

MASONIC MISSIONS.

AMONG the subjects rife at the present moment is that of Masons' orphans, though it were to be wished the education of Masons' children generally was more regarded; for ours is an Order to which, as the promotion of the liberal arts and sciences is dear, so is the advancement of education generally, while we have such means of co-operation, that we can carry out any necessary organization.

It is deeply to be regretted that even in the existing schools the education given is far from liberal; and assuredly with a little activity, French* and German might be properly taught in those establishments. Bro. Matthew Cooke has most liberally taught music in the Girls School, and there is many a French and German brother, who, if aware of the circumstances, would most gladly become professor of his language, and who would be repaid by his liberality; as the fact of his being appointed Professor at the Boys or Girls School would lead to his being more extensively employed as a teacher. Then there is drawing, which, we own with shame, is untaught. This is truly disgraceful, and could only be made worse by the omission of reading or writing; for few can be so ill-informed in the present day as not to be aware that drawing, so far from being an optional accomplishment, is an indispensable branch of education for training the eye, and is essential in nearly every professional and mechanical pursuit. Thus, it is now taught to the youngest children in any well conducted national or charity school, every school teacher being required to learn the elementary processes. Masonic schools ought to be able to go beyond that, and should have a special teacher of drawing, modelling, and painting, who could give superior instruction; and there are brethren to be found who could discharge the duties.

* A French Master attends the Boys School once a week.

So long as our schools are little better than charity schools; the children in them will want a good education, and the schools will fail to minister, as they might, to the wants of the brethren. Besides the orphans left by brethren, and those children who are confided to our care by their fathers, poor members of our institution who have not the means of educating them as they should be—it is felt that there are still many children having claims upon us. The funds of some provinces can be so applied that the child of a brother in limited circumstances can receive gratuitous education. Were the schools in London and Dublin conducted, as they might be, much more could be done, for were they as to character put upon the footing of public schools, the brethren generally would place their children there on advantageous terms, the school be redeemed from the type of a charity school, and the benevolent objects be much extended, as in the Clergy College at Marlborough for instance.

So far as the present teaching power extends, all brethren should be allowed to send children to the schools at the lowest remunerative rate. The more children the greater the interest felt in the schools, the better the teaching, and the larger the funds that can be raised. We could then extend the buildings, establish exhibitions in the universities, and scholarships for schoolmasters and mistresses and artists; and a provision could be made to allow provinces and Lodges to nominate children at half rates. By the extension of the system we should in time obtain schools in the northern and other provinces, being strictly endowed grammar schools belonging to the Order. As regular boarders would pay such rates as would repay rent and expenses of teaching, the funds for rent and teaching being thereby enlarged and relieved, the result would be that in time the orphans would only become chargeable to the charity for board, washing, and clothing; and as to board, the rate would be reduced to the cost of food, as the cooking and establishment expenses would be paid out of the general revenues.

In the beginning boarders would profit to a considerable extent by the school organization, but in the end the charitable funds would profit most, as the orphan children would be maintained at one half the present rates. This is the greatest relief that could be conferred on the charities, and the greatest boon they can receive. Day scholars should likewise be admitted from the neighbourhood of the schools.

In Jamaica a Masonic school for the children of Masons is conducted under the auspices and supervision of the brethren, who thus obtain a superior education at much reduced rates. It comes to this in fact; and why should not Masons have an Eton or Harrow of their

own? They have funds enough, and public spirit enough, to provide for themselves what the clergy, the medical men, the navy, and the army have provided for themselves.

One great advantage of a public school is this—that subscriptions are raised for exhibitions, scholarships, medals, endowments, and professorships. Large bequests are left for such purposes, and there are many men, having no claims upon them from relatives, whose munificence is perpetually commemorated, and whose contributions in time provide ample funds.

We think it a great reflection on the Masonic body, that there is not a single scholarship at a university open to a Mason's son; there is no Mason's son who can be sent free to a medical college, a normal college, an academy of art, or school of design; there is no Mason's daughter who can be sent to a normal college, an academy of art, school of design, or academy of music. Such would be seasonable benevolence to the child of many a worthy Mason, in giving the means of respectable establishment in life. A Mason of lower standing should feel that he has entered an association which can advance him and his children, not merely by giving him employment in his trade, but by improving his social condition on the only solid ground of increase of moral worth and intellectual endowments. Nothing will tend so much to these results as the provision of educational institutions; and this is one part of the present movement for Masonic progress, which, although it has received little attention as yet, is not among the subjects of least moment. As such it will again receive our care.

EDUCATION.—If all wards and young gentlemen were well brought up in learning, and in the knowledge of God, they would not when they come to age so much give themselves to other vanities. And if the nobility be well trained in godly learning, the people would follow the same train. For, truly, such as the nobleman be, such will the people be. And now, the only cause why noblemen be not advanced, is because they have not been brought up in learning. Therefore, for the love of God appoint teachers and schoolmasters, you that have charge of youth; and give the teachers stipends worthy their pains, that they may bring them up in grammar, in logic, in rhetoric, in philosophy, in the civil law, and in that which I cannot leave unspoken of, the word of God. Thanks be unto God, the nobility otherwise is very well brought up in learning and godliness, to the great joy and comfort of England; so that there is now good hope in the youth, that we shall another day have a flourishing commonweal, considering their godly education. Yea, and there be already noblemen enough, though not so many as I would wish, wise men enough. Well, I would all men would look to their duty, as God hath called them, and then we should indeed have a flourishing Christian commonweal.

—Bp. Latimer.

OUR ARCHITECTURAL CHAPTER.

BRO. W. COCKING, P.M., No. 342, who has already served the office of Prov. Grand Steward, has been appointed Prov. Grand Superintendent of Works for West Yorkshire. We should like to know whether Bro. Cocking is an architect.

We are indebted to Bro. J. W. Breitling, for an account of the Lodge or Hall at Stuttgart in Wurtemberg, of which he was one of the founders. We would ask him again to give an account of the building, as that may very likely furnish us with some useful hints; the financial plan described by him is very interesting. The cost of the Lodge of William of the Setting Sun was £2,500, raised on the share or debenture scheme, bearing a fixed interest of four per cent., and redeemable out of the initiation and other fees.

The initiation fees, it will be seen, produce to the Lodge about as much as in England, and, as Bro. Breitling observes, form a competent fund. There are, however, further fees required for passing and raising, according to the ancient practice of Masonry observed in most continental countries, and, like many other customs, altogether obsolete in this professed country of landmarks. There is no reason for passing or raising without a fee, any more than there is for passing or raising as a matter of form at the next monthly Lodge. The Constitutions do not preclude a Lodge from requiring a fee for these steps, and it would have a very salutary effect to demand a fee, in order to slacken the eagerness of initiates to get on (before they have received any instruction), and of their friends to push them on. The Constitutions do not compel Lodges to pass at the next month, or raise in the following one, but this is done as a matter of course; and many Worshipful Masters are under the impression that the Constitutions do compel them so to advance apprentices. Now the clause is, "Nor shall a higher degree be conferred on any brother at a less interval than four weeks from his receiving a previous degree."

The spirit of the law, it will be seen, is clearly that not less than four weeks must elapse, and that it is desirable a longer period shall pass before the brother be advanced. We pride ourselves much that we do not, as the publicans in Scotland sometimes do, make a Master Mason in one night—but we forget that we do wholesale mischief by making a Master Mason in what we call two months, which in reality afford only two sittings. Even where there is the aid of a Lodge of Instruction, the instruction comes to very little, and the candidate, even if of superior education and attainments, is not in nineteen cases out of twenty competent for advancement.

The German Lodges are assuredly more careful, and seek that in each degree the brother shall have time and opportunity to acquire instruction; nay, they go further than we do, for before a brother

can become Worshipful Master of a Lodge, he will commonly have to take the higher degrees, and in many Lodges will have spent many years, and advanced to the Rose Croix, before he can fill the chair of his Lodge. These honest workers on the old ritual, strengthened by the bond of the Strict Observance, have no notion of sending an ignorant young man up the ladder of M.C., J.D., S.D., J.W., and S.W., and perhaps only one round even of this ladder, and placing him in what is profanely called the chair of K.S. Hence it is that we have among us so many mock Masons, who, though they have paid fees and hold Grand Lodge certificates, have never seen the true light—and never will.

We therefore commend the practice of charging fees for degrees to all engaged in building new halls, as a special fund for the redemption of the purchase money. A pound for each of these steps would constitute a goodly sum in a year.

We should like to go a step farther, and make it obligatory from Grand Lodge to charge one pound for Fellow Craft, and one pound for Master Mason, such fees to go to the Building Fund; and where the Lodge has no hall, then to go to its credit in a general building fund, to be applied for the erection of Masonic Halls. In the Grand Lodge home jurisdiction, or London district, this might be so applied in the case of Lodges using the Freemasons' Hall, as to furnish forth a magnificent set of Lodge rooms. Something like six thousand or eight thousand pounds a year would be a goodly sum for building halls and Lodge rooms.

In Stuttgart and most parts of Germany three pounds is paid for passing and five pounds for raising. Thus thirteen pounds is paid to reach M. M., and that in a poor country; and here not half the amount. Then there is the further creditable and remarkable fact, that the yearly subscription is only sixteen shillings and sixpence, so that no brother need leave a Lodge from the desire of discontinuing his subscription; and in this way the body of Masons is kept together, whereas, with us, M.M. once reached, the new fledged Masons are off, except the few who remain to keep up the party of ghouls who feed off the initiation fees. How much better would it be to keep together a large body of old Masons than to initiate freely and to disperse among society the greater portion of the candidates, without knowledge and without discipline, to be called Masons, and to be known as such to the discredit of the Order.

For sixteen shillings and sixpence, the German Mason has the privilege of attending the ceremonies of a large, powerful, and well frequented Lodge at the regular meetings, and, beyond that, of using the hall and rooms for social intercourse every day. For twice the sum here, or thrice the sum in a considerable town, and for nearly ten times the sum in London, he will enjoy the privilege of meeting ten or twenty persons in a tavern, once a month, for a few months in the year. The contrast is not complimentary.

We thank Bro. Breitling for giving us the means of making

this comparison, and we press him for the information we have already asked, and for some particulars as to the Lodge in Stuttgart which meets in private rooms.

The Chapter of Rosy Cross, in Edinburgh, which, as in England, includes in its body some of the most illustrious and distinguished members of the Masonic body, has moved into the new Masonic Hall. The metropolitan Chapter of Rose Croix, and the Supreme Chapters of the high degrees, meet in Freemasons' Hall, as do the like bodies in Dublin, so that now the high degrees in all the Masonic capitals of these countries, and, we believe of Europe, are celebrated in Masonic buildings; but we are not sure that the Supreme Council for England has enforced any regulation requiring their provincial establishments to conduct their affairs in Masonic buildings. This can be done in Liverpool, Manchester, Birmingham, Bristol, Newcastle, and Bath. If it be desirable that ordinary Lodges and Royal Arch Chapters should not be held in profane buildings, it is an imperative condition with regard to the higher degrees, in which the sublime mysteries are celebrated; as too, their members chiefly consist of men of high station, no pecuniary consideration can stand in the way. We shall be glad to hear that the Supreme Councils of England and Scotland, and the Grand Lodge and Supreme Council of Ireland have enforced such conditions throughout their jurisdictions, for it is their duty to set an example to symbolic Masonry.

The new Lodge room in the Freemasons' Hall at Edinburgh is much talked of, although not complete. Brother Lawrie, the Grand Secretary of Scotland, has taken much interest in it. We shall hope to have a description, and the more particularly, as we fear the accommodation is restricted. It may give some good hints for the new buildings in London.

The Freemasons' Hall in Dublin has some architectural features in its fittings which are likewise worthy of study and imitation in this metropolis.

Our own sources of information in the *Magazine* furnish us with an account of the new Freemasons' Hall in North Adelaide, a suburb of the city of Adelaide, in South Australia. The Lodge of Truth (No. 953) in that suburb had heretofore met in a public house, at the Queen's Head, Kermode-street, and being desirous to relieve themselves from this reprehensible practice, have provided a new hall, opened and consecrated on the 27th December. The exterior of the building is said to be handsome, and an ornament to that part of the city, but the interior is much more deserving of attention, for it includes a hall eighty feet by forty feet, and twenty-four feet high, a saloon of sufficient proportions for the satisfactory conduct of ceremonies. Besides this there is another hall or Lodge room, forty feet by twenty-seven feet, but only thirteen feet three inches high—rather too low. The supper room is twenty-seven feet by fourteen feet, on the right hand of the ground floor, approached by an entrance hall, twenty-seven feet by eight feet. There is a waiting room, fourteen feet by

thirteen feet ; a Tyler's room, and a cellar. The cellarage is small. We regret not to be able to record the name of the architect,

From Bombay we have to record the gratifying fact that Bro. Mirza Ali Mahomed Shootstry, has given to the Concord Lodge, No. 1059, the house on the banks of the Baboola Tank, until the Lodge be fully established, when it will follow the Indian practice of having its own hall. Bro. Mahomed Shootstry is a Mahomedan, native of Bombay, and holds the office of Turkish consul. A Parsee merchant of distinction is a member of the same Lodge.

A Hall or Lodge room was dedicated on the 22nd February, for the ancient Lodge of St. John, in the city of Newark, in the State of New Jersey. The Lodge dates its foundation from 1761.

Of Wayne Lodge, in Indiana, we have some architectural particulars. The Hall dedicated on the 27th December, is 52 feet by 40 feet, but only 14 feet high. The building is lighted with gas, well furnished, and will accommodate three hundred members.

The Grande Oriente of Brazil has its own Temple at Rio Janeiro. This was erected by a limited liability company in five pound shares, which can only be held by Lodges or Masons, and which receive seven per cent. interest. The metropolitan Lodges under the jurisdiction of the Grande Oriente, meet in the Temple, and as with Chapters of the higher degrees and other assemblies, they meet weekly. The rent, as far as we can ascertain, is about two hundred pounds a year ; and the total cost of the building about three thousand pounds.

Another Grand Lodge there, called the Grande Oriente Brasileira, meets in a building which is leased of the Visconde de Uruguay.

We perceive from our correspondence that the Lodge La Cesarée (No. 860), in St. Helier's, Jersey, which meets in a private room, has lately passed a resolution, that "It is highly desirable that Lodges should not be held in taverns, hotels, or private houses." This preliminary has been followed up by the appointment of a committee to choose a site of ground for a Masonic Hall, and to obtain a plan from an architect.

At Gateshead, the ancient Lodge of Industry, No. 56, which meets at the Grey Horse Inn, in that suburb of Newcastle, has come to a like resolution, and we hope next month to announce the initiatory measures for a Masonic Hall. As on the Newcastle side a like provision has been made, that great northern city will be emancipated from the Masonic irregularity of meeting in profane buildings.

Of the Masonic Hall at Hartlepool, we learn that is a beautiful and convenient Lodge room, properly decorated, and is large enough for the Masonic purposes of the town, which has a Lodge and Mark Lodge.

MODERN WRITERS UPON FREEMASONRY.—III.

DR. OLIVER'S MASONIC JURISPRUDENCE (CONTINUED).

At page 184, Dr. Oliver revives the question of the occupancy of the chair in case of the absence, death, &c., of the Worshipful Master. We can only refer our readers to our last paper, and to page 72, section 6, of the Book of Constitutions (Ed. 1855). The regulation with regard to non-subscribing members in the Grand Lodge of Arkansas, United States (p. 195), is worthy of attention, as also the remedy proposed (p. 196) for the continual want of punctuality of a Worshipful Master, an evil we will hope, for the credit of the Craft, of but rare occurrence; viz., to allow a Worshipful Master, who is habitually unpunctual, a quarter of an hour, and then that the Past Master, who, according to the Book of Constitutions, should take his place, or the Senior Warden, &c., should open the Lodge without him.

We shall now, for brevity's sake, make a few extracts here and there, and comment on them, without further preamble.

Page 196, section 6. "The Signature Books." "For this book is intended to be not only a correct register of the attendance of the brethren, but also of the names of distinguished visitors who may have honoured the Lodge by their presence." Why distinguished? Is every visitor distinguished? We think not; a newly entered apprentice can scarcely be called so, and yet his signature, as well as that of others, should be placed in the book, which is of course intended as a register of all brethren who are present in the Lodge, whether distinguished by Masonic or social rank, or otherwise.

Page 199.—"The Lodge being properly tyed, and the avenues strictly guarded by an officer who never sleeps on his post." We should think not; he would not be likely to be an officer long if he did; and as for a Master ever committing such a solecism as to open in the third or second degree without the first, or first and second, as the case may be—who ever heard of a Worshipful Master so ignorant as to do so, to say nothing of his not being reminded by some one in the Lodge of his mistake?

