutions being warmly advocated by Bro. Watson and others. The usual loyal and Masonic toasts were duly honoured, and everything passed off in the happiest manner.

**ST. JAMES'S LODGE (No. 1,072).**—The third meeting of this Lodge was held on Tuesday, April 5th, at the Gregorian Arms, Bermondsey. The principal business of the evening was the election of a Master of the Lodge for the remainder of the year, on account of the death of the first Master. After some discussion, it was resolved that Bro. Davis, P.M., of the Lodge of Lebanon, should be invited to perform the duties of the office, and Bro. Davis, placing himself entirely in the hands of the brethren, was elected W.M. Some other business having been disposed of, the brethren adjourned for refreshment, and the usual loyal and Masonic toasts having been given, the brethren separated in a truly Masonic spirit.

# INSTRUCTION.

ALBION LODGE (No. 9).—The anniversary festival of this Lodge was held on Wednesday, April 6th, at the Red Horse Tavern, Bond-street, Bro. H. A. Stacey, W.M., No. 211, in the chair, surrounded by no less than sixteen P.M.s of the Order, and other brethren, in number amounting to fifty. After the usual customary toasts, the W.M. very ably advocated the cause of the Masonic charities, and thanked the brethren generally for the support he had received at the late festival for the Boys School, and hoped he should meet with a continuance of the same at the Girls Festival, on which occasion he should also officiate as steward.

CONFIDENCE LODGE (No. 228).—This Lodge met at Bro. Wadeson's Bengal Arms, Birchin-lane, on Wednesday, April 6th; Bro. Anslow, W.M.; Bro. H. T. Thompson, S.W.; Bro. Farthing, J.W. The Lodge having been opened in due form, the minutes of the last meeting were read and confirmed. The sections of the first lecture were worked respectively by Bros. Johnson, Wadeson, Burch, Smith, Jackson, H. T. Thompson, and Farmer. The Lodge then opened in the second degree, and the sections of this lecture were worked by Bros. Rogers, Moss, Brewer, Jackson, and Bertrand. In the course of the evening the following brethren were proposed and seconded as joining members of this Lodge of Instruction, and unanimously elected, viz., Bro. Earle, No. 228; Bro. Briveau, No. 91; Bro. Nettleingham, No. 91; and Bro. Church, No. 118. Bro. Jackson proposed, and Bro. Rogers seconded, a vote of thanks to the W.M. for his kindness in taking the chair on the occasion of working the fifteen sections. Bro. Anslow briefly returned his thanks for the notice that had been taken of his services, and thanked the brethren who had assisted him in working the lectures. The Treasurer's and Secretary's term of office having expired, Bros. Jackson and Burch were unanimously re-elected to fulfil those duties for the ensuing year. Bros. Wadeson, Brewer, and Moss, were then appointed to audit the accounts of the past year. Bro. Jackson proposed, and Bro. Farmer seconded, that the proxy of this Lodge, at the ensuing election at the Masons' Widows' Institution be given to the widow of the late Bro. Wm. Longstaff, which met with the unanimous approval of the brethren. The Lodge then closed in due form in perfect harmony.

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## PROVINCIAL.

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### BRISTOL.

APPOINTMENTS.—*Lodge*.—Wednesday, April 20th, Colston (886), Freemasons' Hall, at 7; Friday, 22nd. *Instruction*.—Ditto, at 7½. *Mark*.—Thursday, 21st, Canynges (S.C.), at 7.

### CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, April 20th, Zetland (782), Park Hotel, Birkenhead, at 4; Thursday, 21st, Unity (334), Macclesfield Arms, Macclesfield, at 7. *Mark*.—Monday, 18th, Lodge (T.I.), Mottram, at 3.

### CORNWALL.

APPOINTMENTS.—*Lodges*.—Monday, April 18th, Phoenix of Honour and Prudence (415), Masonic Rooms, Truro, at 7; Wednesday, 20th, Peace and Harmony (728), Dunn's Hotel, St. Austel, at 8.

### CUMBERLAND.

APPOINTMENT.—*Encampment*.—Monday, April 18th, Holy Trinity, Grapes Inn, Whitehaven.

## DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, April 19th, Charity (270), King's Arms, Hotel, Plymouth, at 7. *Chapter*.—Monday, 18th, Bedford (351), Private Rooms, Tavistock, at 7.

## DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, April 20th, Amity (160), Masonic Hall, Poole, at 7. *Chapter*.—Faith and Unanimity (695), Freemasons' Hall, Dorchester, at 6. *Encampment*.—Friday, 22nd, All Souls, Masonic Hall, Weymouth.

## DURHAM.

APPOINTMENTS.—*Lodges*.—Monday, April 18th, Borough (614), Grey Horse, Gateshead, at 7; Fawcett (959), Lord Seaham, Seaham Harbour, at 7; Tuesday, 19th, Granby (148), Freemasons' Hall, Durham, at 7; Wednesday, 20th, Phoenix (111), Phoenix Hall, Sunderland, at 7; Thursday, 21st, St. Helen's (774), Masonic Hall, Hartlepool, at 7½. *Chapter*.—Wednesday, 20th, St. Hilda, (292), Golden Lion, South Shields, at 6.

## GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, April 20th, Cottiswold (562), Ram Hotel, Cirencester, at 6½.

## HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, April 20th, Royal Sussex (423), Freemasons' Hotel, Portsea, at 7; Thursday, 21st, Southampton (555), Freemasons' Hall, Southampton, at 7. *Chapter*.—Wednesday, 20th, Economy (90), Black Swan, Winchester, at 7.

## HERTFORDSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, April 19th, Hertford (578), Shire Hall, Hertford, at 4.

BERKHAMSTEAD.—*Berkhamstead Lodge* (No. 742).—At the regular meeting held on Wednesday, April 6th, at Bro. Harvey Lane's, the King's Arms Hotel, in this ancient town, there was a numerous attendance. Bro. F. M. Shugar, W.M., presided. In the absence of Bro. Henry Isaacs, Bro. T. S. Barringer moved that a sum of five guineas be given to the Royal Benevolent Institution for Aged and Distressed Freemasons, which was carried unanimously. A jewel or other testimonial to the value of three guineas was also unanimously voted to Bro John Webber, in acknowledgment of his services as W.M. for the preceding year. The R.W. Bro. William Stuart, Prov. Grand Master, was announced and received with honours; there were also present on the occasion the V.W. Bro. T. A. Ward, Dep. Prov. G.M.; Bros. Thomas Rogers, Prov. G. Treas.; Burchell Herne, Prov. S.G.W.; George Francis, Prov. G. Reg.; John Sedgwick, Prov. G. Sec.; C. Davey, Prov. G.D.; and J. How, Prov. G. Dir. of Cers. The Prov. Grand Master announced his intention of visiting with his officers each Lodge in the province, as it was determined to hold the Prov. Grand Lodge always at Watford, having there a hall of their own, and the position in the county being more convenient to all. Bro. Geo. Francis, W.M. elect of the Watford Lodge invited the attendance of the brethren present to assist at his installation on the 29th instant.

## ISLE OF WIGHT.

APPOINTMENT.—*Lodge*.—Wednesday, April 20th, East Medina (204), Masonic Hall, Ryde, at 7.

## KENT.

APPOINTMENT.—*Lodge*.—Wednesday, April 20th, Royal Naval (621), Royal Hotel, Ramsgate, at 7.

GRAVESEND.—*Lodge of Instruction*.—The annual banquet of this Lodge of Instruction was held at Bro. Baker's, Star Hotel, on Thursday, April 7th. The chair was taken by Bro. J. J. Everist, W.M. for the evening, J.W. of No. 91, and Secretary to this Lodge of Instruction; the S.W. was Bro. T. F. Nettleingham; the J.W. Bro. Pottinger, the S.W. of No. 91. The W.M. was supported by Bros.

Hilder, P. Prov. J.W. of Kent; J. J. Nickell, P. Prov. G. Reg.; Spencer, P.G.J.W.; Hyde Clarke, 32°; Wates, W.M., No. 91. Several other provincial officers and brethren, amounting to twenty in number, sat down to dinner. The report of the funds of this Lodge gave the greatest satisfaction, there being an excellent balance in hand. After the usual Masonic toasts had been given, Bro. Everist announced that in Milton churchyard were two tombs of brethren interred in the last century, with beautiful Masonic emblems; he proposed the tombs should be restored by subscription, which was agreed to. Bro. Hilder, in returning thanks for the Prov. G. Officers, called the attention to the great revival in Masoury in this town, which had taken place since the period when himself, Bro. Key, and only two other Masons, had, with assistance, revived the dormant warrant of No. 91, about twenty years ago, and now there were nearly one hundred members. He advocated very strongly the devoting of Masonic funds to Masonic purposes, and the payment of all refreshments by those who partook of them. He also hoped to see the day, and that not long distant, when not only this would be effected, but a Masonic hall, worthy of their reputation as a Lodge, be erected in this town. Bro. Wates, as W.M., of No. 91, in returning thanks for himself, congratulated the brethren on the great improvement of No. 91 in its general working, and also the progress it was making, and on the large number of votes the Lodge held for Masonic charities. The brethren enjoyed a very pleasant and convivial meeting, and were much gratified with the evening's entertainment. Bro. Thos. Nettleingham, J.D., of No. 91, assisted by Bro. L. Briveau, P. Prov. G. Purst., P.M. No. 709, and Secretary No. 91, has been working the sections, beginning on the 24th March with the first seven sections. A vote of thanks to these brethren was moved by Bro. Hilder, P. Prov. J.G.W.; seconded by Bro. Robt. Spencer, Prov. J.G.W., and carried unanimously.

#### LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, April 18th, Tudor (688), Red Lion, Oldham, at 6½; Wednesday, 20th, St. John's (268), Commercial Hotel, Bolton, at 6½; Faith (847), New Inn, Openshaw, at 7. *Encampment*.—Thursday, 21st, Jerusalem, Masonic Lodge Rooms, Manchester; Friday, 22nd, Plains of Mamre, Cross Keys, Burnley; St. Joseph, Bridge Inn, Bury.

#### LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Tuesday, April 19th, Sefton (989), Queen's Hotel, Waterloo, at 6; Thursday, 21st, Ancient Union (245), Masonic Temple, Liverpool, at 6. *Chapters*.—Monday, 18th, Jerusalem (35), Masonic Temple, Liverpool, at 4; Wednesday, 20th, Lebanon (101), Royal Hotel, Prescott, at 6; Unity (845), Wheatshen, Ormskirk, at 4.

LIVERPOOL.—*Mariner's Lodge* (No. 310).—The brethren of this Lodge met on the 7th instant, Bro. Pepper, P.M., was in the chair, and initiated one gentleman; passed Bro. Richard McVaugh to the degree of Fellow Craft; and raised Bros. Johnson and Thomson to the sublime degree of M.M. During the evening, Bros. Lowin and Caldwell took the opportunity of presenting the W.M., Bro. Williams, with a congratulatory address on the occasion of his marriage. Five candidates were proposed for initiation, and the Lodge was closed.

#### LEICESTERSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, 21st, John of Gaunt (766), Three Crowns, Leicester, at 7.

LEICESTER.—*St. John's Lodge* (No. 348).—The usual monthly meeting of this lodge was held at the Bell Hotel, on Wednesday last, when there were present Bros. Kelly, D. Prov. G.M. (who took the chair after the Lodge was opened, and performed the ceremonies of the evening), Holland, W.M.; Windram, P.M. as S.W.; Nedham, J.W.; Crawford, P.M.; Morris, P.M., Sec.; Dr. Sloane, J.D.; Kinder, P.M., as I.G.; Weare, Bethell, Marris, &c. Visitors, Bros. Capt. Kinder (formerly of this Lodge), Davis, Garner, and Manning, of the John of Gaunt Lodge, No. 766. A dispensation for the initiation of Charles Bembridge, as a serving brother, he having been appointed, jointly with his wife, keeper of the new Masonic Hall, was read, and he was subsequently initiated. Bro. W. H. Marris, having passed a highly satisfactory examination in the second degree, was raised to the sublime

degree of M.M. The Lodge was then closed in harmony, and the brethren adjourned to refreshment.

#### LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, April 20th, Lindsey (1014), Public Buildings, Louth, at 6.

#### NORTHUMBERLAND.

APPOINTMENT.—*Lodge*.—Wednesday, April 20th, Northern Counties (586), Bell's Court, Newcastle, at 7.

#### OXFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, April 18th, Cherwell (873), Red Lion, Banbury; Tuesday, 19th, Alfred (423), Masonic Hall, Oxford.

OXFORD.—*Churchill Lodge* (No. 702).—A meeting of this Lodge was held on Tuesday, the 5th instant, at the Masonic Hall, Oxford, for the purpose of electing a W.M., Treasurer, &c., for the ensuing year. Bro. the Rev. J. S. Sidebotham, P.M., occupied the chair, in the unavoidable absence of the W.M., and was supported by the Wardens, Bros. Plowman and Cartwright; the Secretary, Bro. Talbot; Bro. Spiers, P.G.S.B.; Bro. Joy, P.M.; Bro. Thurland, S.D.; Bros. Rainsford, Bevers, Harrison, and other brethren. The business was chiefly of a formal kind. Five brethren of the Apollo Lodge, No. 460, viz., Bros. Lord Hamilton, Mills, and Williamson, of Christ Church; Bro. R. L. Watson, of Exeter College, and Bro. J. Pratt, of St. Mary Hall, were elected joining members. The Rev. Sir F. A. Gore Ouseley, Bart., M.A., of Christ Church, and Professor of Music in the University of Oxford, the S.W. of last year, was duly elected to the office of W.M.; Bro. R. J. Spiers, Prov. G. Sword Bearer, to that of Treasurer; and Bro. B. Bull, Tyler. The 12th day of May having been fixed for the installation of the W.M. elect and his officers, the Lodge was closed in due form and order.

#### SOMERSETSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, April 20th, Sincerity (327), Clarke's Hotel, Taunton, at 7. *Chapter*.—Tuesday, 19th, Royal Cumberland (49), Masonic Hall, Bath, at 8. *Encampment*.—Thursday, 21st, Redemption through Christ, Taunton.

#### STAFFORDSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, April 20th, Sunderland (690), Town Hall, Burslem, at 6.

#### SUFFOLK.

APPOINTMENTS.—*Lodges*.—Monday, April 18th, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 19th, Apollo (383), White Lion, Beccles, at 7; Wednesday, 20th, Perfect Friendship (322), White Horse, Ipswich, at 7.

#### SUSSEX.

CHICHESTER.—*Lodge of Union* (No. 45).—The monthly meeting of this Lodge was held on Friday, April 8th, the W.M., Bro. George Molesworth, in the chair. Bro. William Barrett was raised to the degree of M.M. The brethren present unanimously decided on supporting Bro. Slade at the ensuing election to the Annuity Fund. A committee was appointed to consider the claims of the other candidates for this, as also the Widows Fund. Bro. James Powell, jun., P.M., No. 45, at the request of the brethren, consented to act as steward at the anniversary festival of the Girls School. The Lodge closed in harmony.

