

LONDON, SATURDAY, JULY 30, 1859.

CLASSICAL THEOLOGY.

APOLLO AND MAY.

"Inventum medicina meum est, opiferaque, per orbem
Dicor, et herbarum est subjecta potentia nobis."—*Metam.*, i.

To those who are conversant with the writings of the poets, May is the most lovely month of the year: Virgil places the creation, "when first arose this world's all beautiful frame," in it. Lucretius says it is "led on by Venus." Milton goes to "Pan,

"Knit with the graces and the hours in dance,"

to bring the "eternal spring." The feelings and scenes of "the spot,

"Where spring its earliest visit paid,"

in those seasons gone by, the May days of our youth, ought never to be forgotten—like the sunshine and the shower in after life their reminiscences will enliven the gloom of our solitude and cheer our mourning, or enlighten or delight the little rising waves around us as we sink into the ocean of life. The month takes its name from Maia, one of the Pleiades and the beautiful mother of Hermes the god of rhetoric and oratory, according to the Greeks (better known to us by his name of Mercury); and for this reason the offering of sacrifices was made to him in this month; which, nevertheless, as it regards us here, belongs to no other than the perfect and powerful, ever young and ever glorious Apollo himself, who was advanced for his brilliant talents and inventions to the highest honour and worship.

But we have not to consider how he became immortalized; but rather how he was made one of the "gods of the nations."

We have ourselves our own liking for poetry in art as well as in nature; either as seen in a sculpture, a painting, or a poem. Wherefore the personal representation of a faculty or of a likeness, for instance—an image of science or of a sage, of faith, or of a fate—we can highly appreciate and value; and in this respect we are often running after and courting and being enamoured of the heathen gods and goddesses. Indeed, in the absence of the fourth commandment, we on the whole might be making unto ourselves "any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth," to bow ourselves down "to them," and "serve them." Nay, like the infidel and the savage, as a people unto this day, we might not be forgetting to reconcile the universal great Spirit of Evil with gifts, and with supplications, and with prayers. We should not perhaps have given it a pagoda to live in, but it would have had its temple, were it not for what we are about to explain.

In speaking of the Evil Spirit, as likewise of the Holy Spirit, the meaning is generally received in the singular instead of its plural sense, as if there were only one good and one bad spirit in the world mystified by an ubiquity, in which case there could be no angels of either denomination, dark or light, which we believe there are; and we wish to make "the Truth and the Word plain." It did not escape the observation of Erasmus, when he was in this country, that our "ancient custom of blowing horns on the first (old date) of May," was retained from some festivals in honour of Diana; nor did he fail to notice the ceremony of depositing a deer's head (also an Ethnic observance in honour of that goddess), "on the altar of St. Paul's church," which was built, as appears from a record in a Cottonian manuscript, "by King Ethelbert, of Kent, upon the site of a temple of Diana, in the time of Melitus, the first bishop of London."

Now, we see—without the Almighty Trinity in Unity—had not the Romans subjugated the Jews—we should still be hearing the rebellious complaint, "We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings

unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine." We say, we should in all likelihood, in this country, have had some Nebuchadnezzar setting up his image, and decreeing, "Whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." At all events, in every point of probability (albeit we would render honour where honour is due), we should have a Pagan priesthood consecrating the statues that are set up in Europe, and where they are equestrian we should be made, or should be found fools enough, not only to worship the rider, but also the horse. This, to our thinking, is a convincing evidence of the necessity of Christianity, even if it had not overthrown the false, and triumphed in the true religion, in which is the saving of souls by redemption, and by the new spirit given. It may be by the fiery trial, but as far as the seraphimic attainment may be reached there is now no other way.

We wish every man to think for himself, and for no man to judge between another man's conscience and God. Yet we think we should be lauding dulness in not being able to foresee, in the vast strength and power and spread of Christianity, the universal religion; and that we can only look to Freemasonry to prevent it from plunging itself (God knows where) into war and bloodshed within its own domain.