Page 201.—"Judges xxii" is clearly a misprint for "Judges xii." But at the foot of the same page is a statement which we can only consider with the most unqualified disapprobation, viz.:—

"And it may be added, that proper Masonic lessons for any particular service in the Church may be selected from Psalms xv. and cv., (and other passages which are named), and many other places in that storehouse of truth, which every clerical brother will be able to select without any further prompting." "*May* be selected"—by what authority, we should be glad to be informed? It is indeed news to us that a clergyman, because he is a Freemason, may take upon him-

self to alter the lessons appointed for the day in the Book of Common Prayer. Dr. Oliver would doubtless be scandalized, horrified, at an attempt of any brother to infringe an order of the Book of Constitutions, but the Book of Common Prayer is another affair entirely. How can Dr. Oliver, who inculcates such high lessons on the subject of obedience in Freemasonry recommend disobedience in matters pertaining to law, to religion, to God? Has our reverend brother forgotten that every clergyman is obliged to read publicly in church within three months of the date of his licence to any and every cure that he may undertake (or his induction to a benefice) the following declaration:—"I, ———, clerk, master of arts," (or as the case may be), "do declare that I will conform to the liturgy of the church of England, as it is by law established"—and that previously to reading this declaration he has deliberately signed his name to it, in the presence of his diocesan? Surely any such unauthorized alteration would be sufficient to "bring down sharp" (as the saying is) such diocesan upon the perpetrator, even if he were of a lenient disposition—but especially if, like the late Bishop Armstrong, he were opposed to the Order; and to give him a strong handle, not only against the individual, but against the Craft, which could sanction an innovation in the services of the church, which they would not for a moment tolerate in their own ritual.

Following this, we have an anticlimax; we descend from the services of the church to the minute book of business. The minutes are of course to be duly entered at one meeting, and read and put for confirmation at the next (regular) meeting, &c., as laid down in the Book of Constitutions.

We are glad to see that Dr. Oliver quotes the *dictum* of the late Grand Master, that considerable latitude must be allowed to every Worshipful Master as to the language in which he may think it advisable to deliver the ceremonies of the Lodge. Indeed, we should be sorry to give it with the scriptural, chronological, geographical, and historical solecisms which we have occasionally heard, and from which Dr. Oliver himself, according to Bishop Armstrong, is not entirely free.

Page 206.—"Let him" (the Worshipful Master) "be cautious how he introduces any whimsical and unauthorized speculations of his own, for such a practice will certainly produce the effect of disgusting, rather than pleasing his hearers." This is excellent advice; it is only a pity it did not occur to Dr. Oliver to act upon it himself, before he presented the Masonic world with a few of his own wild speculations, such as the one to which we have before alluded in these papers of the "Symbol of Glory," with regard to the assembly of the first disciples of Christianity with closed doors, which he imagines to have been a tyled Lodge of Freemasons.

We must apologize once more for this digression, and more for its continuance, but we cannot resist the inclination to lay before our readers an extract from the writings of one now living, (whose name,

therefore, it is not fair to give), on the subject of Dr. Oliver's works :—

"The Rev. George Oliver in his *Star in the East*, says (p. 2)* 'Freemasonry was revealed by God himself to the first man,' and that there may be no mistake as to his real meaning, he subjoins in a note, 'This may appear a bold assertion, but I am persuaded it is nevertheless true. Placed in the garden of Eden, Adam would certainly be made acquainted with his tenure, and taught, with the worship of his Maker, that simple science of morals which is now termed Freemasonry. This constituted his chief employment in paradise and his only consolation after his unhappy fall, for speculative Masonry is nothing else (?) but the philosophy of mind and morals, founded on the belief of a God, the Creator, Preserver, and Redeemer, which instructs mankind in the sublimities of science; inculcates a strict observance of the duties of social life; inspires in the soul a veneration for the author of its being; and incites to the pure worship of the Great Architect of the Universe.'

"Of all enthusiasts for Freemasonry this writer is the most puerile as well as the most daring in his assertions. Whatever in any way seems to make for his system he immediately takes for granted without further enquiry; it suits his purpose, or he fancies it does, and that is quite enough for him. Thus he is pleased to tell us the word Masonry is a mere corruption of *μεσουρανέω*—*Sum in medio cœli*—but that an older name for it was *luc*, or light; upon this wild assumption he then builds up as wild a theory, interpreting light, wherever the phrase is used by Christ or his apostles, to signify Masonry. See his *Antiquities of Masonry*, page 4."

We must agree with this writer (whose remarks we think form an admirable comment on the passage of "Masonic Jurisprudence," which we last quoted), that Dr. Oliver's assertions and assumptions are bold; they are among the boldest we have ever met: he must indeed have been easy of "persuasion," but we may hope that he has now learned better policy, and that as he recommends others not to introduce "whimsical theories," so he has now given up the practice either of introducing them or believing them himself.

As to the system of refreshments in vogue with our ancient brethren, it may have suited the spirit of the age in which it prevailed, but we think that the present system of introducing whatever refreshment is provided after business is over, is far preferable.

Page 216. With regard to amendments, riders, &c., on motions in private business, it is a pity that Dr. Oliver has taken a dinner as the example; however, we will give his own words :—

"The motion being seconded, it is competent for any brother to move an amendment, which being also duly seconded, another amendment may be moved on it under certain restrictions;† and if an amendment be put and negatived, another may be made on the original motion, provided it varies from that which has been already lost. The following case will illustrate the subject and show what is the usual practice in our Lodges. A. moves that a dinner shall take place on the 26th of March; B. moves as an amendment, to hold it on the 4th of April; C. wishes to move another amendment

* We have verified the passage by reference to the work.

† *Mesouranco*—I am in the middle of the sky.

‡ What these restrictions are, does not appear.

to substitute a still more distant day; but it is decided that he cannot do so until the first amendment has been put, which, having been negatived, the original motion is declared to be carried, and C. is informed that his amendment cannot be entertained."

Now, what does Dr. Oliver mean by this? A motion carried because the amendment is negatived? It is true that he does add a kind of explanation, in which he says that C. should move his new amendment before the sense of the assembly is taken on the original motion, but even this does not remove the impression of incorrectness left on the mind by the sentence, "which," (*i. e.* the amendment), "being negatived, the original motion is declared to be carried." The rules of any ordinary debating society as to amendments, riders, &c., would surely solve this very easy question, even if the Constitutions contain nothing on the point.

Page 221, section 5. "Marks of Disapprobation."—The Book of Constitutions, it seems, properly enough forbids hissing, and Dr. Oliver, not improperly, deprecates groaning; but he also cries down exclamations, such as, "Oh, oh!" "Hear hear!" and dubious, or, as he calls them, derisive, cheers. Now members must really have some way of showing their disapprobation of what they disapprove of, and indeed, unless there were some such occasional manifestation, a speaker might be sometimes not agreeably surprised to find a motion lost, in which he thought every one concurred, owing to the absence of such signs of non-approval. Dr. Oliver deprecates almost every known way of showing disapprobation, but though we agree with him with regard to the "growling" out of such words as "humbug!" "stuff!" &c., we think the doctor might as well have told us in what way the existence of this feeling might be shown. One thing is certain, *viz.*, that if good feeling will not stop the growling, &c., books will not succeed in doing so.

Page 222, section 6. "Betting on Motions."—"Not often practised we hope." Then why mention it, and so put it into the heads of men who probably would not otherwise think of such a thing.

Page 231, section 6. "Smoking Prohibited."—A most objectionable practice during Lodge business, and fully discussed in a correspondence in the *Freemasons' Quarterly Review*.*

Page 247. Further on, (page 259), Dr. Oliver says, in accordance with the Book of Constitutions, that "Private Lodges cannot Expel;" nevertheless, in the page now open before us (247,) he represents the Master of a private Lodge, (for in the very same section, *viz.*, section 2, he mentions appeal to Grand Lodge,) as putting the question of expulsion to his Lodge with regard to an offending member. "If," he continues, "that is negatived, as it is pretty sure to be,† the Master will proceed gradually down the scale," &c. "If it be suspension or exclusion, the accused may transfer the cause by appeal to

* Vol. i. (New Series) Oct. 1853, and Jan. 1854, pp. 525, 678; and vol. ii. Ap. 1854, p. 90.

† Where there is no competency to award it!

Grand Lodge ; but if the mildest punishment, admonition, be only inflicted, such appeal would be considered an aggravation of the offence." Not necessarily, surely ! Suppose the accused is innocent, and can succeed in proving his innocence to Grand Lodge, though he may not be able to do so in his own private Lodge, through prejudice or some other cause—is he then not to appeal ? And if admonition be a punishment at all, is he to submit to it, though undeserving ?

Page 258. " His former brethren cannot acknowledge him ; they pass him, and make no sign." This is surely a somewhat dubious sentence. Does Dr. Oliver mean that Masons are in the habit, when they pass a brother not under suspension, of making signs to him ? It would be a scarcely prudent proceeding. The application of " Beauty and Bands," at page 263, considering the signification attached to it by the soundest theologians, seems scarcely in place, scarcely becoming ; and the fact that our brethren of the last century applied them " to represent the penalties of Masonry, and the breaking of them as an emblem of the excision of an unworthy member, is no reason that we should perpetuate a misapplication of it. The very extract from a commentator on the passage in which the two staves, so called, are mentioned, (Zech. xi., 10-14), shows plainly enough to the breaking of what engagement or obligation the prophet alluded under the figure of the breaking of the staves, an engagement plainly pointed to in the heading of the chapter in the authorized version of the Bible. But Dr. Oliver seems determined to refer to Freemasonry every thing in the Bible that has ever been (rightly or not) connected with the subject, and so to perpetuate the error into which he, in common with Hemming, Inwood, and others of the last and the present century, has fallen, of attempting to identify Freemasonry with Christianity. This brings us to the end of what Dr. Oliver calls ' Blue Masonry.' "

On what are called in this work " Purple Lodges," we have not so many remarks to make. Dr. Oliver attaches more importance to processions than seems to us at all necessary. In page 283, he says of them, " And they were discontinued accordingly, and the public worship of God extinguished by one of his own ministers." Now this really will not do. The idea of the public worship of God being extinguished by the abolition of Masonic processions to church in one province. If this circumstance had shut up the churches all over England, or prevented all the church-goers in England from ever again attending divine service, then the expression would be correct, as it is, it appears not so much incorrect as simply ridiculous. Neither can we see any analogy whatever between Masonic balls and processions, as laid down in page 285. The quotation from Horace seems *mal à propos*, and the word " clades " totally inapplicable. We must also object to the introduction of the word " sponsor," in page 289, for obvious reasons, and as to the method approved in page 291, of questioning and cross-questioning a candidate in the presence of an assembly of any persons whatever, it appears to us, 1. That English-

men would never submit to it in any way. 2. That if public it would (in England at least) fail in the intended effect, as no one would openly plead guilty to intemperance, disobedience to parents, &c., and 3. That if private, it would involve all the evils of that great gravamen of the present day, the confessional.

The qualifications for a red or purple apron of subordinate rank in the provinces have never appeared to us of a very stringent nature, though Dr. Oliver says they are. As for stewards being difficult to obtain, we know a province in which the office is most eagerly sought after by the younger brethren; with regard to the expense of the apron, &c., in some provinces, the Provincial Grand Lodge keeps a complete set of undress clothing for the use of the actual officers—past officers having to provide their own (purple) clothing. Where this is not the case, what would be easier than for the incoming Stewards to relieve their predecessors of the clothing they are losing the right of wearing by a simple agreement; and if even then a Provincial Grand Master found any difficulty in making appointments to his stewardships, an application to the several Masters of Lodges in his province would soon find him enough candidates for it, as a probable stepping-stone to something better, if not for its own sake. And though Dr. Oliver says that a Provincial Grand Master “can scarcely be expected to have an adequate knowledge of the character and capabilities of each individual brother,” we cannot see why his knowledge, if not universal, should not at least be adequate. If his province be large it is still within his power to be acquainted with at least the installed Masters and Wardens of the several Lodges, from among whom, at any rate, the principal Provincial Grand Officers would most likely and most justly be selected; if small, his knowledge of those over whom he ruled, would naturally (if he were a man of any energy) be more extensive; and indeed we know well, more than one Provincial Grand Master, who is not satisfied with leaving everything to his deputy, but whose knowledge and appreciation of the brethren of his province is at once creditable to himself, and most acceptable to them. We by no means intend to underrate the importance, responsibility, and usefulness of the Deputy Provincial Grand Master of a province, an officer whose services may be of the highest value to his Principal.

Page 293, section 2. “Discrimination Indispensable.” To such of our readers as appreciate a really good specimen of the schoolboy essay, this paragraph presents an instance in this peculiar line seldom perhaps equalled, we doubt if ever surpassed. Others are to be found scattered up and down the work. We give one brief extract: “Whoever undertakes to manage a farm, to sail a ship, to conduct a school, or even to keep a shop, without these qualifications” (some that were mentioned in the preceding sentence, viz., “an exact method, vigilant observation, prompt execution, and a thorough oversight, as well as an entire control over all the agents and instruments employed?”)—“soon and deservedly brings his work to an unprofitable and inglorious end.” It

really seems a little too hard to say that a poor shopkeeper *e.g.* who has invested his little capital in setting himself up in trade, and in spite of using to the best of his power the talents God may have given him, fails (as men do fail in trade and other undertakings every day), fails either ingloriously or deservedly, for want of all these high sounding attributes which many of his betters who have perhaps more money and even less brains, have not—is it not so Doctor Oliver? A passage in similar style will be found on page 296, commencing, “If an architect were employed to make a boot, the leather would be spoiled, &c.” this is on “The Effect of Improper Appointments.”

Page 297, section 5.—“Sacred Order.” Is not “sacred” rather too strong an expression?

Page 298, section 6.—“How can things go on properly if the Provincial Grand Master be in London on parliamentary or other business, and away from his province, with his Secretary residing near him?” The simplest remedy in the world: either have, as some provinces (and Lodges) have, a paid Assistant Secretary, or, if the province cannot afford this outlay, an unpaid one; many a good man of business will be found ready to undertake the duties of an office of such respectability. In the next section, in the same page, officers are spoken of as “purple” and “crimson” respectively.

Page 303.—It is well known that Provincial and Past Provincial Grand Officers are allowed to wear their provincial clothing in Grand Lodge (as long as they wear the light blue collar over the purple), though Dr. Oliver doubts whether it can be permitted.

Page 305, section 2.—We do not see the analogy between the offices of archdeacon, first lieutenant of a man of war, and Deputy Provincial Grand Master. Neither is the latter the real manager of a province, nor the former of a diocese, that is, if their superiors act for themselves, as they do for the most part in this age. Dr. Oliver surely knows how materially different are the duties of a bishop and an archdeacon respectively, and that the latter is by no means the deputy of the former.

Page 306, section 3.—Here Dr. Oliver says that the Provincial Grand Master ought to be all that in page 294 and elsewhere he says he need not be.

We have now arrived at the end of the part relating to Provincial Grand Lodges, and have only to notice further the portion on the Grand Lodge of England, and on Chapters, or, as Dr. Oliver calls them, “Red Lodges.” We hope to conclude our notice of this work in our next paper.

A MASON'S CALLING.—It is his business to cultivate his mind with knowledge, with generous dispositions, with all worthy accomplishments befitting his condition, and qualifying him for honourable action; so that he may excel, and bear himself above the vulgar level, no less in real inward worth, than in his exterior; that he be not a Mason merely in name or show.—*Barrow.*

THE HIGH DEGREES.

The following shows at the present time the distribution of rites and jurisdictions of the high degrees :—

THE ANCIENT AND ACCEPTED RITE.

The Ancient and Accepted or Scotch Rite, consisting of thirty-three degrees, unites under it most jurisdictions, including the following :—

England—	Supreme Council.	
Scotland	ditto.	
Ireland—	Grand Lodge and Supreme Council.	
France—	Grand Orient and Supreme Council.	
Portugal—	Supreme Council.	
New York	ditto.	
Pennsylvania	ditto.	
Massachusetts	ditto.	
North Carolina	ditto.	
South Carolina	ditto.	
New Jersey	ditto.	
Louisiana	ditto.	
Mississippi	ditto.	
Missouri	ditto.	
Ohio	ditto.	
Virginia	ditto.	
Georgia	ditto.	
Texas	ditto.	
California	ditto.	
San Domingo	ditto.	
Peru	ditto.	
Uruguay—	Grand Orient and Supreme Council.	
Buenos Ayres	ditto.	ditto.
Brazil	ditto.	ditto.

THE FRENCH RITE.

The Reformed French rite of seven degrees is practised as follows :—

France.	Grand Orient.	
Belgium,	ditto.	
Holland,	Groot Oost.	
Cape of Good Hope ;	under Holland.	
Mauritius ;	under France.	
Java ;	under Holland.	
Martinique, and	} under France.	
Guadeloupe		

THE SWEDISH RITE.