#### WALES (NORTH.)

APPOINTMENT.—*Lodge*.—Tuesday, April 19th, St. David's (540), British Hotel, Bangor, at 6.

#### WARWICKSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, April 20th, Abbey (625), Newdegate Arms, Nuneaton, at 7. *Mark*.—Monday, 18th, Howe (T.L.), Masonic Rooms, Birmingham, at 6.

WILTSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, April 19th, Concord (915), Court Hall, Trowbridge, at 7; Thursday, 21st, Fidelity (961), Town Hall, Devizes, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, April 20th, Worcester (349), Bell, Worcester, at 6½; Vernon (819), Old Town Hall, Dudley, at 7. *Chapter*.—Tuesday, 19th, Dudley (313), Freemasons' Tavern, Dudley, at 8.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, April 18th, Union (287), Masonic Hall, York, at 7; Camlodunum (958), Freemasons' Hall, New Malton, at 7. *Chapter*.—Thursday, 21st, Constitutional (371), Assembly Rooms, Beverley, at 8.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Thursday, April 21st, Harmony (874), Freemasons' Hall, Bradford, at 7; Friday, 22nd, Zetland (877), Royal Hotel, Cleckheaton, at 7; Alfred Instruction (384), Griffin Hotel, Leeds, at 8. *Chapter*.—Tuesday, 19th, Three Grand Principles (251), Masonic Hall, Dewsbury, at 5. *Encampment*.—Monday, 21st, Faith, Bradford; Hope, Freemasons' Hall, Huddersfield.

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ROYAL ARCH.

METROPOLITAN CHAPTERS.

OLD KING'S ARMS CHAPTER (No. 30).—The quarterly communication was held at the Freemasons' Tavern, on Monday, the 4th instant, when Comp. W. Paas was installed as Z.; Comp. H. Maudsley, H.; Comp. G. England, J.; the ceremonies being performed by Comp. George Biggs, P.G.D.C., whose attainments in Royal Arch Masonry are so well known throughout the Order, and whose zeal and worth are universally acknowledged and respected. This Chapter has derived equal honour to that which it has conferred, from the election of Comp. Biggs as an honorary member. The banquet was presided over by the newly installed First Principal, in that happy style so peculiarly his own, by means of which he at once succeeds in maintaining perfect order and in ensuring genuine comfort. Indeed, as regards the latter, we know no one whose exertions to secure the enjoyment of all under his charge are attended with unexampled success. We regret not being in possession at present of a more accurate list of the officers appointed, or of the visitors present. Of the former, however, we may state that the much respected Comp. Daves was re-elected Treas.; Comp. C. Bailey appointed P.S.; whilst amongst the latter we recognised Comps. Sheen, P.Z., No. 218; Whitmore, No. 329; Binckes, No. 259, &c., &c.

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PROVINCIAL CHAPTER.

LEICESTER.—*Chapter of Fortitude* (No. 348).—A quarterly meeting of this Chapter, attached to St. John's Lodge, No. 348, was held at the Bell Hotel, on Monday, the 28th ultimo. Present—Comps. Clepham, M.E.Z.; Kelly, Prov. G.H., as H.; Kinder, J.; Bankard, E.; Cummings, N.; Pettifer, P.Z., as P.S.; Windram, P.Z., Treasurer; Lohr, Brewin, Spencer, &c. A ballot was taken for Bros. John Holland, W.M., 348, and Harry James Davis, of No. 766, who were duly elected and exalted to the degree in a very efficient manner by the M.E.Z. The historical lecture was delivered by Comp. Kinder, J., and the symbolical lecture, and the explanation of the pedestal, &c., by Comp. Kelly, Prov. G.H. Two other brethren were on the list for exaltation, but were not in attendance.



## KNIGHTS TEMPLAR.

### PROVINCIAL ENCAMPMENT.

BLACKBURN.—*Hugh de Payens Encampment*.—The regular meeting of this Encampment (in consequence of special circumstances), was held on Monday, 29th March, at the Old Bull Hotel, Blackburn, the E. Commander, Sir Knt. Wm. Harrison, presiding, assisted by Sir Knt. Houker, 1st Capt. Sir Knt. Bell, (as 2nd Capt.), Sir Knt. Clough, Prelate, and a goodly muster of the Knights of this Encampment. Several communications were read, after the minutes of previous meeting had been confirmed. On the motion of the E.C., seconded by Sir Knt. Hornby, Expert, the 1st Capt. (Sir Knt. Houker), was unanimously elected E.C. for the ensuing year. Sir Knt. Clough, seconded by Sir Knt. Radcliffe, Registrar, moved a vote of thanks to Sir Knt. Wm. Harrison, E.C., for his able presidency during his term of office, and for his services in the formation and progress of the Encampment, which vote was unanimously carried amid acclamation. The Knights had the gratification to receive the very handsome present of a muster roll, full bound in morocco and gilt, each page emblazoned in the proper colours, with the arms, crest, and motto of each Knight, and the name, title, &c., &c., of each illuminated in gold and colours in juxtaposition to the arms. The donor is the Prov. Grand Chancellor, Sir Knt. G. J. French, of Bolton, to whom a unanimous and cordial vote of thanks was given on the motion of the E.C., seconded by Sir Knt. Bell. After Comp. John Henderson had been proposed and seconded for admission into the order, the Encampment was adjourned.