Apollo is represented in his statue, holding sometimes a shield with one hand, and the Graces with the other. However, he is usually painted with his harp, and a shield, and his bow and arrows; to signify, mythologically, his threefold power—in heaven, where he is called Sol, on earth, where he is named Liber Pater, and in hell, where he is styled Apollo (Apollyon)—in which way, with idolatrous nations, under different names, we can trace him up to this hour. His harp typifies that he keeps all things in a state of delightful harmony in heaven; his shield shows that he is mindful of the health he gives to the creatures of earth, that he protects them against many ills, and that he maintains them in safety; his bow and arrows indicate his ability to strike from afar, and that whomsoever he smites he sends into hell, or, as here meant, the place of judgment and purgatory, the abode of the souls of the dead. Something of this is typified in the lines which stand at the head of this article, taken from Ovid, who further states:—

"— Per me concordant carmina nervis;
Certa quidem nostra est, nostra tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit."

Spenser in his "Faëry Queen" presents us to—

"— fair May, the fairest maid on ground,
Decked all with dainties of her season's pride,
And throwing flowers out of her lap around;—"

as borne on the shoulders of the "Twins of Leda;" in allusion, we presume, to the sun entering Gemini; but, under a hypercritical reservation and reversion, we conjecture it ought to be 'of Latona.'

Cicero says, "Although there were many Apollos, all that they did is ascribed to one of them only—to him who was born of Jupiter and Latona," the twin brother of Diana.

He is called Cynthius from the mountain Cynthus, in the island of Delos, from whence Diana is also called Cynthia—and Delius, from the same island, because he was born there, as it is related, under a palm or an olive tree, when his mother was pursued by the serpent Python, whom the incensed Juno had sent and set against her to persecute her all over the world, after having cast her out of heaven, and obliged the earth, by an oath, to give her no habitation wherein she could be delivered in safety. The island, at this time, was a floating isle, or lay beneath the sea, but emerged

and became fixed and immovable, by the order of Neptune, for the lady's use; and, from its thus becoming visible, it received its name of *Δῖλος*, and became the theme of much mystical fancy. We have, therefore, our fair right to believe, while we read of Diana being the midwife to her mother in bringing her twin brother into the world, that that son lost no time in wreaking vengeance on his mother's terrible and ravining persecutor.

The god was the inventor of arrows and of the bow, and the first who taught men to kill at a long range—at least so it is said, and that thus armed he went out to combat with his enormous, scaly, and deadly foe—nor not his alone and his mother's enemy, but the dreadful and dreaded scourge of all the land. Thousands gathered afar off to see the fight. A multitude was silent—a multitude mourned—a multitude was in the power of the beast. For the first time they saw the monster smitten; it writhed with contortions of fury and pain; it tore up trees, it rent down rocks; its breath grew thicker and hotter, like smoke and fire; it scorched what it could not burn, as shaft after shaft hit their mark, ripping up its flesh and striking between its horny plates, and entering their whole length beneath: then a multitude cheered, and the encouraging cry of his mother, "Strike him with thy darts, my son! strike him, O Pæan!" was caught up and repeated until it was re-echoed as the one shout of all the spectators. It was dead. And hence, by his name of Pæan, arose the custom of invoking his aid in sickness and in danger, and of calling the hymns, in honour of his praise, Pæans. Also in all the songs of triumph, at the celebration of great victories, the people cried out "Io Pæan!" However, in blending fable with history and taking their scriptures for the groundwork of their building, the ancients raised a fabric of poetry and of prose, in which their heroes and heroines figured and fluttered, appeared and disappeared, both as the *Dii Consentes* and *Adscriptitii* and the *Patellarii* and *Ἡμῖθεοι*, or in other words as the first, second, and third class of supramundane persons. Just as if we, who may know a little about Milton and Klopstock, should take our book of Job and select therefrom one of the "sons of God," and call his name Ariel—very well! But we would rather say, suppose we took another personage and gave him the cognomen of Faust or Mephistophiles and made him the principal character in a historical novel or a tale of romance, be it so. Thus, in the place of a "certain gentleman in black," and of our Robin Goodfellow, by way of a Comus, and of Mab and the fairies, the ancients had their more refined gods, nymphs, and goddesses. Thank God we no longer make them to worship them, yet they are made still, they preside over many things; we have said we cannot do without them. Mentioned, or seen, where are they not? In our studio they are present; in our *atelier* they are to be found; go into our theatre, they are there; in our very church, behold them; look on high—even the very heavens are marked out by their names!