The Swedish rite, which differs from the others, is practised only in Sweden.

Till a late period the French rite was more prevalent, but the Ancient and Accepted Rite has been so generally restored and extended in the Old World and the New, that it has now obtained the preponderance, and as it is practised in France, the Mauritius, and Martinique, as well as the French rite, having a co-ordinate jurisdiction, it has the decided advantage.

REVIEWS OF NEW BOOKS.

The Origin of Freemasonry; a History of the Time When, the Place Where and the Persons with whom Freemasonry originated, &c., &c. By LEON HYNEMAN. Philadelphia: 310, Chesnut-street.

THE origin of Masonry, it must surely be conceded, is a fit subject for contemplation by the philosopher, the philanthropist, and the citizen of the world. To trace the source whence sprang the most wonderful institution that the world has ever seen, both in its action and its results, is a task for the greatest intellect and the most profound scholar. To do justice to this theme the fire of genius should combine with the most fervent religious feeling, the deepest research, and the most consummate discrimination. Next to the vital truths of the religion which a Mason professes—perhaps even in the same rank—must he place the sacred tenets of the royal art—that calling which he has freely taken upon himself, and which demands the exercise of his utmost energies and his highest endeavours in the cause of every manly and social virtue. And holding this opinion, which we firmly believe is shared by every brother worthy of the name, we cannot but express our regret when we find the mysteries of the Craft ignorantly or injudiciously treated. It is with regret that we are obliged to express our opinion of this somewhat bulky treatise in terms the reverse of favourable. Many errandies from time to time have been given to the world upon the subject of our noble Order—some based upon theories more or less ingenious—others verging upon absurdity; in these sometimes a gleam of fancy or some strange philosophical view may occur to redeem the author from the charge of utter inanity. But what shall we say of a work upon this great subject, which displays neither learning, philosophy, nor research—which is not useful, and certainly not amusing? We can but regret that the worthy brother who has bestowed so much labour on its compilation, has not employed his time and trouble in some more valuable pursuit; and we write this with a full appreciation of the author's high standing in the Craft in America, and with a knowledge of the high consideration which his Masonic character receives from our transatlantic brethren. Freemasonry requires no fictitious theories to enhance its value in the eyes of its followers; the traditions of our Order, taken partly as literal truths and partly as allegorical illustrations of the principles and practices of the Craft, have been received from generation to generation of worthy Masons

without question and without objection. He who cannot be satisfied with the received ideas and history of the Order as handed down in the ancient ritual with its venerable oral commentary—he who would upset the generally accepted theory of our history and development as a body, should surely be most cautious to advance no argument that he is not prepared to substantiate in every minute particular. He should start with a determination to put forth nothing but well-established facts; otherwise he can merely hope to succeed with the weak and the thoughtless, by overthrowing their confidence in the system they have adopted, without substituting anything tangible in its place; scepticism would be thus encouraged and the affection and respect of the simple-minded diminished towards the Craft of which they are members. And if a faithful Mason should, in meditating upon the polity of the Order, find that doubts arise in his mind as to the interpretation or proper acceptance of that which may seem obscure, his whole thoughts should be devoted to the object of elevating that which may seem feeble or unworthy. If, in the place of giving to the subject an increase of dignity, and of adding weight to that which he loves, and believes to be of the highest value, his remarks are characterized by puerility and vapid platitudes—to him is the blame of making that appear absurd which before was vested with solemnity—of turning the majesty of Masonry into a byeword and a laughing-stock to the profane who come into possession of his published lucubrations. The volume before us, written no doubt with the best intentions, contains many passages at which the cowan may well sneer; and however high the aim of the author may have been, we cannot but consider that a work which throws the Craft open to ridicule is no less than a positive injury to our Order.

The author commences by a wholesale condemnation of all former hypotheses with regard to the origin of Freemasonry, which he styles “improbable, unreasonable, and irrational.” After a highly coloured sketch of the debased condition of the antediluvian inhabitants of the earth and of the vices of the immediate generation which succeeded the flood, he describes the patriarch Abraham “a contemporary of Noah,” as the first post-diluvian recipient of the principles of true religion. He proceeds to state some particulars of the patriarch’s conversion from heathenism which have at least the merit of novelty:—

“Abraham did not, in his investigations, at once arrive at the truth. There are a great many legends in existence, related in all the beauty and poetry of the Eastern style, showing in what manner he, by reasoning, gradually came to correct conclusions as to the power which produced all the wonderful works of nature, and at whose command they moved and existed, and that this Being was alone worthy of man’s adoration and entitled to be worshipped.”

We have here in the first place an impression conveyed to the reader that the knowledge of the true God had left the world until revived in Abraham; and next, a reference to “Eastern legends,” which should not by any means have been made use of by a devoted searcher after truth; since he gives us no part of the “legends” in question, by which to test the value of his inferences. Proceeding with an outline of the history of the forefathers of the Jewish race, our author wisely takes the sacred volume for his guide and adheres to the account as there laid down, adding some observations in his progress, which, if not remarkably novel, are at least edifying and religious. He traces the preservation of the knowledge of the Great Architect to Joseph in the period of his captivity.

Upon the manners and customs of the ancient Egyptians Bro. Hyneman comments with great severity, and accuses them not only of the most

frightful wickedness, but also of gross ignorance and superstition; appearing totally to forget that the "wisdom of the Egyptians" is specially mentioned in the scriptures, and that a host of writers in ancient and modern times have held opinions diametrically opposite to his own. Has Bro. Hyneman ever looked into any of the modern commentaries upon Herodotus, and have the works of Sir Gardner Wilkinson and the learned Champollion totally escaped his notice? The many books of travels published of late years in America by his more enlightened countrymen who have voyaged in eastern climes, might, we think, have been consulted by our author with profit. Those of his compatriots who have witnessed with their own eyes the glorious remains of architectural and plastic art, which still remain to astonish and delight the beholder in the ruined cities of Egypt, have come to very different conclusions with regard to the learning and science of its former people to those which our author has adopted, from what source we are at a loss to conjecture. Surely Bayard Taylor, "Howadjee" Curtis, or any of the energetic and educated American missionaries whose field of labour lies in the adjacent countries to that in question, would, had they been consulted by our somewhat reckless scribe, have conveyed a very different impression to his mind with regard to that ancient race. A certain "Professor E. C. Wines" appears to be almost the only authority that our author has to show, and we cannot say from the specimens with which we are favoured, that we have been able to form any very exalted idea of that personage's learning or philosophy.

The work before us is characterized by the verbiage and attempted fine writing which are the besetting sins of the countless host of scribblers whose productions the teeming press of America pours forth daily and hourly. The ability to string together a number of turgid sentences abounding in expressions ludicrously inapplicable—despising at the same time all considerations of grammar and common sense—appears to be the only requisite to induce these men to rush into print. The great and principal object is to write—whether you have anything to say is a secondary consideration; should an idea happily occur to you, take care to hammer and wire draw it to the utmost, and in the absence of ideas fill up with slipslop. A gem of this peculiar style of composition is found in the remarks upon the virtuous Joseph:—

"The pure and heavenly principles inculcated by the devout and pious Jacob, his father, were deeply engraven upon his heart, and notwithstanding the low practices of the Egyptians, he could not be seduced from his duty, nor the fascinations and entreaties of Potipher's wife induce him to forget that the All-seeing eye was ever present; and although it was the common practice of the Egyptians, and considered by them a virtue rather than a crime, yet he knew that it was morally wrong, and a violation of God's law."

In this misty sentence we perceive that the writer intends to draw our attention to "a common practice of the Egyptians," but whether that was "the pure and heavenly principles," "the All-seeing eye," or "Potipher's wife," we are not able to discover. Again we find our philosophical author expressing his ideas as follows:—

"The human mind, whose hope rests on the Infinite and Eternal God, and whose actions based upon a belief in immortality, developes with the clear ray of the intellect, and unfolds the grandeur and glory of that being from whom it emanated, and produces results incomprehensible to those whose affections are of a grossly sensual character."

This may be very poetical and very profound, but to us, we must confess it is incomprehensible. Does the writer mean that the "human mind

developes" or that the "actions" develope; or that the mind "developes" with the "ray of the intellect," whatever that process may be—or is there any meaning in the sentence at all? These are, however, merely two specimens from a host of brilliant examples; indeed, almost every page of this remarkable work contains one or more of these jewels of composition; nor, as far as we can recollect, did we ever before have to bestow so much labour upon one book to extract so small an amount of meaning from so large a quantity of words.

The author confidently disposes of all other theories as to the origin and founders of our Order; indeed, as if to show that he will not brook contradiction or discussion, the work before us is styled a "history"—not a conjecture as to the facts—but a "history" of the time, place, and persons with whom the institution originated. Of Dr. Oliver, he has but a poor opinion, and will inebriate none of his wisdom. He says:—

"We are no disciple of Dr. Oliver, and neither are we believers in his speculative fancies, that Enoch was installed Grand Master and presided over a Grand Lodge in the presence of Adam, Seth, Jared and Methusaleh, or that a spurious Freemasonry existed at that early period. It was an easy task for the learned Doctor to transpose the sermons which he preached before his congregations into Masonic lectures, by substituting the word Freemasonry in place of religion."

Having summarily, if not satisfactorily, disposed of all previous writers and thinkers upon the subject, Bro. Hyneman produces his own discovery, which a very few words will suffice to explain. It is simply this:—Joseph, when ruler of Egypt, after his brethren had settled in the land of Goshen, being fearful lest they should lapse into forgetfulness of the lessons of piety and virtue taught them by their father Jacob, and fall into the habits and usages of the Egyptians—invented the Masonic system as a means of preserving the descendants of his race in the knowledge and practice of true religion.

"The occasion demanded that Joseph should resort to some extraordinary plan; in order to prevent so great a misfortune as his brothers falling into the habits and belief of the Egyptians, which they might be led to do from frequent commingling with them, especially as he had reason to believe from experience that the principles of virtue, of right and wrong, were not so deeply implanted but what they might be led into error if circumstances should favour their inclination to do so. The influence of his presence and example in his high position might be a sufficient check so long as he lived, to keep them steadfast to their faith and to live in the fear of God; but Joseph knew that life was uncertain, and that at any moment he might be 'gathered to his fathers,' and in such an event there would be nothing to restrain his brothers from falling into the practices of the people around them.

"A great responsibility rested upon Joseph. Interests of great moment depended upon him. If he should die, and his brothers lapse into the idolatries of the Egyptians, the promises made to Abraham, to Isaac, and to Jacob, and the bright, and glorious future which they saw in prophetic vision, and which formed the subject of their dreams by night and their thoughts by day, would, like the evanescent pleasure of our first parents, result in the loss of that paradise of glory which they hoped their descendants would enjoy for ever. Joseph could not do otherwise than reflect seriously upon this subject, and thoughts similar to those we have suggested would present themselves, and his active and vigorous mind call into exercise its strongest powers to prevent so great an evil. His position enabled him to carry into effect any plan he might devise, and his influence to cause such plans to receive the most favourable consideration by his brothers. To cause his brothers to assume an obligation—to bind themselves by a sacred vow to continue steadfast in their belief in God—to venerate and adore Him—to imitate the example and practice the virtues of their father, was not only the most consistent, but the only effective plan which Joseph could adopt under the circumstances in order to

prevent them from forgetting those sublime truths which elevated them far above the Egyptians, and upon the preservation of which a glorious future depended."

But our brother goes further than this, and adds (from his own peculiar sources of information) some facts which have regard to the development of the science. He is quite satisfied with the result at which he has arrived, and says:—

"Nor can the position we have assumed be overthrown or controverted by any arguments of a reliable character based upon sacred or profane history. The working tools and other emblems to symbolize the moral teachings of Freemasonry, were not introduced until such times as circumstances developed the propriety of their use. The obligation administered by Joseph to his brothers was all that was necessary during the sojourn of the Israelites in Egypt, and this obligation was the beginning of Freemasonry. The division into degrees by imposing additional duties and increasing the obligations, were the result of circumstances occasioned by their grievous servitude and connected with their wanderings in the wilderness, and were only perfected at the building of the temple by Solomon."

The perfecting of the laws and ceremonial of the fraternity, 'Bro. Hyneman elsewhere attributes to the Grand Master Moses, the connexion between whom and Joseph is ingeniously worked out in a quotation from Professor Wines's book, from which the author borrows largely throughout.

The whole of the arguments to prove the positions assumed by the writer, such as they are, might have been amply considered in a work one tenth part of the size of the present one. By far the larger portion of this "history" is devoted to a laudation of the American and Jewish nations, which the author considers to be the chosen peoples, and the undoubted superiors of every other race, past or present. With this is mixed up a farrago of the writer's peculiar ideas upon various subjects, none of which have, as far as we can see, the least connexion with either the origin or the history of Masonry, but appear to have been dragged in by the head and shoulders in order to construct a volume of the required magnitude. Spiritualism and kindred pseudo-philosophical topics are touched upon, and the author's political views are put prominently forward.

Though Bro. Hyneman loudly asserts his "universalist" opinions, we must say that his language and arguments would not tend to increase our sense of the liberality of those opinions. Indeed, throughout the work Masonry is considered entirely from a Jewish point of view; we find strong and most uncharitable denunciations of Oliver, Dunckerley, and Mackay, which we can only attribute to the author's Hebrew prejudices. His "universality" we suspect is confined to the Jew's view of Freemasonry, which he would wish to see adopted by all Christian brethren; and in this we certainly cannot agree with him, any more than we can with his excessive praise of the law of Moses, which he holds up as the model code for the guidance of men in the paths of rectitude, as well as for the preservation of their intellectual and political liberty. We think Bro. Hyneman forgets certain parts of the Mosaic law as promulgated in Leviticus and Deuteronomy; and that it has been tried as the law of the land in former days in New England, but we believe the Mosaic (or as it was then termed, the "Blue") code did not promote morality, mercy, brotherly love, or liberty. To the dedication of Lodges to the "holy St. John," he of course strenuously objects, and sneers at that time honoured custom with very little reason on his side, connecting it with "man-worship," an innuendo as unfounded as it is absurd.

The author's deficiencies in the knowledge requisite for an inquiry such as that which he has undertaken, are painfully, and almost ludicrously apparent. References are made, at second hand, to passages in the works

of ancient authors which are totally irrelevant, and even in touching upon the Bible itself he has not made himself master of some very necessary details. For instance, in speaking of the book of Job, perhaps the most ancient in the world, he asserts that it is "conceded" to be the production of Moses, a statement with which the critical opinion of every learned man who has studied the subject is entirely at variance. At the same time that he has neglected to supply us from ancient works with any illustrations of the least practical value, he has contrived to scrape together, from classical dictionaries and other similar sources, a quantity of particulars as to the filthy obscenities of different nations of antiquity, which we find scattered about in various parts of the book, with no other object that we have been able to discover, except that of proving that Freemasonry did not originate with the ancient Egyptians. These nastinesses turn up in different places, quite *à propos de bottes*; and the allusions in some instances are made with a serene disregard of spelling and grammar worthy of Mrs. Malaprop; Corinth, Babylon, and "the women of *Cypress*" are all laid under contribution, as well as Sodom and Gomorrah. We are aware that the standard of taste on the other side of the Atlantic differs somewhat from our own; still, we doubt whether such passages can be any more acceptable to American than they would be to English readers; the latter, we are sure, will not consider them by any means a recommendation to the work.

Bro. Hymen's views upon politics are remarkable, and indeed, to some of his readers, we think, will prove even startling. Hebrew Freemasons in this country, who are among the number of our friends will, we think, be a little surprized when they are told by us (upon the authority of our author) that they are living in a land of despotism—that they are being persecuted, despoiled, and robbed. Perhaps they may reply that they were not previously aware of their desperate condition, nor of the remedy for their misfortune, which is—emigration to the United States. Hear the eloquent advocate of liberty:—

"The mind imbued with freedom can never submit to the galling yoke of bondage. The best evidence of the imperishable character of the principles of liberty, where these are once implanted, is seen in the history of the Israelitish people. From the time of their dispersion they have been found in every nation under the sun, yet in none of them had they found a Jerusalem except in the free Republic of the United States. The institutions of this country (America) appear to be entirely congenial to their feelings, their affections and their sympathies; they mingle freely and socially, with the citizens of other faiths, and from the moment they set foot upon the shores of freedom, they become identified with the people and feel as if this was their home, the land of promise. This is not and never has been the case in any other land where they have lived. There they were only sojourners, although born on the soil."