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## IRELAND.

### THURLES.

A MASONIC Lodge has been established in Thurles, through the instrumentality of Bro. James Oldham, on whose application a warrant (No. 135) has been issued by the Grand Lodge.

### CAVAN.

THE brethren of the Belturbet Masonic Lodge (No. 300) have just entertained Bro. Elias Hughes at a parting supper at the Lauesborough Arms Hotel on the occasion of his leaving Belturbet.

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## AMERICA.

### NEW JERSEY.

#### DEDICATION OF THE ST. JOHN'S MASONIC HALL AT NEWARK.

The dedication of this beautiful hall, confessedly one of the best appointed in all respects of any in the Union, together with the usual celebration of Washington's birthday by the Lodge, drew together a large number of the fraternity from

all parts of the State, as well as abroad. The following were the members of the Grand Lodge present :—Joseph W. Trimble, Grand Master ; Isaac Van Wagoner, Deputy Grand Master ; Henry R. Cannon, Senior Grand Warden, *pro tem.* ; and Robert Busby, Junior Grand Warden ; Rev. Nathaniel Petit, Grand Chaplain ; L. A. Smith and Jacob Alyea, Deacons, *pro tem.* ; John Rodgers, Grand Marshal ; Robert C. Green, Grand Sword Bearer ; Geo. Walters, Grand Lecturer. The dedication took place according to the published ritual of the order. The Grand Master and Grand Officers met in a room adjoining, and opened the exercises in due form in the third degree of masonry. The Master of the Lodge, Bro. Luther Goble, then addressed the Grand Master, stating that they had erected a masonic hall for their convenience and accommodation, at great pains and expense, and were desirous to have the same examined by the members of Grand Lodge, if approved of, to be solemnly dedicated to Masonic purposes, agreeably to ancient form. The procession was then formed by the Grand Director of Ceremonies, and marched to the hall, and then three times around it, accompanied by music on the organ, after which the carpet was placed in the centre, and the officers took their seats, the Grand Master in the east. The three lights, the golden and silver pitchers, with the corn, wine, and oil, were placed around the lodge, at the head of which stood the altar, with the Holy Bible open, and the square and compasses laid thereon, with the charter, book of constitutions, and by-laws. The anthem was then sung, and an exordium on Masonry given by Dr. G. Grant, who depicted its history from the earliest ages, showing that it reached its greatest perfection in the fifteenth century, when the theories of religion were expressed in the forms of architecture. To Masonry was due the credit of embodying the doctrines of the cross in the edifices and temples which adorn the European continent, and which, by association, became the ruling idea in the Masonic ritual. Virtue and benevolence, by being constantly represented by emblems and enforced by its teachings, have made the Order justly respected and acknowledged amongst men. Allusion was made to the fact that St. John's Lodge was instituted in 1761, and that almost its first act was the bestowal of sixty pounds to the poor of the village. He concluded by showing the power and influence the Order has in making men wiser and better, and thus becoming the handmaid and sister of religion. The architect of the hall, Bro. James Ross, then addressed the Grand Master, returning thanks for the appointment, and surrendering the implements which were committed to his care when the foundation was laid, and asking the approbation of the Grand Lodge. The Grand Master replied, expressing the approbation of the Grand Lodge, and hoping that the hall might continue a lasting monument of the taste, spirit, and liberality of its founders. An ode in honour of Masonry was then sung, and the dedication proceeded. The carpet being removed, the first time passing round, the Junior Grand Warden presented the pitcher of corn to the Grand Master, who poured it out, dedicating the hall to Masonry. The second time the Senior Grand Warden presented the wine, which was poured out, dedicating the hall to virtue. The third time the Deputy Grand Master presented the oil, which was poured out, dedicating the hall to universal benevolence. The ode commencing "Genius of Masonry, descend," was sung. The Grand Chaplain then offered prayer, and another anthem was sung. The carpet was then covered, and the Grand Master retired to his chair. The oration was then delivered by Bro. Charles R. Waugh. He commenced by alluding to the day, and after a brief eulogium of the life, character, and services of Washington, both as a man and Mason, he gave a dissertation on the benefits of Masonry, saying that all were brothers, and within the lodge all strife and quarrels were laid aside ; that all were equal, and whether rich or poor, all sat down together, merit alone commanding esteem and respect. He concluded by urging all to imitate Washington in his social and Masonic character. After the oration, the brethren partook of a splendid dinner, and retired about twelve o'clock, highly satisfied with the proceedings and entertainment.