As there is only one sun, some think the Latins therefore gave him the name of Sol; and for the same reason the Greeks called him Apollo. Nevertheless, the poets in their lays, as far back as when Homer wrote, go far to convince us that they knew something more than we do of the "angels that kept not their first estate;" and of the war in heaven. We are reminded of many fine things which have been said or sung about Apollo, who was deprived of the privileges of his divinity, and exposed to the calamities of earth for destroying the Cyclops, in his indignation and revenge for the death of his son *Æsculapius*. Distressing want compelled him to look after the cattle of Admetus; while there, we are told by Pausanias, to pass away his time, being wearied with leisure, he devised and constructed the harp. We do not wish to deny the divineness of the instrument; the world is in want of heavenly things! Is heaven in want of earthly things? The gods taught men, so they say, their inventions; but what they

formed and made on earth they carried away with them into heaven.

The sweet sound of the harp, perchance sweeter and more invigorating than wine, hippocras, or a more plebeian nectar, exhilarated the labourers in their work of building the walls of Troy. At any rate the poet found it requisite to drink much wine to describe how they were built, and in his own light and airy way, brings down the god of the muses, as it thereby to signalize that they were erected alone by poetry and melody:—

"Lion aspiciens, firmataque turribus altis,
Mœnia, Apollineæ structa canore lyre."—*Orid.*
"Troy shalt thou see; its walls divine admire;
Raised by the 'music of Apollo's lyre.'"

We may as well add that the city became the metropolis of all Asia. It was taken and sacked and almost entirely destroyed, by being burned, somewhere about A.M. 2871. It was thought that *Æneas* and *Antenor* betrayed it. However, up to this time, from the commencement of the war, there fell of the Grecians, 886,000, and of the Trojans, 676,000; and among these 1,562,000 who were slain, were many of their generals in chief; a few of their names will more than suffice if we recall them, for, of course, they are well known. By the treachery of Paris, Achilles lost his life; Hector, whom he slew, styled "*patriæ columen*," the pillar of his country; Paris himself; and, after him, his brother Deiphobus, whom Helena married, and afterwards betrayed to Menelaus to reconcile her to his favour again. This beauty, having been made as it were the golden apple of discord—and Menelaus, by his efforts to regain her having been its cause—between them they thus formed the beginning and end of the war, by which the king of Troy, Priamus, not only lost his kingdom, Hecuba his queen, and all his children, but likewise his own life.

Notwithstanding all we have said and shall have to say in our series, we see it is requisite we should mark out more distinctly the genealogy and names of the sun: we shall, therefore, resume this subject in another paper.

BIRTH OF THE STEAM ENGINE.