The constitution of the United States, says our author, founded by Freemasons, was drawn up in conformity with the principles of Masoury; a poetical idea, but one not strictly correct. But it is certainly a novel theory we think, that the government of the ancient Israelites, in the time of Moses, and that of the United States of America at the present day, are conducted upon precisely the same principles. It appears to us that the author's admiration of the Jewish ideal and the American real are equally strong, and that he, therefore, perhaps unconsciously, unites them. He says:—

"The platform of the government established by those brave patriots under the Moses of the new world, the father of his country, Washington, is essentially the same in its broad principles as that founded by the leader of the Israelites in the wilderness. This platform embodies the principles of a fraternity of brotherhood.

In this land of liberty each one can sit under his own vine and fig tree, and eat the bread which he honestly earns in peace. Here he can worship God in the way he believes to be right, without any to molest him, and this great boon, this inherent privilege, and the establishment of a platform on the principle of a universal fraternity, the human family had not enjoyed since the days of the Hebrew Republic, only in those secret convocations in which it was often attended with danger, and sometimes with death, to congregate."

With the niceties of the American language (as distinguished by the late Emperor Nicholas from the English) we do not pretend to be acquainted, and we cannot in the least tell what is meant by the "platform" which is here spoken of. We are accustomed to associate that word with certain timber erections used at Exeter Hall for oratorical, and at the Old Bailey for judicial purposes; but we can assure Bro. Hyneman that all the privileges mentioned in the preceding paragraph can be, and are, enjoyed in this benighted "old country" without any "platform" at all, and even without the aid of a second Moses. Some of us even go so far (both Jews and Christians) as to assert that liberty and Freemasonry both flourish even better on our congenial soil than in the model republic itself; and for our part, we think that our own constitutions, both Masonic and monarchical, would not be in the least improved by an assimilation to the "platform" of the ancient and modern Moses. In the present state of public opinion in this country, we trust that our allusion to this subject will not be considered as of too political a character for these pages; it is not so meant, but is merely given to display the author's peculiar Masonic views. The invention of the ballot, which he considers the safeguard of America, is by him seriously attributed to Moses, from whom he assures us it has been regularly handed down to the present day.

As a Freemason and as an American it would be strange indeed, if our author were not an enthusiastic admirer of the fair sex; and accordingly many pages are devoted to setting forth the charms and benefits of female society, which he considers with the most praiseworthy carefulness. And here again Moses and his institutions are brought upon the scene. Females, says Bro. Hyneman, were treated as they ought to be by the Jews in the days of Moses, and they are equally cherished in America in our own times—another astonishing parallel. He also takes great pains to explain the reasons why they are not admitted to the Order of Freemasons. We trust that any of our fair friends who may meet with the work will be satisfied with his explanations—for our own part we regret to say we are compelled to class this part of the book as twaddle *pur et simple*.

But our remarks have already run to too great a length and we must hasten to a conclusion. There is one more point, however, upon which we must animadvert, and that is the babbling upon Masonic subjects which characterizes too many works of the present day—the productions of men who from their age and experience should be considered discreet and worthy brethren, but who do not hesitate to write and to print that which should never meet the public gaze, and should only be discussed in the bosom of the Lodge. Many instances of the kind occur in the volume before us; but not more flagrant than others which we have remarked in books which are likely to be preserved for their value in other respects. It is high time that our authorities looked to this matter. "*Audi, vide, tace*," the ancient rule of the Craft—appears to be ignored so far as the last clause is concerned; and even where secret matters are not actually disclosed, sufficient is unveiled of our mysteries to excite the unlawful curiosity or the empty sneers of the ignorant and the profane.

The Monthly Indiana Freemason. Bro. C. F. Rayhouser, Fort Wayne, Indiana.—We have received No. 3 of this new magazine, the first which has come to hand; and bear a willing testimony to the excellence of its arrangements. It is edited by Bro. Sol. D. Bayliss, Grand Master of Indiana, and, irrespective of its literary recommendations, which are numerous and important, must prove of advantage to the brethren from his official position, and the authority with which he can therefore address his correspondents.

REVIEWS OF NEW MUSIC.

Fancy Fair Waltzes, for the Pianoforte, by HERMANN KLING. Robert W. Ollivier, 19, Old Bond-street, Piccadilly, W.—A very neat set of waltzes, not startlingly original, but light, airy, and of that *degagé* character, that cannot fail to please, though it may fall short of what we consider eminently delightful. A short introduction precedes the melodies, the first of which in C steps (not glides) rather suddenly in F one flat, and after meandering for a few bars in this (the subdominant) key, returns as suddenly to the original. Number two in G one sharp, pleases us much better, and contains one or two very neat, and not difficult chromatic passages. Number three, also in G, is easy and flowing; and then we have a *coda*, which is by far the best part of the composition. It recapitulates certain passages of the previous melodies, in a joyous and ingenious manner, ending after succession of octaves for both hands, with a finale of full chords, calculated to give a touch of grandeur to the finish, that serves to leave the listener gratified, and the dancer pleased.

The Return, a Ballad. The poetry by HENRY MEREDITH PARKER. The music by MAURICE B. GOTTHEIMER. Robert W. Ollivier, 19, Old Bond-street, Piccadilly.—We have not for some time played over a prettier ballad than the one now under our notice, and it is rendered more than ordinarily interesting by the fact that the words are the production of an Indian officer, who upon his return home takes pen in hand to express his sense of desolation, at finding his ancestral hall void of those who, in the days of his childhood, were wont to reciprocate the friendship, which, though they are now among the departed, still survives in his breaths. The music is highly appropriate, and expressively accentuated. It is in three-four time, polacca style, and while it is not too pretentious, will be sufficiently charming to render the song one of the popularities of the day.

BETTER TIMES.—What signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. 'Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains; then help hands for I have no lands,' or if I have they are smartly taxed. 'He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour,' as Poor Richard says; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes.—*Franklin*.

CORRESPONDENCE.

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

THE ROYAL CUMBERLAND LODGE, BATH.

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

DEAR SIR AND BROTHER,—In a circular addressed a short time since to the Craft, requesting an increased number of subscribers to aid in carrying on the *Freemasons' Magazine*, credit was taken for the impartiality with which all Masonic subjects were treated, and an assurance given that such would be continued; but in your strictures on the resolutions agreed to by the Royal Cumberland Lodge, relating to the Masonic Hall, I think it can scarcely be said that such impartiality has been carried out; for, by leaving out some of the answers to the questions, and commenting only on a part of them, a different conclusion was arrived at than that evidently intended by the members of this Lodge.

Brethren can refer to the whole of the replies given in your number for the previous week (April 20th), and can judge for themselves; but surely, if when our advice is asked by the Board of General Purposes on a particular subject, questions put for us to answer, and our replies are honestly given—you fail to perform your pledge to the brethren, when you hold up to “unenviable notoriety” a Lodge that ventures to hold opinions different to your own.

Such an attempt to coerce the feelings of the brethren cannot fail to have quite a contrary effect, and give cause for the belief that the *Freemasons' Magazine* is not so entirely free from the influence of a party as it professes to be.

I am, dear Sir and Brother, yours fraternally,
T. P. ASHLEY, W.M., No. 48.

May 4th, 1859.

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

DEAR SIR AND BROTHER,—In the *Freemasons' Magazine* of the 27th of April last, under the head “Masonic Missions,” at p. 771, I find the following remarks:—“Bath has achieved unenviable notoriety, for the Royal Cumberland Lodge, No. 48, one of the most ancient Lodges in the country, has passed a series of resolutions against the application of the Hall to Masonic purposes, as perverse as could well be drawn. They oppose

a library, and reading and refreshment rooms, although the members of the Craft who use them will have to pay for the latter, and the library will be for the Craft generally. Brethren will be by no means surprised to learn that No. 48 does not object to extend the tavern." Again, after paying some—I doubt not well merited—compliments, you say—"This is certainly more honourable than the conduct of the Royal Cumberland at Bath, which, though meeting in Lodge rooms, would degrade the Grand Lodge of England to meet in a tavern."

As an old Bath Mason, I claim for those who are not members of the Royal Cumberland Lodge exemption from any censure merited by that Lodge; as the oldest member of the Royal Cumberland Lodge, I am prepared to take my share of whatever responsibility attaches to the resolutions complained of; and, as an old reader of the *Magazine*, I venture to hope you will be glad to hear and to publish the fact, that there is no foundation for your writer's conclusions. First, as to the insinuation contained in the words—"Brethren will be by no means surprised to learn that No. 48 does not object to extend the tavern," I have simply to state that surprise is most frequently caused by finding persons unlike ourselves—things different to what we expect them. You are probably a better judge of your general readers than I can pretend to be, but those—and they are many—who know the Royal Cumberland Lodge, and know that the whole of its funds, exclusive of rent and Lodge expenses, are devoted to charitable purposes—that we have neither monthly or quarterly banquets, and that the expense of that which is held annually, at the installation of the Worshipful Master, is paid, not out of the Lodge funds, but by the brethren who partake of it—would, I think, feel surprised at the insinuation that from sympathy with mere tavern Masonry, "the Royal Cumberland Lodge does not object to extend the Tavern."

The resolution adopted on this subject—"We do not advocate"—should have been "We deprecate considerable outlay in this manner; but, if it can be shown that an expenditure to extend the tavern would be productive of an adequate return, we should not object to it." I quote from the *Magazine*, April 20th, p. 753, in which I find the resolutions of the Royal Cumberland Lodge recorded, and to which I beg to refer you, and any of your readers who wish to know the facts; and I respectfully contend that the fair inference from the resolutions is—not that we object to "the application of the hall to Masonic purposes;" not that we "oppose a library and reading and refreshment rooms;" not that we "would degrade the Grand Lodge of England to meet in a tavern" (it was expressly resolved that suitable accommodation should be provided for the Grand Lodge and its officers)—but that, while the cries of worthy Masons in distress, and those of the widows and orphans of departed brethren are ringing in our ears—while we have earnest and necessary appeals for assistance from all the Masonic charities—there are luxuries which we cannot afford; and amongst them is that of providing for our London brethren a "library and reading and refreshment rooms. Although the brethren who use them will have to pay for the latter"—who will pay for the former? "The library will be for the Craft generally"—it will be of great benefit to country Masons. In sober seriousness, my dear brother, this is an attempt to do something which, in other days, not long past, no one would more heartily, as few could more effectually, denounce than yourself; and I am greatly mistaken if the unenviable notoriety which you promise us, be not shared in by many independent Lodges and brethren throughout the kingdom.

We have recently had the pleasure of responding to the appeal from the charities by constituting the First Principal of our Chapter a life governor

of two of them; and we intend, at the next meeting of the Lodge, to vote sufficient to constitute the Worshipful Master a life governor of the others. I mention this not by way of boast, but because I know that it will give you pleasure.

I am, dear Sir and Brother, yours faithfully and very fraternally,

EDMD. WHITE, P.M., No. 48, and

P. Prov. S.G.W., Somerset.

Bath, May 4th, 1859.

[We made our comment on the proceedings of the Royal Cumberland Lodge; they now make theirs—it is for the Craft to come to a decision. The Craft will likewise judge how far we are partial or impartial in urging that Grand Lodge or other Lodges shall not meet in taverns. Bro. White has given a very noble character of the Cumberland Lodge, and we wish many more could boast of as much, but we further wish that the Hall of the Grand Lodge of England should be enabled by the support of the Royal Cumberland and other meritorious Lodges to be strictly confined to Masonic purposes alone. As we have not taken up this subject for personal or party motives, we do not discuss those portions of our correspondents' letters which refer to such motives. Let the subject stand on its own merits.—ED.]

MASONIC ANTIQUITIES.

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

DEAR SIR AND BROTHER,—With reference to the letter of your correspondent "R. E. X.," I beg to hand you the following information:—

In the early part of the reign of Henry VI., parliament endeavoured to disturb Masonic Lodges by an act intitled, "Masons shall not confederate in chapters and congregations" (3 Henry VI., cap. i). But this act never obstructed the Freemasons in holding their Chapters, &c., because it was never enforced; and being conscious of their own integrity and the rectitude of their proceedings, they used no endeavours to get it repealed (temp. 1425).

Lord Coke states in his "Institutes" that the statutes of this act are repealed by the 5th Elizabeth, cap. iv., "whereby the cause and end of making this act is taken away, and consequently the act is become of no force, and therefore it should be put out of the charge of justices of the peace."

Masonic institutions were not proscribed in 1561 by the British parliament; but "Queen Elizabeth, being jealous of all secret assemblies, sent an armed force to York, on the St. John's day in that year, to break up the annual Grand Lodge of the Craft held there. Sir Thomas Sackville, G.M., however, took care to make some of the chief men sent on that errand Freemasons, who, then joining in that communication, made an honourable report to the queen, and she never more attempted to disturb them. It is recorded that she esteemed the Masons as a peculiar sort of men, cultivating peace and friendship, arts and sciences, without meddling in the affairs of church or state."

It never has appeared that in the year 1327 all the peers of parliament

were brethren of our ancient order; but an old record imports, "that in the glorious reign of King Edward III., when Lodges were many and frequent, the Grand Master with his Wardens, at the head of the Grand Lodge, with consent of the lords of the realm (then generally Freemasons) ordained that for the future, &c., &c."

Tradition informs us that Edward III. was Grand Master in 1327, and commenced rebuilding Windsor Castle, becoming a general patron of arts and sciences. John de Spolsee, Grand Master in 1350, rebuilt St. George's Chapel, where the king instituted the Order of the Garter. William of Wykeham, Grand Master in 1357, at the head of four hundred Freemasons, rebuilt a large portion of the Castle; and when he became bishop of Winchester Robert of Barnham succeeded him in his duties, and at the head of two hundred and fifty Freemasons finished St. George's great hall, and other works in the Castle.

Hoping that a more efficient correspondent may supply fuller information on the subject,

I remain, dear Sir and Brother, yours fraternally,

HENRY HADLEY, Hon. Sec., No. 55.

Nottingham, April 30th, 1859.

WHERE ARE YOU GOING?

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

DEAR SIR AND BROTHER,—“Where are you going?” Don't take this question as a personal insult, classing it with the once popular phrases, “Does your mother know you're out?” “Who's your hatter?” &c.—and as a result, throw this paper into the fire without condescending to peruse it, expressing a hurried anathema on the writer, and threatening to visit him with all sorts of unpleasant consequences, when you can catch him.

“Where are you going?” Such were the words I once found printed on the usual pink cover of a pamphlet transmitted by post. I have frequently received these missives on different subjects, of such a nature as to show that the senders had a most unfavourable notion of my opinions, character or conduct, or perhaps of all three. Whence they came I know not. Doubtless the intention has been good, but the course pursued not always the most judicious, for on opening the pamphlet, I found the answer to the question mentioned as on the cover, contained in the words at the commencement of the first paragraph—“To h—l.” It need hardly be remarked that this was enough to disgust, and to destroy any effect which might have been produced, if the writer had confined himself to calm suggestions on the considerations which the question presented, leaving the reader to frame his own reply, and then to act in accordance with it, possibly benefiting by the arguments laid before him. Whatever may have been the faults which needed so serious an inquiry, I could not but feel that it is one which every thoughtful and conscientious man at least occasionally puts to himself—myself among the number—and that they were not so heinous as to require a remonstrance couched in terms so rude, and presented anonymously, in such a form.

Now, brother Editor, “where are you going?” I do not presume to dictate the answer, but only ask you to examine for yourself in reference to your weekly periodical, to direct your steps accordingly, and to allow me

to express a sincere hope that your reply will not be one of self-condemnation, but that on the contrary you may be able to congratulate yourself and your readers on being on the high road to success, not merely pecuniarily (though this is by no means an unimportant consideration), nor in reference only to the assistance rendered to you by contributors—but chiefly as to the influence which your efforts are producing on the practical working and extension of our Order, on the elevation of its status, and on the course which is necessary with a view to maintain its character, and to render it more worthy of appreciation by the great, the wise, and the good.

In a former communication I have stated one or two points on which I believe this to be the case, and I trust that the number of such will increase. There can be no doubt that your difficulties are considerable: first, in obtaining access for your periodical among Masonic Lodges, in many of which it is never seen; for one brother remarks, "As a body the English Masons do not appear to be a reading class." Can this be seriously true? If so, it is high time to endeavour to effect a change, since without a cultivation of the intellectual powers, and an examination of the numerous published works on the subject, the beauties of Freemasonry cannot be rightly understood and estimated, and great part of its influence must be lost. It is a stain which cannot be too soon washed out, and therefore I am anxious not to lose this opportunity of promulgating it to the members of the institution. Again, as regards the sort of articles published under your auspices, one brother observes, "The articles the editor oftentimes inserts are very dull." Another (*vide* the number of the *Freemasons' Magazine* for February 2nd, p. 205) complains of the details of toasts, complimentary speeches, personal allusions of a nonmasonic character, publication of names of candidates for initiation, names of songs, &c. In this I confess I cannot but agree, and in the reports I have forwarded of the meetings of Lodges, for insertion among the provincial intelligence, I have endeavoured not to fall into what I deem a mistake. You, brother Editor, sometimes very justly complain of a desire on the part of individuals that you should insert accounts of disputes between different brethren, though occasionally yielding to it, probably in opposition to your own judgment; yet, it must be acknowledged, that when they involve matters of Masonic principles and practice, such a course may not only be extenuated, but considered desirable for the guidance of others. Lastly, I have heard it remarked that the *Magazine* should contain nothing but what has distinct and exclusive reference to the Order, thus reflecting on your purely literary and scientific articles. Such an objector forgets the aim and intention of the second degree.