## THE WEEK.

THE QUEEN held a levee on Wednesday, at St. James's Palace, which was very fully attended. Amongst the presentations were Prince Gholam Mahomed, son of Tippoo Sultan, Prince Feroze Shah, grandson of Tippoo Sultan, and Prince Ferroke Backt, great grandson of Tippoo Sultan, introduced by Lord Stanley. On Thursday the Queen celebrated the birthday of little Prince Leopold by a juvenile fancy ball, to which a very large number of children were invited. Her Majesty leaves Buckingham Palace on the 18th inst., for Windsor Castle, to pass the Easter holidays.—The Emperor of the French has attended so closely to business for the last fortnight that he has fallen ill, and is going either to Villeneuve or Fontainebleau for the recovery of his health. War is now stated to be inevitable, and the semi-official journals both of France and Austria attack each other with extreme bitterness; besides which each of these parties continues to prepare for the struggle with increased vigour. Nevertheless, the people of France still look upon a war as a fearful calamity, and it requires a strong government to act in opposition to the wishes and interests of the country. The *Moniteur* contains an article on the policy of France in her relations with Germany, to show that there is no ground for the suspicions that have arisen that the emperor entertains any intention of attacking the independence of the German States. The French journals favourable to peace express pleasure at finding Lord Derby and his supporters will retain the reins of power in England while the congress on Italian affairs is in session. The conference was opened on Thursday, at the hotel of foreign affairs. Its attention was to be directed to the question of the election of Col. Couza by both of the principalities. M. Musurus, the Ottoman plenipotentiary, would set forth the reasons which have induced the Sultan to submit this question to the conference. There seems to be no doubt that the double election of Colonel Couza will be sanctioned.—The *St. Petersburg Gazette*, of Wednesday last, contained an imperial ukase for the loan of £12,000,000. It states that the loan has been concluded through Messrs. Thomson, Bonar, and Co., of St. Petersburg, and M. Magnus, the banker, of Berlin. No subscriber to the loan is to be allotted less than £100, or more than £1,000 of the debt. The new loan was done at 71 in St. Petersburg.—Austria has asked for loans from all the Italian princes whom she considers her feudatories. The Archduke Maximilian d'Este has responded to the appeal, by an advance of nearly the whole of his fortune. His nephew, the reigning Duke of Modena, gives six millions of *zwanzigers*, and the Molza family one million and a half, besides an equal sum which they will advance under the guarantee of the grand duke. It is not yet known what subscriptions will be made by the King of Naples and the Grand Duke of Tuscany. Fifty thousand more Austrian troops have been marched into Italy to reinforce the various garrisons. It is confidently asserted that the Austrian government is determined to declare war at once with Sardinia, and of course with France. A letter from Vienna, dated April 4th, says:—"The sincerity of the French government is about to be put to the test, for the Austrian government, a day or two since, proposed that there should be a general disarmament. If France accept the proposition, peace will probably be maintained; if she reject it, war is inevitable. Sardinia persists in refusing to disarm unless Austria does so likewise, but the latter cannot possibly suspend her preparations for war as long as the Emperor of the French continues his armaments.—According to advices from Naples to the 5th, five of the king's physicians have declared his majesty's malady to be incurable. Public opinion is in an agitated state, and the higher classes of society are again beginning to demand constitutional reforms.—Advices have been received from Rome to the 5th inst. The Papal government is preparing a note relative to the proposed congress to be addressed to the great powers. It is said that Cardinal Antonelli intends to declare

in this note that the French ambassador, the Duke de Grammont, had made reservations, opposing the cardinal's intervention in the affairs of the congress. The Prince of Wales and Lord Stratford de Redcliffe are still at Rome. The French ambassador, the Duke de Grammont, has given a dinner to the Marquis d'Azeglio and other Piedmontese notabilities resident in Rome. The marquis has been recalled by telegraph to Turin. More than 300 volunteers for the Piedmontese army had left Rome before the 17th of March.—A despatch, dated Constantinople 2nd inst., states that two steamers with troops had left for Varna. The former Kapukiaja Aristarchi had been appointed governor of Samos. A fanatical agitation prevailed at Smyrna against the Jews, caused by the murder of a Frenchman in the Jews' quarter. The customs had been farmed out to the banker Missirloglu for thirty-three millions per year.—A telegram has been received at the India House, dated Calcutta, March 8th. The news is merely confirmatory of that brought by the last Bombay mail, as to the flight of the chief rebels, and their approaching destruction.—Very violent storms of rain have occurred in all parts of Canada, doing great damage, particularly to railroads, and on the banks of rivers. On the Great Western railroad, between Flamboro and Dundas, the rain washed away an embankment, and a train was precipitated into a chasm some twenty feet wide; six persons were killed, and a dozen others more or less injured. Other railroads were submerged for miles, and travel was in many places suspended.—The *Elma* has arrived at Liverpool, with dates from New York to the 28th of March. News had been received at the latter place, from the Havannah, of the loss of the British gunboat *Jaseur*, by striking on a sunken rock. The officers and crew took to a raft and two boats, but a gale arising, ten men were washed from the raft and drowned. The captain and nineteen men, in one of the boats, had reached a Cuban port; but the other boat, with thirty men, had not been heard of; an official account of this calamity has since been published, it is, we fear, but too true. It is said that the French government had submitted to the English government a project for settling the right of search question, which had been adopted by America. Another expedition was organizing for the conquest of Cuba, but the *New York Herald* describes it as all humbug.—From the West Indies the news is not satisfactory. Her majesty's sloop, *Slyx*, was to leave Kingston, Jamaica, on the 13th ult., with three hundred men under command of Colonel Whitfield, for Savannah-la-Mar, to quell the disturbance which had arisen in consequence of the heavy turnpike tolls in that district. The peasantry had levelled all the gates on the different roads. Great fears were entertained as to the result of the disturbance. Disturbances had taken place at Trinidad in consequence of the governor attempting to suppress the carnival. The troops and police were pelted by the mob, and several casualties occurred. At Martinique, some incendiarism had occurred on the part of the coloured natives, arising from the immigration of coolies and Africans, which had reduced the price of labour.—Australian intelligence is to the 15th February. The chief political event in Victoria had been the statement by Mr. O'Shanassy before the Legislative Assembly, of the principles of the new Land Bill, proposed by the government. There had been a revival of the question of payment of members; and the assent of the house had been given to the proposal for a grant of £2,000 in aid of the Jewish Synagogue Fund. From New South Wales we learn that the steam postal question has occupied the attention of both Houses of Parliament. The result appears to be that both are dissatisfied with the arrangements which have been made binding at home, in respect of the route per Suez, without any reference to the line *via* Panama.—A melancholy accident occurred last week at a colliery, near Neath. The boxers struck into an old working which had become full of water, and a torrent immediately rushed through the aperture with such impetuosity that, though every exertion was made to rescue the workmen, twenty-five were overwhelmed and drowned.—Wombwell's menagerie last week was being exhibited to a crowded assembly in a field at Maes-y-dre, Flintshire. A furious gale of wind was blowing, and four of the caravans (forming one entire side), containing lions, tigers, and bears, were thrown in upon the people, carrying with them the roof, poles, and lights, and burying the people beneath. Four were killed and many others were hurt.—A summons granted at the instance of the commissioners of sewers, against