Who has not stood on an eminence in the night and seen in the farthest darkness two red spots, flickering, menacing, goblin-looking orbs, peering from below and casting from them the shadows which the night dew holds before them like a curtain? They seem to approach with cat-like stealth. Presently is heard a shriek, and the gazer stops his ears as the shrill echo winds round the hill. He next sees a dark serpent-like form, whose motion seems to grow quicker as it approaches, and then the thunder of its wild flight makes itself heard, grows louder, and soon dies away in the distance. But for all this it is a benevolent monster, that snake-like giant. If we could subject it to an autopsy, its interior would reveal a strange conglomeration of opposites. Beneath one rib is the youth, full of high hope and enterprise, nothing daunted at being swallowed up for a while; next to him the sallow and meditative face of age. In this corner is the young bride with her garland of orange blossoms set so daintily beneath her pretty little bonnet; in that the widow in her weeds. On this side is the soldier, bearded like a pard; on that the meek looking clergyman; lower down, the gambler and the bankrupt running from justice and their creditors; and last, in that lugubrious looking truck, is the corpse, perhaps of youth, or meditative age, of bride, or widow, or soldier, or clergyman, or thief aforesaid, being carried to "that bourne whence no traveller returns." Thus flies this iron monster over the land from morning till night, freighted with hopes and disappointments, joys and sorrows, crimes and virtues, the paragon of modern science—the steam engine.

It forms no part of our design to enter upon minute details—these can only be useful to the scientific student; but rather to

describe the progress from one improvement to another, illustrating as we proceed, a few of the results that have been brought about by its agency. We noticed, in our last, some antecedents of the steam engine. It happened, singularly enough, that in the very year that old Jonathan Hulls published his proposal to furnish vessels which could by the agency of steam be conveyed in and out of port, was born the child whose matured genius was to reduce to practical utility the dreams of the enthusiasts. About the year 1763, Watts was a young man, carrying on the business of a mathematical instrument maker in Glasgow. A model of a steam engine, such as the steam engine was at that time, was brought to him for repair. In the experiments which it became his duty to make, the shrewd artificer soon observed that which aroused his attention and directed him more particularly to the principles of its construction and the purposes of its use. Great men have been led to their discoveries by common incidents. Newton's falling apple was the key which opened up to the eye of genius the laws of the upper universe. Galileo's pendulum led him to discover the truths in connexion with earth's density, and to weigh it, so to speak, in his hand. The simple device by which the needle manufacturer of our time is enabled to arrange his wares for the market, in a former time suggested the loadstone and the mariner's compass. To natural but insignificant changes may be traced the discovery of the means by which mankind might be preserved and improved. So it was with Watt. He observed that the quantity of steam consumed at each stroke of the piston was many times more than the cylinder could contain. This struck him as an anomaly, and he at once meditated a remedy. The immense quantity of water required to effect condensation, also created surprise, and led him to make certain experiments by which some of the most important phenomena connected with latent heat and evaporation were evolved. The student hastens to a professor in the Glasgow University who had some theory on the subject, and from whom he received encouragement to prosecute his inquiries. These kind words increased his energy, and he worked with a more exalted feeling of his business. He had, perhaps, no visions of the great things he was destined to achieve. He did not foresee the mighty agency that was to grow up under his hand, but he worked on patiently, confidently, and hopefully, inspired by those noble principles which it is the province of our glorious Craft to inspire, and of which Craft Watt became an illustrious member.

When the steam engine was applied only to the purpose of pumping water out of coal mines, as we have already explained, it was simply necessary to raise the pump rod, the weight of which was sufficient to cause it to descend, and in the interval give the steam machine a rest, sufficient to prepare it for the next exertion. Watt had no such consideration for the repose of the iron monster. Saving of time is a saving of money, and as the creature ate more coals and drank more water than was necessary for the sustenance of active and energetic health, the mechanic determined to supply it with a kind of second stomach, which was to be found in a separate condensing vessel. By this means condensation became immediate without suffering any diminution from obviating causes, such as had previously existed. The functions of the creature were now performed without obstruction. It required but another improvement to give a new motion, and the quiet mathematical instrument maker was not long in finding out the means for its accomplishment. The first experiments were failures, but each failure brought its light with it, and so from experiment to experiment a sum of expedients and means to ends were discovered, which intelligently combined and ordered, gave to the labourer ultimate success. We hear now more frequently of cranks, throttle valves, governors, fly wheels, connecting rods. This was called a double acting condensing steam engine, and is in reality the first parent of the modern loco-