Pray excuse these hints. They may perhaps prove useful to you, or if, in true editorial independence, you disregard them entirely, pleading the privilege of your order not to permit dictation (which indeed I should be sorry to offer), they may nevertheless be beneficial in making your readers aware of the difficulties you have to surmount in suiting so a great number of tastes, and in inducing them to be indulgent, so long as you faithfully discharge your duty in making your *Magazine* an important, trustworthy, and impartial medium of communication for Masonic purposes, and a means of expounding the principles, advancing the interests, and exposing the abuses of the Order, always however avoiding personalities, which cannot but give just cause of offence in some quarter or other, and can never promote harmony, or indeed be productive of any advantage. A variety is clearly necessary; your contributors must bear this in mind, as far as possible, so as to strengthen your hands, for it is manifest that by yourself it is impossible for you to furnish it; that the chief burden must lie with

them ; and that if you restrict yourself to one good leading article in each number, the remainder of your duty should consist in selecting and arranging the communications with which you are favoured by your contributors. Powers of composition, extent of knowledge, spheres of experience, and tastes, differ so widely, that there is ample scope for all who desire to make themselves useful, and to give others the benefit of their thoughts, in history, literature, architecture, science, traditions, rituals, offices, practices, emblems, furniture, ornaments, and many other matters in connexion with the Craft. Allow me to suggest, that probably but little effort would be required to secure the occasional intellectual services of some of the most eminent of the literary men of the present day, members of our Order, who, if they possess the genuine Masonic spirit, would be happy to accede to such a request. We do not live in the days of the poor authors of the last century, who required the direct patronage of the worldly great, and were glad to fill humble positions in their respective households. In this respect the public are far more munificent, under a different system, and private merit and enterprise are certain of support, and not unfrequently of wealth and honour. It is but reasonable to indulge the hope that the Masonic public would not be less so, in proportion to its extent.

I cannot conclude without adding that the step you have lately adopted, of taking up a subject and working it out in detail in successive numbers, so as at last to completely exhaust it, thus keeping it for a considerable period before the Masonic public, is admirable. The months over which it is spread give opportunity for correction to brethren all over the country, while the point is still *au courant* and open. It prevents the possibility of the dissemination of incorrect statements and the formation of false impressions, and by bringing it forward again and again, in constant succession, fixes the different circumstances, facts, and arguments on the mind so forcibly, as almost to guarantee a permanent effect. Many, with myself, anticipate the best results from your Architectural Chapter, published on this plan ; indeed they have already begun to show themselves in the projects to which they give rise, in the statements of new Masonic halls which you publish ; in the inquiries made as to plans and means of raising the requisite funds. Doubtless they will do so to a much greater extent as you advance farther into the subject, pointing out Masonic advantages or deficiencies, as the case may be, in different districts, which may probably afford matter for a portion of every number from this time till the end of the year, or even longer. When at last it shall have been brought to a conclusion, pray take up some other matter of primary importance, and present it in a similar manner.

Yours faithfully and fraternally,

May 2nd, 1859.

A P.M., and Past Prov. G.S.W.

THE NEW GRAND OFFICERS.

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

DEAR SIR AND BROTHER,—I addressed you a short time since upon the subject of Grand Office, while the appointments for the year were yet in abeyance, and while I still hoped that the promised spirit of justice and impartiality would be exercised in the distribution of them. I need scarcely assert that the recent selection affords no trace of either the one or the other,

and, with one exception, is calculated to excite universal dissatisfaction and resentment. I allude to the appointment of Bro. John Savage, who has at length received a due acknowledgment of his many services; but we must in this case adopt the old adage of "better late than never," as the tardiness of the reward has robbed it of his grace. Bros. Jennings and Smith are doubtless worthy of the offices they hold, and there would be no objection to their reappointment, were it not that they have for several years monopolized honours to the exclusion of other brethren, who are equally deserving of them.

The Grand Wardens, Lord de Tabley and Sir Thomas Hesketh, have evidently been chosen from consideration of their social station; and as they have accepted honours in the Craft, we may reasonably hope and expect that they will now show some zeal for its interests. Bro Gavin Pocock will no doubt merit in due course of time what has been prematurely assigned to him, and in the mean time there are many ripe for honours, whose labours are ignored and unrequited. With reference to the appointment of Bro. Frederick Slight, I have as yet met with no one who can explain his claims to it, in any point of view. We would fain be enlightened as to his Masonic merits, assuming that private friendships are not weighed in the balance. If Grand Lodge were empowered to choose a portion of its own Grand Officers, the selection would have been vastly different, and the result far more satisfactory. I hold this to be the only remedy against a repetition of these social evils, and I do not look upon it as an infringement of the Grand Master's prerogative, but, on the contrary, I am of opinion that it will release him from an irksome responsibility, and free him from much of the censure to which he is at present subjected through the injudicious advice of his privy council.

I am, dear Sir and Brother, yours fraternally,

May 6th, 1859.

AN INDEPENDENT P.M.

[We give insertion to the above, in accordance with our rule to let every brother have an opportunity of being heard; at the same time, we beg to say that we cannot entirely agree with our correspondent. In the course of the next week or two it is our intention to present to the readers of the *Magazine* a concise statement of the Masonic services and claims of the newly appointed Grand Officers.—ED.]

POETRY.—Poetry lifts the veil from the hidden beauty of the world, and makes familiar objects as if they were not familiar. It reproduces all that it represents; and the impersonations clothed in its Elysian light stand thenceforward in the minds of those who have once contemplated them, as memorials of that gentle and exalted content which extends itself over all thoughts and actions with which it coexists. The great secret of morals is love, or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another, and of many others: the pains and pleasures of his species must become his own. The great instrument of moral good is imagination; and poetry administers to the effect by acting upon the cause.—*Shelley*.

THE MASONIC MIRROR.

MASONIC MEMS.

THE Annual Festival of the Freemasons' Girls School—the last of these festivals for the season—takes place this evening, under the presidency of the Earl of Ripon, Prov. Grand Warden.

WE remind the Companions that a special meeting of the United Chapter of Instruction (the Domatic, No. 206, and the United Pilgrims, No. 745), is to meet on the Middlesex side of the Thames, to-morrow, at Comp. Ireland's, Masonic Hall, Fetter-lane. In addition to the lecture, Comp. Dr. Ladd, who will preside as M.E.Z., will give his illustrations of the ensigns and banners, the explanation of the Royal Arch jewel and five platonic bodies, and, for the first time, an illustration of the staves. The Chapter will be opened at half-past four, and a more than usually numerous attendance of the Companions, who must appear in costume, is expected.

WARRANTS have recently been issued for the following new Lodges:—No. 1,084, Hope and Perseverance, Lahore, East Indies; No. 1,086, Wellington, Deal, Kent; No. 1,088; Croxteth, West Derby, Lancashire; No. 1,089, Beaureper, Belper, Derbyshire; No. 1,090, Crescent, Twickenham.

METROPOLITAN.

APPOINTMENTS.

Wednesday, May 11th.—Lodges, Fidelity (3), Freemasons' Tavern; Union of Waterloo (19), Woolwich; Kent (15), Three Tuos, Southwark; Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Eastern Star (112), Old Globe, Mile End; Justice (172), Albert Tavern, New Cross; Pilgrim (289), Ship and Turtle; Zetland (752), Adam and Eve, Kensington. Committee Royal Benevolent Institution, at 3. GIRLS SCHOOL FESTIVAL.

Thursday, 12th.—Lodges, Friendship (6), Thatched House; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England 329, Radley's Hotel; Polish (779), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington.

Friday, 13th.—Lodges, Britannia (38), Thatched House; Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern; Union (195), London Tavern; High Cross (1,056), Railway Tavern, Northumberland Park, Tottenham. *Encampment.*—Faith and Equality, Freemasons' Tavern.

Saturday, 14th.—Lodge, Phoenix (202), Freemasons' Tavern.

Monday, 16th.—Lodges, Grand Masters (No. 1), Freemasons' Tavern; British (No. 8), ditto; Emulation (21), Albion Tavern; Felicity (66), London Tavern; Tranquillity (218), Bridge House Hotel; Panmure (1622), Swan Tavern, Stockwell. *Chapter*—Prudence (12), Ship and Turtle.

Tuesday 17th.—Lodges, Old Union (34), Radley's Hotel; Mount Lebanon (87), Green Man, Tooley Street; Cadogan (188), Freemasons' Tavern; Amity (200), Crown and Sceptre, Greenwich; St. Paul's (229), London Coffee House; Camden (1006), Assembly House, Kentish Town. *Chapter.*—Mount Sinai (49), Auderton's Hotel.

Wednesday, 18th.—Lodges, Grand Stewards, Freemasons' Tavern; United Mariners (33), White Hart Tavern; St. George's (184), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1002), Hotel Lion, Woolwich, General Committee of Grand Lodge and Lodge of Benevolence, at 7. *Encampment.*—Kemeys Tynte, Freemasons' Tavern, Woolwich, at 4.

Thursday, 19th.—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel; Westbourne (1035), Manor House, Westbourne Terrace. *Chapter.*—Yarborough (812), George Tavern, Commercial Road East. House Committee Girls School.

Friday, 20th.—Lodges, Middlesex (167), Thatched House; Jordan (237), Freemasons' Tavern. Annual Meeting of the Royal Benevolent Institution, at 12.

Saturday, 21st.—Lodges, Honour and Generosity (194), London Tavern; Panmare (1017), Pembury Tavern, Lower Clapton.

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

ROBERT BURNS LODGE (No. 25).—This numerous Lodge held its last ordinary assembly on Monday, the 2nd of May; and on the previous Thursday, an emergency was held, at which Mr. W. J. Saunders, of the Royal Navy, was initiated by fiat, having to sail the same day. Messrs. Loible, Smith, and Lewey, were also initiated. Bros. Mills and Parker were passed to the second degree, and Bro. Wright raised. Three gentlemen were proposed for initiation, and one, who was initiated in the Lodge some fourteen years back, to join. He had been out of the country for years, but had always declined to join any other Lodge than No. 25. On Monday, Mr. F. W. Hartley was initiated, Bro. Tuck passed, and Bros. Winterson and Longman raised to the degree of M.M. Further propositions were made this evening for initiation. The working of the W.M., Bro. D. R. Farmer, was most admirable, and was the theme of conversation among the visitors. He is strictly a Masonic man of business, but does not allow even that to interfere with his ordinary daily occupation, though he is to be found attending to some Lodge or Chapter of Instruction every evening; his heart seems to be brimful of Masonic intelligence; and he has that plain and straightforward mode and manner of communicating his knowledge, that every one who hears him is benefited by it. The summer banquet at the Crystal Palace to the members' friends and ladies, has been altered to Thursday, July 7th, instead of the 6th, in consequence of an alteration of the programme of the Palace authorities; it is expected that between two and three hundred will be present. The visitors present were Bros. Moss, P.M., No. 63; Bell and Avery, No. 902; Batten, No. 229; Hughes, No. 70; Flood, No. 227; W. Jeffs Luke, No. 25; Wakeling, No. 11; Self, No. 234; A. Greatrex, No. 22; Hamilton, No. 211, (who was passed); Berry, No. 35. The P.Ms. present were Bros. C. Bennett, Watson, Apled (Treasurer), Newton (Secretary), E. Robinson, Dyte, Le Gassick, and Clements. After the banquet the customary loyal toasts were disposed of in a judicious manner. Bro. Bennett, P.M., in proposing the health of the W.M., congratulated him upon his excellent working as a Mason, and his patience and assiduity as the head of the most numerous Lodge in the Craft. The health of the visitors being proposed by the W.M., Bro. Moss returned thanks, and, in doing so, stated that he had especial pleasure in being a visitor, and could bear testimony to the high standing of No. 25 as a working Lodge. The healths of the P.Ms. of the Lodge was given, and their qualifications pointed out to the younger members of the Lodge. The W.M. stated that the chair was not so far off many of those who chose to seek it, through attendance to Lodges of Instruction, for that was the grand secret of obtaining the honours of the chair in this and most other Lodges. The W.M., in proposing the officers, stated that he was well pleased with the appointments he had made, and he did not think there was a Lodge which had better qualified officers than this had, or who paid stricter attention to their duties than they did. Bro. Gladwin, in a few words, but very much to the purpose, returned thanks, and hoped that future W.Ms. would be able to say as much of their officers as the present. On behalf of himself and brother officers, he could assure the Lodge they intended the work to be carried out with the same *éclat* that it had been for some years past. The musical arrangements were entrusted to the management of Bro. Fielding (a member of the Lodge), who executed his part with zeal and fidelity, assisted by Bros. Donald King, Lawler, Scott, and Williams. The W.M., during the evening, proposed

the healths of the Treasurer and Secretary, Bros. Apted and Newton, pointing out the arduous duties they had to fulfil in so numerous a Lodge. Bros. Apted and Newton returned thanks, and in doing so, stated that their long acquaintance with the Lodge enabled them to say that although it was of an onerous nature still it was a labour of love. This Lodge now numbers nearly one hundred and forty members.

OLD CONCORD LODGE (201).—The closing meeting of this Lodge for the season was held on Tuesday, May 3rd, at the Freemasons' Tavern, and was most numerously attended. Bro. Maney, W.M., presided, supported by his officers, Bro. Swainston, S.W.; Bro. the Rev. J. Laughlin, J.W.; Bro. Kennedy, P.M. and Treasurer; Bro. Nicholson, Dir. of Cers., the members and the following visitors:—Bros. Crew, P.M., J. How, Grand Dir. of Cers. for Herts; Goyder, No. 538; Baker, No. 20; Lowe, No. 319; Davis, No. 112; Blackburn, P.M., No. 169; Young, P.M., No. 72; Norman, P.M., No. 156; Sirson and Scott, No. 118; Maddock, No. 209; Thompson, No. 206, &c. The Lodge having been opened the W.M. proceeded to raise Bros. Gill, Morrin, Hurlstone, and Stannard, to the sublime degree of M.M. Bros. Mathews, Davis, and Moginie, were then severally passed. Mr. Wm. Wiseman and Mr. G. W. Watkins were afterwards initiated into the mysteries of Freemasonry in a very impressive manner. The Lodge was then called off, and the brethren, including the visitors, assembled at the social board, and about sixty sat down to an excellent banquet. After the loyal and Masonic toasts had been given, the business of the Lodge was resumed. The W.M. said a most pleasing duty now devolved upon him, which was to present their worthy Secretary with a testimonial of the approbation of the Lodge for his services. As there were many brethren present that evening who were not aware of the circumstances, he might state that last year he had brought the matter before the Lodge, and a council was formed to take it into consideration, and they recommended the testimonial which he was now about to present. Bro. Emmens entered the Lodge in 1836; in 1839 and 1840 he was elected W.M., and in 1841 he was appointed Secretary of the Lodge, which office he has held ever since. This was a result which spoke for itself, for, at the time he entered the Lodge, it was comparatively insignificant; but now it was second to none, either in its working, or in its contributions to the Masonic charities. In consideration of Bro. Emmens's long services, the committee recommended that the Lodge should present him with a purse containing 100 guineas, and a P.M.'s jewel of the value of 10 guineas, and he was sorry that the duty of presenting them had not fallen to some brother who could have done more justice to their admiration of him for his zeal, assiduity, and valuable services; for his indefatigable exertions in the Lodge, as well as for the benefit of their Masonic charities, were beyond all praise. In conclusion, he said he had great pleasure, on behalf of the brethren, in presenting him with that testimonial as a mark of their esteem, and he trusted that the Lodge might, for many years, have the benefit of his valuable services. He then presented the purse, and affixed the jewel to his breast (manufactured by Bro. A. D. Loewenstark), which bore the following inscription:—"Presented to Bro. John Emmens, with 100 guineas, by the members of the Old Concord Lodge, No. 201, as a mark of their esteem and consideration of his long and valuable service as Secretary. May 3, 1859."—Bro. Emmens said—"Brethren, for the cordial reception you have given me, and your W.M. for the flattering terms in which he has introduced my name, in connection with this testimonial, I beg you to accept my sincere and heartfelt thanks. I fear that for this handsome jewel and munificent testimonial of your goodwill, I shall be at a loss to return you my thanks in the manner that I should desire, and I only wish that I was possessed of language adequately to express what I feel on this memorable occasion, and I really never regretted my inability so much as I do now. The question which presented itself to my mind is, what have I done to merit this special mark of your favour?—what has Bro. Emmens done for the Old Concord Lodge? I have simply done my duty, and that I have done so the proceedings of this evening afford ample proof, but the splendid testimonial which you have presented, goes beyond what I had a right to expect. The noble compliment you have paid me, to the latest period of my existence I shall never forget, for never