the City of London, was answered at the Mansion-house, before Mr. Alderman Cubitt, on Wednesday. The ground of complaint was, that a sum of £142 15s. 5d., expenses incurred by the commissioners in executing certain works which ought to have been done by the city, had not been paid on demand. There was some difference of opinion as to the construction to be put upon certain clauses in the Sewers Acts, but this being settled in favour of the city, the case was adjourned, that the account might be modified in accordance with the decision.—A person calling himself the Rev. Charles Geary, and whose clerical toilet was faultless, has been finally examined at the Lambeth Police-Court, on the charge of fraudulently obtaining money from various persons, in support of a charitable institution that had no existence, and sentenced by Mr. Elliott to three months' imprisonment with hard labour.—James Clark and Joseph Smith, well-known river thieves, were charged at Lambeth Police-court, with having stolen a boat, a large quantity of oats, a number of sacks and other things. Mr. Elliott committed both men for trial.—At the Central Criminal Court, on Thursday, Frederick Shackelford, schoolmaster, pleaded guilty to embezzling the sum of 122*l.*, and other sums, the property of his master. The prisoner had been master of an industrial school at Westminster, and absconded with the money, which was the produce of the boys' earnings. Sentence, three years' penal servitude.—On Monday week, Mr. Attorney-general Whiteside arrived in Belfast, in order to conduct in person the second trial of the parties charged with being members of a secret Riband society. Mr. Rae, the attorney for the traversers, having vainly endeavoured to persuade Baron Fitzgerald to postpone the trials, that gentleman, following up the tactics at Tralee, has abandoned the defence of his clients, with the curt remark, addressed to the court, that he "don't care how the case goes." The jury, having been locked up all night on Wednesday, have been discharged without agreeing to a verdict. There were eleven protestants and one catholic on the jury. The prisoners are to stand out till next assizes, if they can find bail.—At the annual meeting of the Professional Life Assurance Company on the 23rd ult., the report read was most favourable. The company had issued during the year 1858, 472 new policies, assuring the sum of 148,675*l.*, producing new premiums 4,703*l.* The amount paid in settlement of claims had been 11,925*l.* There had been an increase in their business of 5,000*l.* per annum, and a reduction in their expenses of 3,000*l.* in the same period. The dividend of five per cent., as usual, was declared.—In the House of Lords on Tuesday, Lord Campbell called attention to the accumulation of business in the new Divorce Court. The Lord Chancellor agreed with Lord Campbell that more judges were required to carry on the business of that court. The Indian Loan Bill was on Thursday brought up from the Commons and passed; Lord Derby informing the House that the amount furnished thereby was only so much on account, and that a further sum of 5,000,000*l.* would be required. He informed the House that a day of thanksgiving was to be appointed for the Indian victories. He then proceeded to detail the steps which had been taken to reduce the enormous military expenditure. The number of Europeans of all arms in India was 112,000, to which a native army of 320,000 was joined. Orders had been sent out to reduce as far as possible the native troops, and to prohibit new levies. The finances of India could not support this gigantic army, but it must not be reduced too suddenly. On Monday the greater portion of the sitting was occupied with a discussion respecting the site for the law courts in Lincoln's-inn, arising from a motion of Lord Redesdale for a plan of the ground, and plans and elevations of the said courts and buildings. The motion was ultimately agreed to. In the House of Commons on Tuesday, Mr. H. Berkeley announced that he would bring on his motion for the ballot on that day week. A long discussion took place on the Galway and American line of steamers, to which government have granted a subsidy. On Wednesday Lord Palmerston replied to the charge brought against him by the Earl of Derby, of unconstitutional conduct in questioning the prerogative of the crown to dissolve parliament. He utterly repudiated the charge, and said he had only questioned the conduct of ministers in advising the Queen to dissolve, in the existing state of things. Sir John Pakington noticed the altered tone of the noble viscount, and repeated the assertion that Lord Palmerston had used unconstitutional language on that