motive. This engine performed every function after having been supplied with its allowance of coals and water. It effected an enormous saving both of time and material. But all this was not enough to give the inventor an interest in his discovery. At the end of twenty years from the date of his first experiments, Watt and his partner found that the manufacture of these engines had not been a source of profit to them, but had entailed upon them a loss of capital amounting to about £50,000; an application had to be made to parliament to extend the patent, which the legislature was with difficulty induced to grant until the year 1800. Although there have been many improvements since the time of Watt, there has been no change or alteration of the principles upon which he worked. Next in order came the expansion steam engine, the rotatory steam engine, the marine engines, which as they now form the bulwarks of our navy and our commerce, we may pause a few moments to describe.

Brethren who may be travelling on the silvery bosom of sweet smelling Thames to a Greenwich dinner this fine weather, will generally find the skylights of the engine room open, and if they are disposed to gratify their curiosity, or gather information upon this subject, they will have abundant opportunity. Looking down into this marine dungeon, if they are not deterred by the presence of an oleaginous vapour that is by no means agreeable, they will see two enormous wedges of metal rising and falling alternately, and as each one falls or rises there is a rumble coincident with a perceptible effort the more apparent if the river be smooth. For the benefit of such as have not paid attention to the skeleton of this steam marine horse which pushes them along, we give a short description, premising that we do not intend to be either as luminous or as lucid as Professor Owen is said to be upon the organization of the megatherium, but briefer by a long way, which compensation we offer as amply sufficing for the use of hard words and harder names. A shaft then, we will say, is carried across the vessel, being continued on either side beyond the timbers. At the extremities of this shaft, on the outside of the vessel, are attached a pair of wheels constructed like undershot water wheels, having fixed upon their rims a number of flat boards, called paddle boards. As the wheels revolve, these paddle boards strike the water, driving it in a direction contrary to that in which it is intended the vessel shall be propelled. The moving force imparted to the water, thus driven backwards by reaction on the vessel, propels it. Now, on the shaft in the interior are fixed two cranks—the wedges of metal spoken of—placed at right angles to each other, so that whenever one of them is thrown into the highest or lowest position, the other is horizontal. These cranks are worked by strong iron rods, called connecting rods, which may be seen attached to them, and which are themselves either driven directly by the pistons of the steam engine, or are worked by those pistons, in this particular the medium of working being precisely the same as in the ordinary land engines. The two cranks being placed at right angles, it follows that when one piston is at the top or bottom of its stroke, and the crank is driven by it into the highest or lowest position, the other will be at the middle of its stroke, and the crank driven by it will be in a horizontal position. One of the pistons is therefore always in a position to produce the most advantageous effect on the crank at the moment that the other piston loses its power, and in the same manner it may be seen that while the power of the one piston is augmented from zero to its highest effect, the power of the other is decreasing from its greatest effect to zero, thus the combined action of the two pistons is nearly uniform in its efficiency. If one engine only were used, the motion of the wheels would be unequal, being most rapid when the piston is at the middle of the stroke, and slowest at the extremities.

Watt had scarcely fulfilled his mission, when another

person was attracting notice in the north of England. He was a young collier, a labourer, a hewer of wood, a drawer of water, but destined one day to be a king among men. It now became a question whether steam power could not be applied to land traffic to pull heavy loads along the ground, so that horse flesh and man flesh might be spared. Sober, industrious, assiduous, persevering, the young labourer had achieved the great sum of eighteen shillings per week, with a compliment from his master, who had begun to estimate his value. But the first practical application of the steam engine as a locomotive power took place in 1804 on a railroad at Merthyr Tydvil, in South Wales. This clumsy progenitor of the high metallised racers on our principal lines, that are now christened after the planets, was simply a boiler and chimney, with a cylindrical tube, or, properly speaking, gut, which did all the business of atmospheric elimination. Its wheels were clogged with a view to give it greater impetus, and for years after it was thought that increasing the resistance to each revolution increased the force given to the steam engine. In 1814 this idea was exploded. Meanwhile the hewer of wood, the drawer of water, the labourer and miner, had become famous as an engineer. Statesmen were proud of him, princes honoured him, the busy crowd made way for him, for the humble workman had become a power in the state. People began to dream of some new mode of travelling, some wild project to which only a journey to some planet were comparable, but speculation was morbid, its eye was jaundiced, its aspirations were exorbitant.