before, within the walls of the Freemasons' Tavern, has so great a compliment been paid to any brother as you, brethren, have to-night been pleased to pay me. Brethren, the jewel which now adorns my breast shall be cherished and preserved in my family as a monument of your kindness towards me, and when my sons are of mature age, and enter into this noble Order, may the inscription be an incentive to them to pursue the duties they may be called upon to perform, whether in Freemasonry or public life, and I have no doubt they will meet with their due reward. My friend, the W.M., has spoken of my long services, but I never anticipated the splendid testimonial I have received this night. I have been twenty years your Secretary, and during the whole period I have never been absent but once, and that was occasioned by the loss of one of the nearest and dearest to me; for as a fond father is attached to his family, so am I attached to my Lodge; as a dutiful child loves its mother, so do I love my mother Lodge. I feel that I cannot adequately thank you, but if my conduct has given you satisfaction, I will henceforth redouble my exertions for the welfare and happiness of the members. I thank you sincerely for this mark of your approbation; and W.M., brethren, and visitors, may every happiness that the world can afford attend you and yours, may peace and contentment reign in your dwellings, and when we shall be summoned from this sublunary abode, may you and I meet again in the grand Lodge above, where the world's Great Architect lives and reigns for ever." (Loud cheering). The toast of the Initiates was responded to by Bro. Wiseman; and Bro. Young returned thanks for the numerous visitors. Bro. Emmens proposed the health of the W.M. Bro. Maney said, if his conduct had given satisfaction he was amply repaid. Bro. Kennedy responded for the Past Masters; and, as Treasurer of the Lodge, he had never paid a hundred guineas with so much pleasure in his life as that to Bro. Emmens, which had been done, and yet their benevolent fund was left intact. Bros. Laughlin and Hales responded on the part of the Chaplains of the Lodge. The W.M. gave the Masonic Charities, and Bro. Crew made a long address, enforcing the excellences of these institutions. Bro. Swanston, S.W. returned thanks for the officers, and begged personally to offer to Bro. Emmens their sincere and heartfelt wish, that the acknowledgment he had received for his past meritorious and gratuitous services, might, with his happiness, increase a hundredfold. The pleasures of the evening were greatly enhanced by the vocal performances of Bros. Woollans, Donald King, and D. Davis; and Bro. Edney, of the Royal York Lodge, No. 7, ably presided at the pianoforte. Great praise is due to Bro. Nicholson, Director of the Ceremonies, for the very excellent arrangements of the evening. The Lodge adjourned until October.

INSTRUCTION.

ENOCH LODGE (No. 11).—The weekly meeting of this Lodge was held at Bro. Rowland's, the Newton Hotel, St. Martin's-street, Leicester-square, on Thursday evening, at seven o'clock; Bro. Sewell presiding as W.M., assisted by Bro. Hides, S.W.; Bro. Rowland, J.W.; and many members of the Lodge; Bro. Stephen Barton Wilson, and several visitors being present. The Lodge was opened in due form, a ceremony worked, and the charge to the first degree given in a very impressive manner by Bro. Garrod; after which a discussion took place upon several points in Masonry. The fourth section was then worked by Bro. Stephen Barton Wilson, and the Lodge was closed in due form and adjourned.

ROBERT BURNS LODGE (No. 25).—This able Lodge of Instruction held its first meeting for the summer season, at Bro. J. W. Adams's Union Tavern, Air-street, Regent-street, on Friday, May 6th, 1859. It having been resolved at the previous meeting that the Lodge of Instruction continue its meetings during the summer, the following brethren agreed to assist the future meetings to the best of their ability—Bros. J. A. Adams, Watson, T. Allen, Walkley, Sigrist, Le Gassick, Caulcher, Apted, Newton, Sedgwick, Gladwin, and others. Bro. Read (No. 25), a young Mason, filled the chair this evening, and received the encomiums of the members present for the efficient manner in which the duties of W.M. were performed. The

second degree was ably worked in addition to the ceremony. Bro. T. A. Adams was elected W.M. for the ensuing week, when a numerous gathering is expected; the ceremony will be the third degree. Bro. Coulcher, W.M. of the Prince Frederick William Lodge (1055), and a steward of the Girls' School, being present, the Lodge voted a subscription in aid of the charity.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodge*.—Wednesday, May 18th, Colston (886), Freemasons' Hall, at 7; Friday, 20th. *Instruction*.—Ditto, at 7½.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 18th, Zetland (782), Park Hotel, Birkenhead, at 4; Thursday, 19th, Unity (334), Macclesfield Arms, Macclesfield, at 7; *Industry* (465), Norfolk Arms, Hyde, at 7; Combermere (880), Seacombe Hotel, Seacombe, at 5; Friday, 20th, Mersy Instruction (20), Angel Inn, Birkenhead, at 6.

CORNWALL.

APPOINTMENTS.—*Lodges*.—Monday, May 16th, Honour and Prudence (415), Masonic Rooms, Truro, at 7; Wednesday, 18th, Cornubian (858), Crotch's Hotel, Hayle, at 7; Peace and Harmony (728), Dunn's Hotel, St. Austel, at 7.

CUMBERLAND.

APPOINTMENT.—*Encampment*.—Monday, May 16th, Holy Trinity, Grapes Inn, Whitehaven.

DERBYSHIRE.

APPOINTMENT.—*Lodge*.—Monday, May 16th, Devonshire (908), Norfolk Arms, Glossop, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, May 17th, Charity (270), King's Arms, Plymouth, at 7. *Encampment*.—Monday, 16th, Royal Sussex, Three Tuns, Tiverton, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 18th, Amity (160), Masonic Hall, Poole, at 7; Thursday, 19th, Friendship and Sincerity (694), Town Hall, Shaftesbury, at 7.

DURHAM.

APPOINTMENTS.—*Lodges*.—Monday, May 16th, Borough (614), Grey Horse, Gateshead, at 7; Fawcett (959), Lord Seaham, Seaham Harbour, at 7; Tuesday, 17th, Granby (146), Freemasons' Hall, Durham, at 7; Wednesday, 18th, Phoenix (111), Phoenix Hall, Sunderland, at 7; Thursday, 19th, St. Helen's (774), Masonic Hall, Hartlepool, at 7½. *Chapter*.—Thursday, 19th, Strict Benevolence (114), Bridge Hotel, Sunderland, at 4.

GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, May 20th, Cotteswold (862), Ram Hotel, Civencester at 6½.

STROUD.—*Sherborne Lodge* (No. 1004).—The last meeting for the season of this most successful Lodge, was held on Tuesday, at the Masonic Hall, Royal George Hotel. We have had occasion frequently to refer to the zeal and energy displayed by the members of this comparatively new Lodge, which, although only established a little more than two years, numbers about fifty members. On Tuesday last, Bro. Henry Luckes, W.M., Prov. G.J.D., raised one brother to the sublime degree of M.M., and passed two to the degree of F.C. After these ceremonies the W.M.

gave an eloquent address on the principles of Freemasonry, and then made especial reference to Masonic literature, naming in high terms this *Magazine*. The W.M. has on several occasions called the attention of the brethren to this periodical, and there are several members subscribers to it in the Lodge. The Lodge having been closed according to ancient custom, the brethren adjourned to the banquet, which was in Bro. W. Ellis's usually excellent style, and a very pleasant meeting terminated with that good feeling and harmony which at all times characterizes the meetings of the Craft.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, May 20th, Royal Sussex (428), Freemasons' Hotel, Portsea, at 7; Thursday, 21st, Southampton (555), Freemasons' Hall, Southampton, at 7. *Mark.*—Phoenix (L.C.), Private Rooms, High Street, Portsmouth, at 7.

SOUTHAMPTON.—*Lodge of Twelve Brothers* (No. 1087).—The first meeting of this Lodge was held on Saturday evening, the 7th inst., at the Royal Hotel, the new W. Master, Bro. J. Rankin Stebbing, P.M., No. 152, &c., presiding, the principal business being to consider what by-laws should be adopted, and to make arrangements for the constitution of the Lodge as soon as the warrant shall be received; at present the Lodge meet under dispensation. It was resolved to apply to Admiral Sir Lucius Curtis, Bart., Prov. G.M., who is a member, to constitute the Lodge and instal Bro. Stebbing. Arrangements were made for working the lectures at stated periods and to promote a systematic study of Masonry. Bro. Charles Deacon, D. Prov. G.M., was proposed as a joining member, and notice was given that the quarterage should be 7s. 6d., the joining fee £1, and initiation fee seven guineas.

HERTFORDSHIRE.

APPOINTMENT.—*Lodge.*—Tuesday, May 17th, Hertford (578), Shire Hall, Hertford, at 4.

ISLE OF WIGHT.

APPOINTMENT.—*Lodge.*—Wednesday, May 19th, East Medina (204), Masonic Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Wednesday, May 18th, Royal Naval (621), Royal Hotel, Ramsgate, at 7; Friday, 20th, Union (149), King's Head, Margate, at 7. *Mark.*—Tuesday, 17th, Adam's (6), Masonic Hall, Sheerness, at 6.

GRAVESEND.—*Lodge of Freedom* (No. 91).—Bro. J. J. Everist, the zealous Secretary of this Lodge of Instruction having, in conjunction with Bro. E. Wates, W.M. of No. 91, discovered three tombs in Milton churchyard of W.Ms. of No. 91, of a hundred years ago, measures have been taken by the brethren to raise a subscription for the restoration of the inscriptions and Masonic carvings of the tomb, as a demonstration that as diversity of creed, nation, and distance, do not disturb the universality of Masonry, so no distance of time weakens the tie of brotherhood; these ancient members who have left no descendants to preserve their tombs, have found representatives ever mindful of the claims of the living and the dead.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges.*—Monday, May 16th, Tudor (688), Red Lion, Oldham, at 6½; Wednesday, 18th, Limestone Rock (181), Brownlow Arms, Clithero, at 7; St. John's (268), Commercial Hotel, Bolton, at 6½; Faith (847), New Inn, Openshaw, at 7; Friday, 20th, Virtue (177), Masonic Rooms, Manchester, at 6. *Chapter.*—Monday, 16th, Tudor (344), Angel Inn, Oldham, at 6.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges.*—Tuesday, May 17th, Sefton (980), Queen's Hotel, Waterloo, at 6; Merchant's Instruction (294), Masonic Temple, Liverpool, at 5; Thursday, 19th, Ancient Union (245), Masonic Temple, Liverpool, at 6; Friday, 20th, Mariners Instruction (310), Masonic Temple, Liverpool, at 7. *Chapters.*—Wednesday, 18th, Unity (845), Scarisbrick Arms, Southport, at 6.

LIVERPOOL.—*Mariners' Lodge* (No. 310).—The brethren of this Lodge held their usual monthly meeting on Thursday the 5th of May. At the time appointed a large number of the brethren were present, and the Lodge was opened. Three

gentlemen were admitted into the Order; two brethren passed to the Fellow Craft degree, and two raised. Several important communications were read, and the sum of six pounds voted for the temporary relief of distressed brethren.

LIVERPOOL.—*Alliance Lodge* (No. 965).—The brethren of this rising Lodge met at the Stanley Arms, Roby, on Tuesday, May 3rd, for the transaction of business, Bro. Phillips, W.M., presiding. After the usual preliminaries, Mr. Haydock was admitted a member of the Order, and two brethren raised as Master Masons. During the evening the motion was put and carried, that the Lodge record its votes for Bro. Harper, of Hull, an applicant for the annuity from the Fund of Benevolence.

LIVERPOOL.—*St. John's Lodge* (No. 971).—The brethren met at the Caledonian Hotel, on Wednesday, the 4th inst., Bro. Wadham, W.M., presiding. The Lodge having been opened, and the customary formularies having been gone through, the ballot was about to be taken for a gentleman, when an objection was raised by Bro. Pepper, P.M., on the ground of informality, and the election was postponed. Three brethren were passed to the Fellow Craft degree, and the Lodge closed to the first degree. In compliance with a resolution passed by the brethren at a former meeting, the immediate P.M. produced copies of a correspondence which had taken place between himself and the Grand Secretary, relative to some supposed irregularities on the part of the Prov. Grand Secretary and other Prov. Grand Officers of this province. The documents, after much hesitation on the part of Bro. Thornton, P.M., were handed to the Secretary of the Lodge, and read. Several brethren were relieved on petition, and the Lodge closed.

LEICESTERSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, May 19th, John of Gaunt (706), Three Crowns, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, May 18th, Lindsey (1014), Public Buildings, Louth, at 6.

NORFOLK.

LYNN.—*Philanthropic Lodge* (No. 124).—The members of this Lodge assembled in good numbers on Monday, May 2nd, at the Globe Hotel, to witness the installation of Bro. Kendall who had been elected at the previous meeting W.M. for the present year. Previous to the installation, Bros. Plews and Hart were passed to the degree of Fellow Craft, the ceremonies being performed by Bro. Henry John Mason, P.M. of Lodges Nos. 110 and 258; after which the ceremony of installation was performed by Bro. Rooke, P.M. of Jerusalem Lodge No. 233, assisted by Bro. Henry John Mason, P.M.; the various charges to the Master, Wardens, and Brethren, were delivered by Bro. Rooke with good emphasis and feeling. The W.M. then proceeded to invest his officers, viz., Bros. Plews, S.W.; Ward, J.W.; C. Collinson, S.D.; G. Collinson, J.D.; N. Kendall, I.G.; Green, Sec. The Lodge greatly regretted the unavoidable absence of Bro. Cummings, the retiring W.M., who had conducted the Lodge during his Mastership with credit to himself and great kindness and satisfaction to the brethren, having had to travel upwards of eighteen miles to attend the duties of the Lodge, which he invariably did. Before the Lodge was closed, Bro. Kennedy presented to the Lodge, in the name of Bro. Cummings, the retiring W.M., a splendid silk banner, with the name and number of the Lodge emblazoned in gold. The thanks of the Lodge is also due to Bro. Cummings, P.M., for the handsome tracing boards which he presented during his year of office. This Lodge did not muster, two years since, above five or six members, but owing to the exertions of Bro. Kennedy, P.M., and the various officers, it is now in the proud position of having recorded on the Secretary's books, thirty-five brethren and subscribing members. Two candidates now stand for initiation, and three brethren are proposed as joining members. After the Lodge was closed the brethren partook of an excellent supper, and a pleasant evening was spent under the presidency of the newly installed Worshipful Master.

NORTHAMPTONSHIRE.

APPOINTMENT.—*Lodge*.—Monday May 18th, Fidelity (852), Talbot Inn, Towcester, at 6.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Wednesday, May 18th, Northern Counties (586), Bell's Court, Newcastle, at 7; Friday, 20th, De Loraine, (793), Freemasons' Hall, Newcastle, at 7. *Mark*.—Wednesday, 18th, Mark Masters, Bell's Court, Newcastle, at 7.

OXFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 16th, Cherwell (873), Red Lion, Banbury, at 7; Tuesday, 17th, Alfred (425), Masonic Rooms, Oxford.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 18th, Sincerity (327), Clarke's Hotel, Taunton, at 6; Thursday, May 19th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; Friday, 20th, Noah's Ark (435), Navigation Inn, Tipton, at 7. *Chapter*.—Tuesday, May 17th, Perseverance (674), Castle Hotel, Newcastle-under-Lyne.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 18th, Sutherland (660), Town Hall, Burslem, at 6; Thursday, May 19th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; Friday, 20th, Noah's Ark (435), Navigation Inn, Tipton, at 7. *Chapter*.—Tuesday, May 17th, Perseverance (674), Castle Hotel, Newcastle-under-Lyne.

SUFFOLK.

APPOINTMENTS.—*Lodges*.—Monday, May 16th, Providence (544), King's Arms, Halosworth, at 7; Tuesday, 17th, Apollo (393), White Lion, Beccles, at 7; Wednesday, 18th, Perfect Friendship (522), White Horse, Ipswich, at 7.

SUSSEX.

APPOINTMENT.—*Lodge*.—Friday, May 20th, Royal Clarence Lodge (No. 338), Old Ship, Brighton.

WALES (NORTH.)

APPOINTMENT.—*Lodge*.—Tuesday, May 17th, St. David's (540), Britannia Hotel, Bangor, at 6.

WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 16th, Ferrers and Ivanhoe (1081), Town Hall, Ashby-de-la-Zouch, at 5½; Wednesday, 18th, Abbey (625), Newdegate Arms, Nuneaton, at 7.

WILTSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, May 17th, Concord (915), Court Hall, Trowbridge, at 7; Thursday, 19th, Fidelity (961), Town Hall, Devizes, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 18th, Worcester (349), Bell Hotel, Worcester, at 6½; Vernon (849), Old Town Hall, Dudley, at 7.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, May 16th, Union (287), Masonic Hall, York, at 7; Tuesday, 17th, Camolodunn (959), Freemasons' Hall, New Malton, at 7.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Thursday, May 19th, Harmony (874), Freemasons' Hall, Bradford, at 7; Harmony (342), Masonic Hall, Huddersfield, at 7; Friday, 20th, Zetland (877), Royal Hotel, Cleckheaton, at 7; Alfred Instruction (384), Griffin Hotel, Leeds, at 7.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

THE quarterly convocation of the Supreme Grand Chapter was held in Freemasons' Hall, on Wednesday last, May 4th. Comps. Hall, G.H., acting as M.E.Z.; Pattison, H.; Scott, J.; Roxburgh, Reg.; Evans, P. Soj.; Tombleson and Smith, Asst. Sojs.; G. Clarke, E.; Le Veau, N. There were also present Comps. Havers, Bradford, Walmisley, Gole, Symonds, Potter, and about twenty others.

The minutes of the last meeting having been read, the officers for the ensuing year were appointed, the three Principals being the Earl of Zetland, M.E.Z.; Lord Pannure, H.; and Comp. Hall, J. The other officers are Comps. Roxburgh, Reg.; G. Clarke, E.; L. Evans, N.; Potter, P. Soj.; Sir Thos. Hesketh, Bart., and the Rev. A. R. Ward, Asst. Sojs.; J. Savage, S.B.; F. Slight, Stud. B.; E. G. Pocock, D.C., and Payne, Jan.

The report of the committee was then read; it commenced with a statement of the receipts and expenditure from the 19th January to the 20th April. The balance in hand on the first named date was £218 16s. 6d.; there had been since received £309 2s., making together £527 18s. 2d., and there had been expended £120 5s., leaving a balance of £407 13s. 6d. in the hands of the bankers, Perceval, Willis, and Co., out of which sum the committee had directed the purchase of £200 three per cent. consols, making the amount of stock held on account of Grand Chapter £2,400.

The committee had received a memorial addressed to the Supreme Grand Chapter, from Canada, claiming recognition of the Grand Royal Arch Chapter.

Petitions had been received from Companions of the St. Augustine's Chapter, No. 766, Leicester, praying that it might be attached to the Ferrers and Ivanhoe Lodge, No. 1081, at Ashby de la Zouch.

For a Chapter to be attached to the Inhabitants Lodge, No. 178, Gibraltar; but some of the Companions signing it not being registered on the books of the Grand Chapter, the committee could not recommend it.

From the Mount Lebanon Chapter, No. 630, praying that it might be removed from the King's Head, Enfield, to the Ship and Turtle, Leadenhall-street, there being now only one Companion connected with it resident at Enfield.

Also from the St. James's Union Lodge, No. 211, praying for a Chapter to be attached to their Lodge to meet at the Freemasons' Tavern, with Comp. J. Gurton as the first M.E.Z.; Comp. Stacey, H.; and Comp. Woodstock, J. This petition, though properly signed by the committee, in compliance with a regulation not to recommend petitions for additional London Chapters was presented without further remark.

The report having been received, Comp. Smith asked whether there were, or likely to be, any demands against the £2,400 stock possessed by Grand Chapter.

Comp. Clarke, G.E., replied that the receipts more than covered the expenses.

Comp. Smith would give notice that at the next meeting of the Grand Chapter he would move that £1,000 be given to the various charities.

Comp. Savage would suggest to Comp. Smith that, as the proposition was one of some importance, he should give notice for the November instead of the August meeting, there being generally a very small meeting in August in consequence of the number of Companions out of town.

Comp. Smith said that Comp. Savage could raise any objection at the proper time, viz., when the motion was brought before Grand Chapter.

The memorial from Canada was then read. It set forth that great obstacles had hitherto existed to the promulgation of the degree, in consequence of the diversity of systems under which it was granted; and that, therefore, it had been determined to unite under one system, by which the brethren would be enabled to take the P.M., the Mark, the Excellent, Most Excellent, and Royal Arch degrees; and

claimed the recognition of the Grand Chapter of Canada by the Grand Chapter of England.

After a slight consultation between the three acting Principals, Comp. Pattison rose, and was followed by Comp. Scott, but whether they said anything, we could not tell.

Comp. Havers approved of the suggestion (which he had understood to emanate from Comp. Scott) that the memorial should be referred to the three Grand Principals. It appeared to him that by the memorial just read, and which he, with the rest of the Companions, had heard for the first time, that they were called upon to recognize not only the Grand Chapter of Canada, but two or three degrees of which they knew nothing, and which were not generally acknowledged in Europe. He believed those degrees to be almost peculiar to America and Canada, and they must be cautious how by any act of theirs they appeared to recognize those degrees. He felt that it would be very undesirable for a few individual members of Grand Chapter to express an opinion upon such a question without further and most mature consideration. It was not only the Mark degree, relative to which he would say nothing, as it was known to many Companions present, but there were other degrees, of which they had scarcely, if ever heard, that they were called upon to recognize. He would, therefore, again suggest that the memorial should be referred to the three Grand Principals as a more prudent course than coming to a decision without further information than that before them. In making this suggestion, he did not wish to dictate to Grand Chapter, as he should be sorry to do to any section of Masons, but he thought they should be most careful how they recognized anything like an innovation on their ancient landmarks. (Cheers.)

Comp. Symonds did not think that by the memorial they were called upon to do more than recognize the new Grand Chapter; if they did so in proper form, they need not in any way commit themselves to the recognition of degrees with which they were unacquainted.

Comp. Roxburgh thought it would be impossible to recognize degrees, as they were called upon to do, the very nature of which they were unacquainted. He did not wish to raise an objection to the recognition of the Grand Chapter of Canada, but they could not recognize degrees which were not known in any part of Europe.

Two Companions here rose and said, all the degrees referred to were acknowledged in Scotland, in which country they had themselves taken them.

It was then resolved that the memorial should be referred to the three Grand Principals.

The petition for transferring the St. Augustine's Chapter from its connection with Lodge No. 766, Leicester, to Lodge 1081, Ashby-de-la-Zouch, having been read—

Comp. Le Veau said, that he had great satisfaction in moving that the petition be agreed to; feeling assured that it would be for the advantage of Royal Arch Masonry that the prayer of the petition should be conceded. Since the present Prov. Grand Master, Earl Howe, had presided over the province, Masonry had been rapidly increasing in it; and a Lodge having been established in a distant part of the province, where the brethren were also desirous of having a Chapter, and two Chapters being more than were required by the brethren of Leicester, he believed that both parties would be benefitted by allowing the transference of the Chapter from Leicester to Ashby-de-la-Zouch.

Comp. Savage seconded the resolution, knowing from his experience of Leicester-shire, that it would be advantageous for the Order to pass the resolution.

After a few further observations, the motion was put and carried.

The petition praying for power to transfer the Mount Lebanon Chapter, No. 63, from Enfield to London, was then read, and the prayer agreed to, on the motion of Bro. Savage, who stated, that otherwise the Chapter would cease to meet; seconded by Comp. Le Veau.

The petition for a new Chapter in connection with the St. James's Union Lodge, No. 211, was then read; and

Bro. W. Watson moved that the warrant prayed for be granted.

Comp. T. A. Adams seconded the motion.

Comp. Savage supported the motion, as the petition came from a most numerous Lodge, no less than thirty-five members of which had expressed their intention of becoming members of the Chapter, believing it would be well supported; though he same time thought the committee had very properly sent it up to them without a recommendation, in accordance with the rule of not recommending new Chapters in the metropolitan district.

Comp. Le Veau also supported the petition, as strengthening the position he had always taken, that the greater facilities they afforded for the practice of the ceremonies of the Order, the more would it be extended and appreciated.

The resolution having been carried, the acting M.E.Z. stated that they had now only to elect the general committee for the ensuing year, and he was instructed by the M.E.Z. to appoint Comp. Pattison President, and Comps. Crohn and Evans.

The following Companions were then elected on the committee:—Blackburn, Hervey, Le Veau, Potter, Savage, and Wheeler.

All business being concluded, the Grand Chapter was closed in ample form.

METROPOLITAN CHAPTER.

UNION OF WATERLOO (No. 13).—This Chapter held its convocation at Comp. Allen's the Red Lion Tavern, Woolwich, on Wednesday, April 29th. Comp. Laird acted as M.E.Z. *pro. tem.*, assisted by Comp. Clark, H.; and Comp. G. W. Turner, as J. The Chapter being opened in ancient form, the minutes of the former meeting were read and confirmed. Comp. Turner, P.Z., informed the Chapter that he had much pleasure in presenting to them, from Comp. Deane, three proxies, containing 362 votes, to be appropriated on behalf of Bro. Kinnear, of this town, a candidate for the Royal Masonic Benevolent Annuity Fund. It was resolved that a letter of acknowledgment be forwarded to Comp. Dean, expressing the best thanks of the Chapter for the kind and benevolent feelings towards our distressed brother, of whom he had no personal knowledge but from the good report of his brethren and the excellent character he has always borne for honesty and integrity. All business being concluded, the Chapter was closed in ancient form, and the Companions adjourned to banquet. The usual loyal toasts having been given and responded to, Comp. G. W. Turner, P.Z., proposed the health of Comp. Laird, P.Z., "thanking him for his kindness in presiding over the duties of the Chapter, also his willingness at all times to render any assistance that was required; and alluded to the acquirements of Comp. Clerk, H.; and Comp. Moore, J. Comp. Laird, in reply, thanked the Companions for the kind compliment paid himself and coadjutors, and hoped they should at all times be found at their several posts, ready and willing to assist in any office they might be called upon to perform. The M.E.Z. then gave "The P.Zs. of the Chapter," and more especially alluded to the long and valuable services rendered to the Chapter by Comp. G. W. Turner, P.Z. and Treasurer, and Comp. R. E. Barnes, P.Z. and E., whose united efforts in their respective offices, had ever been to promote their welfare. He was unable to find words to express the sentiments of the Chapter towards those worthy Companions, but trusted they might long continue amongst them to render that support they have hitherto done. Comp. Turner assured the Companions it was at all times a source of gratification to meet his brethren in Royal Arch Masonry, and from the kindly feelings evinced towards himself and Comp. Barnes, Scribe, it was obvious that their united exertions had received the hearty concurrence of the members of the Chapter; he trusted the Past Principals would be ever ready to give the Chapter their steady and firm support. Comp. Turner, P.Z., then proposed "The Principals, Comps. Fox, Clark, and Moon," much regretting the absence of Comp. Clark, H., who was unable to join the festive board from urgent duties. Great credit was due to that Companion, for the very efficient manner in which he at all times discharged the offices; his punctual attendance on all occasions, and his zeal for the order demanded the best thanks of the Chapter. Comp. Laird, P.Z., in reply, assured the Companions, on behalf of the Principals, they were at all times happy to render any assistance in their power. He hoped they would all be found ready when duty called them, and he sincerely trusted the eulogies passed on them

would incite them to give their support to maintain the high position of the Chapter. Comp. Captain Powell then proposed "The health of Comp. Hassall, Quartermaster, R.A.," as that Companion was about to leave for a distant station, assuring him that he would at all times command the respect and well wishes of his brethren, and that they should ever be happy to hear of his welfare. Comp. Hassall most heartily thanked the Companions for the kindness he had received at their hands, and trusted his conduct would be such as to merit a continuance of their respect towards him. The healths of the junior officers of the Chapter were severally given and responded to, and the Companions parted early.

PROVINCIAL CHAPTER.

WOLVERHAMPTON.—*St. Peter's Chapter* (No. 607).—A meeting of this Chapter was holden at the Star and Garter, on April 13th, when Bro. T. Walker was exalted to this supreme degree. Four other brethren were on the list, but did not attend in time. The officers performed their duties in a very efficient manner, all being present except the P.S., whose duties were admirably fulfilled by Bro. F. Gough, who acted as P.S. at the request of the M.E.Z., H. Lewis. The installation of officers for the ensuing year will take place at the meeting on the second Tuesday in June, they are, G. Hudson, Z.; E. H. A. Gwynne, H.; Lewis, J.; Harris, Treasurer; Warner, E.; R. Hudson, N.; F. Gough, P.S.; Jones, Jan.

MASONIC FESTIVITIES.

MASONIC BALL AT WORCESTER.

On Thursday, April 28th, the brethren of the Worcester Lodge of Freemasons (No. 349) gave a grand Masonic ball in the Guildhall of that city, and the pleasant remembrances of a similar entertainment, given by them eight years ago, caused the hall to be crowded, overcrowded indeed, by the nobility, gentry, and *élite* of the neighbourhood. The hall was crowded—the four hundred and forty assembled, and the orchestra, could hardly find space for operations. The arrangements were characterized by the best taste. The staircase was converted into a conservatory, and the dancing hall hung with pink and white drapery, flags, and the banners of the Lodge. Lady Diana Pakington opened the ball with the Worshipful Master, Bro. John Barber, M.A., and the dancing proceeded with great spirit. The scene was a very effective one—the Masonic garments of the brethren and the gay dresses of the ladies, making the general appearance much more brilliant than that of an ordinary ball room. The lower hall was fitted up as a supper room, and displayed great elegance and splendour. The throne of the Grand Master, with its blue and silver canopy, appropriately decorated and surmounted by a gas illumination, showing Masonic and loyal devices; the gorgeous banner of the Provincial Grand Lodge of Worcestershire; the rayed gas stars; the Royal Arch on twin burnished pillars of brass; and a whole host of glittering Masonic emblems; the black and white banner of Beauseant; a legend of bannerets; and an illuminated shield with a Maltese Cross, made the old walls gayer than they had been for many a year. Below the supper tables, furnished with a capital collation, were three "great lights" raised on Corinthian, Doric, and Ionian pedestals, and numerous gigantic electro-silver candelabra, with statuettes for vases. There noble and gentle feasted and drank appropriate toasts, after which dancing was resumed with renewed energy till half-past four, and the coming dawn sent the company home to dream of the delights of the Masonic ball and to long for the next.

THE WEEK.