occasion. The house then went into a committee of supply. On Thursday Lord Palmerston announced that on the following night he should call attention to the state of our foreign relations. Supply and other business was then brought before the house. The next day, however, Mr. Disraeli announced the intention of the government to make a statement on that subject on Monday or Tuesday, and Lord Palmerston thereupon withdrew his motion. In answer to several questions, the Chancellor of the Exchequer said he hoped to conclude public business about Tuesday, the 19th. He could not fix any earlier day. On Monday Lord Palmerston asked the Chancellor of the Exchequer whether he could name the day when he would make his statement relative to the state of Europe; he also wished to know whether the right hon. gentleman could state more clearly the time when the dissolution would take place. The Chancellor of the Exchequer, in reply, said he would make the statement he referred to on Friday next. The prorogation would most probably take place on Tuesday next, and the dissolution would take place as soon after as was consistent with decorum. He must decline to fix a day for the dissolution, but it would take place probably in Passion week.

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#### PUBLIC AMUSEMENTS.

MR. GYE has commenced the season at the Royal Italian Opera with great spirit and Covent Garden Theatre has been crowded to the ceiling, though the great stars have not yet made their appearance in the operatic firmament. The engagement of Mlle. Lotti appears to have been a successful hit; although not a singer of the very first class, she has exactly hit the critical taste of her audience; she is, besides, a very pleasing actress. Great disappointment was experienced last night by the non-appearance of Sig. Ronconi, who had been announced for his great part of *Enrico*, in "*Maria di Rohan*;" illness prevented his singing, and the character was undertaken by Sig. Debassini, whose singing was praiseworthy, but of course the magnificent acting of Ronconi was not to be replaced.—"King Henry the Fifth" continues its triumphal career at the Princess's, and Mr. Kean's last and greatest effort has been fully appreciated by the public, and, strange to say, by all the critics; indeed the French and German papers contribute to swell this manager's fame.—At the Haymarket, Mr. C. Mathews is still attracting the admirers of genuine comedy. This week he again plays *Puff* in the "*Critic*," and *Mr. Affable Hawk* in the "*Game of Speculation*," two performances unrivalled on the stage.—A new comedietta, called "*Nine Points of the Law*," was on Monday night produced at the Olympic; it is by Mr. Tom Taylor, and was perfectly successful, as it deserved; for it is not only sparkling with wit and humour, but is also admirably and naturally written, which last is not often considered a necessary point to be considered. When we add that the principal character was sustained by the ever pleasing Mrs. Stirling, who was well supported by Messrs. Addison and Wigan, we have given quite sufficient reason for the enthusiastic applause with which the play was greeted. The extraordinary powers of Mr. Robson were never fitted with a more congenial part than that in which he nightly draws both smiles and tears as *Sampson Burr*. No one with any pretensions to taste should omit to see the "*Porter's Knot*."

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#### Obituary.

##### BRO. THOMAS DURRANT.

On the 27th March, in his fifty-third year, Bro. Thomas Durrant, of the White Hart Hotel, Bocking, Essex. He was a member of the Lodge No. 817, and also of

the Royal Arch Chapter attached to it, both of which were held at his house; he was exalted [at the opening of the Chapter, May 16, 1853. He was held in universal esteem by the members of the fraternity, as well as by the gentry of the county.

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## NOTICES.

Advertisers and other friends are requested to notice that accounts are in future to be paid, on printed receipts only, to Mr. JOHN COGIN, of No. 8, Denmark Street, Camberwell; or at the Office, 2, Red Lion Court, Fleet Street, E.C. Post Office Orders should be made payable to HENRY G. WARREN.

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

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

Emblematic covers for the last volume of the Magazine for 1858 are now ready, price 1s.; or the volumes (containing twenty-six numbers) may be had bound, price 14s. 6d., or with gilt edges 15s. 6d. Brethren can have their volumes bound at the office if they desire it, for 1s. 6d., or with gilt edges 2s. 6d.

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## TO CORRESPONDENTS.

BUCKS AND BERKS.—In our report of the Prov. G. Lodge of this province, Bro. W. S. Hopwood is stated to have had the office of Prov. J.G.D. conferred upon him. The name should be Bro. Samuel Weymouth Hopwood.

"ORIENTAL."—We do not know the cost of exaltation at Malta. We presume three guineas.

"R.S."—We have no wish to enter into private disputes. Indeed we will not do so.

"Δ."—Received too late for this week.

"AN INDEPENDENT P.M."—Our correspondent's letter did not arrive until we were upon the eve of publication.

ROYAL CUMBERLAND LODGE (Bath).—Our crowded columns compel us to defer this report till next week.

ST. ALBAN'S LODGE.—Too late for the present number.

We are in the receipt of interesting news from Australia, India, Turkey, and other parts of the world, which we hope to give in our next.