HER MAJESTY held her second drawing-room this season, at St. James's Palace, on Saturday. It was as well attended as under the circumstances of the election proceedings could be expected, and the presentations were numerous. The Prince of Wales is on his way home from Italy; a suite of apartments is being fitted up for him in Buckingham Palace.—On Tuesday the Emperor of the French put forth a manifesto declaring war against Austria and constituting the Empress and Prince Jerome as the heads of the government during his absence from France with the army. The *Moniteur* of Saturday contains a decree appointing Marshal Vaillant and Count Walewski members of the privy council; M. de Royer, to be senator and first vice president of the senate; M. Delangle, to be minister of justice; General Randon to be minister of war; the Duke of Padoue to be minister of the interior; and Marshal Vaillant, hitherto minister of war, to be major general of the army of Italy. A note in the *Moniteur* denies the correctness of the statement that France intends to place an army on the Rhine. It asserts that the garrisons of the frontier towns have not been increased by a single regiment. Lord Cowley had gone to London on family matters, but was to return to Paris on Sunday or Monday. The journals confirm the report that the Emperor would leave Paris *en route* for Genoa, and that Count Persigny has been appointed ambassador at the court of St. James's.—The Emperor of Austria also has issued a warlike manifesto, in which he alludes to the failure of diplomacy to maintain peace, and says, that by the aggressive attitude of France and Sardinia he is forced into a war against his will. The Emperor of Austria is preparing to take the command-in-chief of the Austrian army with General Hess. The latter, it is said, does not approve of General Gyulai's plan of attack. On each side the most formidable preparations are being made for an action.—The King of Sardinia has joined the army, and the Prince Eugene of Savoy Carignan has been appointed Royal Lieutenant of the kingdom. By order of the Prince, the festival of the Piedmontese constitution, which was to have taken place on the 8th, is adjourned until further orders. Specie payments have been suspended in Piedmont by royal decree. The National Bank are to lend the government 1,200,000*l*. At the beginning of last week the Austrians were manœuvring against a place called Frasinetto, with a view to invest the fortress of Casale. The attempt of the Austrians to effect the passage of the Po at Frasinetto, commenced on the 3rd. The cannonade lasted fifteen hours, and was re-commenced on Wednesday afternoon, and lasted for the remainder of the day. The Piedmontese only had a few wounded, whilst the Austrians experienced much loss. Four thousand Austrians were encamped at Castelnova-Scrvia. The *Nord* says that, to check the march of the Austrians upon Turin, the Sardinian government has not only inundated all the plains of Sesia, but has destroyed the bridges and interrupted the communication by cutting trenches, at distances of a hundred metres from each other across the road. The Austrian forces on their march have met with a deplorable accident upon the railway near Verona. A train containing military came into collision with some cars with ammunition. An explosion followed, and several carriages were blown up: 23 men were killed, and 124 (of the 17th Regiment) were wounded. No officer was injured. We learn that the French were

raising formidable earthworks between Novi and Alessandria, with the intention of protecting their communication with Genoa. By the latest accounts it would appear that the Austrians intended making a demonstration against the Piedmontese, but the real object was thought to be an attack on the French lines before the bulk of the army could come up. The weather had been so bad as to check military operations. General Gyulai has issued a proclamation to the Piedmontese, in which, amongst other things, he tells them that he has come to liberate them from the revolutionary party.—The peaceful revolution in Tuscany is complete. The provisional government installed in the name of Victor Emmanuel, carries on its business regularly. The country is perfectly tranquil. A steamer from Genoa brings the text of a proclamation addressed to the Tuscan army, inviting it to await the signal of Piedmont to march in a compact body, 12,000 strong, to her aid. The King of Sardinia announces that he has accepted the military dictatorship of Tuscany solely to facilitate the co-operation of the Tuscans in the war of independence, and also to protect public order.—The Russian official journal of 3rd May says: "We are authorised to declare in the most positive manner that there exists no treaty of alliance offensive and defensive between Russia and any other power whatsoever.—The government of Bavaria has ordered the raising of a loan of 4,000,000 of florins at $4\frac{1}{2}$ per cent., and at the price of 97, to meet military requirement.—The Wurtemberg chambers have unanimously voted the government law for calling out the landwehr, for a forced levy of horses, and for opening a war credit of seven millions of florins. The debates expressed sympathy with Austria.—A decree of the King of Saxony convokes the states of his kingdom in extraordinary session, for the 23rd May, "on account of the political situation."—On account of the increasing uncertainty in political affairs, the Prussian government has resolved upon putting the remaining six corps d'armée of the Prussian army in readiness to march, and orders for the arming of the Rhenish fortresses are daily expected. The finance minister has moved the temporary addition for one year of 40 millions of thalers to the income tax, the class tax, and the taxes on meat and corn.—The Belgian chamber of representatives has resumed its sittings. The discussion on the bill for granting a supplementary credit of 5,000,000f. was adjourned at the request of the minister of finance. A bill authorising the extension of the commercial convention with France was adopted.—The Spanish government has applied to the Cortes for authority to increase the army to one hundred thousand men, in order to protect the neutrality of the country during the war in Italy.—The Stockholm journals announce the destruction of fifty-two houses by fire, of the largest and finest part of the town of Uddevalla.—Letters have also been received from Naples to the 5th inst. The emotion of the king on learning the situation of affairs in Italy, has very much aggravated his disease.—It is said, that as soon as he heard what had taken place in Florence, Pio Nono immediately made preparations for starting for Vienna. The French general soon heard of what was going on at the Vatican, and waited upon his holiness, and politely put a stop to any idea that he was a free agent. He was assured he was perfectly safe, but if he liked to go to France he would be sure to meet with a magnificent reception at the hands of the oldest son of the church.—A Vienna correspondent says:—"We are on the eve of a general rising in European Turkey. The Russo-French plan for the dismemberment of Turkey is a good one, and in all human probability the days of the Mussulmans in Europe are numbered. Bulgaria is, comparatively speaking, quiet; but the political agitation in the southern provinces of Turkey in Europe—Albania, Macedonia, Thessaly, and Thrace—is exceedingly great. In Greece itself the "patriots" openly declare that the auspicious moment for enlarging the Hellenic kingdom has arrived.—The overland mail has put us in possession of advices and papers from Bombay, April 11th. The capture of Tantia Topce, by the instrumentality of Mann Singh, who had surrendered to Major Meade's column, is confirmed, though no details had been received at Bombay, as well as the previous announcement that by a combined movement of the columns of De Salis and Rich, the rebels had been partially surrounded in their flank and rear, and 500 killed; the chiefs escaping. The main body of the Oude rebels continue in Oude. Lord Clyde was *en route* for Simla, from Delhi.—The American mail arrived on Monday. The trial of

Mr. Sickles for killing Philip Barton Key, terminated at Washington on the 26th ult. After about an hour spent in deliberation the jury returned a verdict of "not guilty." "The burst of feeling that ensued," says the *New York Herald*, "beggars all description. Hundreds yelled as though they had gone mad, others wept, and a great number leaped into the dock, and embraced the prisoner wildly." Sundry other extravagances were indulged in, and the counsel for the defence were in the evening, honoured with a serenade. Mr. Sickles was, of course, liberated. A serious difficulty had sprung up in Utah between General Johnstone and Judge Cradlebaugh on the one side, and Governor Cumming on the other, growing out of the call of the judge upon the general for his troops to protect his court, which action was distasteful to the governor, who is detained by the Mormons.——A frightful accident occurred on Friday evening, on the Cornwall line of railway recently opened. The train from Plymouth had reached the Notter viaduct, near St. Germans, when the engine got off the way, and was precipitated from a height of forty-five feet into the water below, dragging after it several of the carriages. As far as is yet ascertained, the guard, fireman, and driver, have lost their lives.——James Hughes, in custody charged with the sacrilegious destruction of paintings at Marylebone church, has been committed for trial.——In the Court of Queen's Bench on Thursday, the case of Scully v. Ingram, was again brought forward. Mr. Edwin James opposed the rule *nisi* for a new trial, which Mr. Bovill had obtained on Mr. Ingram's behalf.——At the Middlesex sessions, John Wilson, described as an "agent," and Eliza Edwards, a half blind woman, were indicted for stealing a copper boiler. It appeared that the male prisoner had been connected with a gang, who hired houses, and extorted money from the owners, to give them up again, and committed various frauds on tradesmen. The judge condemned Edwards to four, and Wilson to twelve months' imprisonment, remarking on the bad and cowardly conduct of the latter in inducing the former to commit frauds from which he (Wilson) derived all the benefit, and the poor woman all the risk.——At Richmond, a surgeon named Smethurst, has been arrested upon suspicion of poisoning his reputed wife, but who was not actually married to him. It is said that the deceased was possessed of property, which the prisoner was aware of, and some arrangements had been desired to be made for the disposal of a portion. She fell ill, and was attended by Drs. Julian and Bird, of Richmond, who administered proper medicine. All their attention and medicine acted quite contrary to the desired effect, and she expired in great agony on Tuesday morning. It being the opinion of the medical gentlemen who attended her that she had been poisoned, the prisoner was apprehended, and taken before the magistrates, who decided on remanding the prisoner, that the viscera might be analysed by Professor Taylor.——At Nottingham a surgeon named Thackeray, has been committed to take his trial for manslaughter, in consequence of the death of a poor woman under his hands in her confinement. He is accused of being drunk, and of acting with brutal indifference. This is, however, only one side of the story, as represented by the deceased's relations.——William McCormack, a farmer, residing at Derryhaw, near Tynan, Armagh, was found murdered near his own house on Thursday. It is stated that the deceased took some land from which a person had been evicted.——A man named James Scurret, occupying workshops in White-row, Whitechapel, was charged at Worship-street police-court on Saturday with wilfully setting fire to his premises. The evidence, as far as it went, disclosed a most deliberate arrangement for accomplishing a thorough destruction of the place. It is presumed the object was to defraud the insurance company.——The Duke of Leeds expired of diphtheria, at half-past four o'clock on Wednesday afternoon, after a short but severe illness. In default of issue, the dukedom and other dignities devolve upon his cousin, Lord Godolphin, eldest son of the first peer of that title, who was elder brother of the late duke's father.——The Court of Common Council, on Thursday, voted the sum of one hundred guineas to the Neapolitan exiles, not, as the speakers were careful to say, from a charitable motive alone, but in vindication of the great principle of freedom. The election of judge of the Sheriffs' Court then took place. There were a great many candidates, but most of them received very little support. Mr. Kerr was ultimately elected by a majority of two over Mr. Corrie.——Baron von Humboldt, as a telegraphic com.

munication announces, and as previous intelligence of his illness had prepared us to expect, is no more.—On the Stock Exchange this week there has been comparative quiet, but this is more the consequence, we believe, of a resolution adopted to give all parties concerned time to enter into arrangements, than of a restoration of confidence. Composition and settlement in the best possible manner are recommended and adopted, and little business done, because at present it is not known who can be trusted.—Among the passengers to England by the Cape mail is the Lord Bishop of Grahamstown, who comes home for the purpose of making an appeal for aid in carrying out the mission work of his diocese.—The election of the sixteen representative peers of Scotland was to take place in the Palace of Holyrood yesterday. There are three vacancies to be filled up, and the candidates are the Earls of Morton and Haddington, and Lord Saltoun. No opposition was expected.—Mrs. Leatham, of Heath, near Wakefield, has two sons and a son-in-law returned as members of the House of Commons. Her eldest son, Mr. W. H. Leatham, for Wakefield; her youngest son, for Huddersfield; and her son-in-law is John Bright.—A Spanish paper has received a message from our ambassador at Rome, that it is desirable to increase the garrisons of the Balearic Islands by 10,000 men, in case the Pope, in the event of having to abandon his capital, should decide on establishing the seat of the Holy See in one of our Mediterranean islands.—The Earl of Derby has offered the bishopric of Bangor, rendered vacant by the death of Dr. Bethell, to the Rev. E. Bonnor, vicar of Ruabon, near Wrexham. The reverend gentleman is said, in clerical circles, to owe his elevation in the church to the influence of Mr. Gladstone.—In the Paris corn market during the past week prices both of wheat and flour have advanced. The four marks were quoted as high as 47f. 56c. and 48f. the sack of 157 kilogrammes, inferior qualities of flour being from that price to 44f.—Mr. Sheridan Knowles, the dramatist, has arrived from Cadiz and Gibraltar, where he has been staying for the benefit of his health.—Hereford Cathedral, says the *Builder*, is undergoing a process of renovation with a vengeance. The fine old Norman pillars and arches are now supporting a roof which is painted and decorated to resemble one of the singing halls or galleries with which our metropolis abounds, while all that once was venerable has vanished.—In a discussion which took place at the Liverpool Town Council, on Wednesday, the town clerk stated that the total cost of St. George's Hall, up to the present time, amounted to £330,659.—The effect on the merchant service of the Government bounty offered to seamen can scarcely yet be ascertained. The supposition is that it will lead to an increase of between 20s. and 30s. per month in the rate of wages.—The population of Milan, according to a recent census, is, exclusively of the garrison, 192,742 souls. This is greater than that of Rome, and of every city in Italy, except Naples.—The legitimist journal, the *Union*, states that the Count de Chambord is about to leave Austria and take up his residence in Holland. M. Horace Vernet's marriage with Madame du Bois Richeux, was celebrated on the 29th ult. in the private chapel of the Archbishop of Paris.—The Duke of Vallombrosa has just presented his rich museum of antiquities, collected by himself in Egypt, Syria, India, and China, to the Museum at Turin.—There is to be a congress of musical composers and artists in Leipsic, from the 1st to the 4th of June, which will comprehend four musical performances. At the second of these Dr. Liszt's "Gran Mass will be produced: at the third the Mass of Sebastian Bach.—The Hon. Mrs. Leland Noel died at Exon, Rutland, on Monday last. She was the daughter of Mr. J. S. Foljambe, of Osberton Hall, Notts, and married, in 1824, the Hon. and Rev. Leland Noel, brother of the Earl of Gainsborough.

PUBLIC AMUSEMENTS:

At the Royal Italian Opera, Covent Garden, the performance of Saturday evening was the most brilliant of the season. The opera was the "Huguenots," chosen for

the re-appearance of Madame Crisi, who from the time that she assumed the character of *Valentine*, made it her own. She appears as rich in all the precious gifts of nature and art, as she was ten years ago. She was welcomed with even a warmer greeting than she usually receives at the beginning of every season. Applause, loud and long, thundered from every corner of the crowded theatre. Mario is as great in the character of *Raoul* as Crisi is in that of *Valentine*. The scene where, tearing himself from her arms, he throws himself among the weapons of the murderers, is one which few can witness without a throbbing heart; it is one of the greatest triumphs of the dramatic art. The other principal characters had their usual representatives, whose merits are well known. Zelger was *Marcel*; Marai, the *Queen of Navarre*; Tagliafico, the *Count de Nevers*; and Polonini, *St. Bris*. The *mise en scène* was as splendid, the choruses as grand, and the orchestra as superb, as when the opera was first produced upon the Covent-garden stage. The re-appearance of Mario as *Il Duca* in Verdi's "*Rigoletto*," demands notice but not criticism. Mario is unmistakably what he was; to re-examine, therefore, his impersonation, or to reiterate the praises that have been lavished on him annually, for time out of mind, would be simply vain and vexatious. Madame Lotti Santa, young, charming and tuneful though she be, has a long course before her ere she achieve renown in a part like *Gilda*, so interwoven with the memory of Madame Bosio. The *Maddalena* of the present cast, Mlle. Nantier Didiée, is in every way an adequate representative of the part, and the *Rigoletto* of Bonconi has lost none of its excellence.——At Drury Lane Theatre on Tuesday, Madame Titeus, the soprano of the day, beyond all question, positively electrified the crowd of her enthusiastic admirers who mustered to welcome her in "*Lucrezia Borgia*." Signor Giuglini, unscathed as yet, it seems, by the severity of our fearful spring, which has of late pierced the triple-flannelled chests of the Great Britons, sang as finely as ever, in *Gennaro*. His *Di Pescatore* was faultless, and, with the gifted heroine of the evening, he was rapturously encored in the poison scene duo. M. Guarducci played *Maffeo Orsini*, and Signor Badiali made a very satisfactory *Duke Alfonso*. On Wednesday Miss Victoire Balfe made her second essay in *Lucia di Lammermoor*. The music is very well adapted to the young lady's means, and altogether her performance of the helpless Lucy is more satisfactory than that of *Amina*. Mademoiselle Balfe is more capable of filling Madame Persiani's repertoire than Malibran's, as may be easily imagined. Signor Mongini having entirely got rid of his cold, appeared as *Edgardo*, and exhibited a voice of almost unparalleled power and grandeur. That he is so finished an artist as Mario or Guiglini, however, we take leave to doubt.——At the Haymarket and Princess's Theatres we have no change in the performances to chronicle. The "*World and the Stage*" at the former, and the "*Henry the Fifth*" at the latter house appear to possess as great attractions now as at the beginning of the Easter season; and at both establishments we trust the managers are reaping a golden harvest from the liberal outlay bestowed on the production of the holiday entertainments; if that is not too derogatory a tone in which to speak of the Haymarket comedy and of Shakspeare at the Princess's.——The Adelphi continues to alternate "*The Serious Family*" with "*Masks and Faces*" with great success, which is, we presume, the reason why no new first piece has been produced. "*Ici on Parle Français*," a new farce enacted on Monday is of the actively funny school, full of very improbable but mirth-provoking situations, which had the desired effect of bringing down shouts of laughter, under the able handling of Messrs. Charles Selby and J. L. Toole, who played the principal characters. Mr. Billington sustained the part of a young Frenchman, but forgot to preserve the accent with the costume and make-up which he had adopted.——"*Nine Points of the Law*," thanks to the charming acting of Mrs. Stirling, is likely to have a very long run at the Olympic, where the "*Porter's Knot*" is still as well received as ever. Mr. Robson is again playing *Jacob Earwig* in "*Boots at the Swan*," at which impersonation his audiences nightly laugh as heartily as if they never had witnessed this laughter-provoking piece before.

Obituary.

BRO. JOSEPH TAYLOR.

WE regret to announce the death of this, one of the oldest members of the London Craft. Bro. Taylor was initiated in the Lodge of Emulation, No. 21, on the 18th January, 1819, and having passed through the various offices, served the office of W.M. some years since, continuing a member of the Lodge until the day of his death. He was elected Treasurer on the death of the late Bro. Norris, Prov. G.D.; Bro. Taylor was an annual subscriber to the Girls School, and a member of the House Committee and other committees of that charity. He was also a governor and annual subscriber to the Royal Benevolent Institution for Aged Masons, and a member of the Committee of Management.

NOTICES.

Advertisers and other friends are requested to notice that accounts are in future to be paid, on printed receipts only, to Mr. JOHN COGGIN, 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.

TO CORRESPONDENTS.

"JOSHUA."—Bro. Hyde Clarke informs us there is no pretence for imagining that John Milton was a Freemason, Rose Croix, or member of any of the rites existing in his time.

"J. D."—The subject will be resumed in our pages, if space permits, next week, and will then most likely be concluded.