The next stimulus which the progress of this invention received arose from a project of constructing a railway from Liverpool to Manchester, for the purpose of general traffic. When this project was under consideration, it was not decided what moving power was most eligible. It was seriously proposed by some to have the engines stationary, pulling each successive load by means of ropes laid between short stations—so far had our fathers progressed in their knowledge of the power and uses of the marvellous agent which was developing itself before their eyes. Another method was recommended, the same which has been adopted down to our own day, namely, that of the engine pulling its load as does the horse. For a long time the dispute was held to admit of no resolution, the timid prognosticating no end of broken necks, and the more courageous ridiculing the timid with right good will. The wisdom which could suggest that each station should be connected by ropes, and that in each station should be a stationary engine which should pull the immense loads with ropes from station to station, was however fated to succumb. To enable the Chamber of Commerce to decide which of these methods was the most advisable to adopt, the directors of the Liverpool and Manchester line employed George Stephenson, the hewer of wood aforesaid, now the prince of engineers, to travel to every railway in the kingdom; and associated with him Mr. Locke, Mr. Walker, and Mr. Rastrick, the three engineers next in eminence, all of whom should institute minute inquiries, and report on the preferable mode of managing the future railroad. The experience gathered in this tour left them little choice between the relative methods. An elaborate report was drawn up and submitted to the magnates of Manchester and Liverpool. The discussion was reopened. The timid shook their heads and were silent. The report of the engineers had left them no ground for argument. The decision was at length given that the transport of merchandize should be effected by locomotive engines. Until this period railways had almost entirely been confined to the transport of mineral products. They scarcely deserve the name, and certainly not the importance which is now attached to the word railway. They were only found in mining districts, and convenient to obscure harbours resorted to by ships employed in that particular traffic. The ends to be obtained by a railway thirty miles inland, connecting the largest manufacturing towns in

the greatest manufacturing country in the world, with the greatest, most opulent, and most active commercial port, were of a nature so much more extensive and important that it was considered that more than ordinary means should be resorted to to obtain a moving power commensurate with the traffic which might be expected under such circumstances. Prizes were therefore proposed to be given under certain stipulations to those who could construct the most effective locomotive for the purposes of the new line. This proposal produced the greatest competition, a spirit of emulation was aroused, and machinists from every part of the kingdom contended for the honour of constructing the first locomotive that should be employed for the transit of goods and passengers. The day of trial came—statesmen, scholars, the representatives of science and art were present, a goodly and distinguished company. Among them was one a statesman of great promise, the pride of his fellow citizens, beloved for his private as he was honoured for his public virtues, and whose place was to know him no more. Engines of various forms, many of them of surpassing elegance of design were exhibited and admired. The prize was awarded to an engine by Robert Stephenson, the son of the great George. The first of locomotives was called the "Rocket." In its first trip it attained the then astonishing speed of twenty-five miles per hour, but it was to be put to a severer test. Mr. Huskisson was knocked down, and his wounded body was conveyed by the same engine fifteen miles in twenty-five minutes, being a rate of thirty-six miles per hour. But in vain. The wounded man was dead, and many who shouted with triumph at the going forth of the first locomotive, received it on its return with lamentation and mourning.

Such was the birth of the steam engine—such the incidents that accompanied its early days. Our fathers recollect the time when they looked upon the uncouth machine with astonishment and awe; and our children may possibly regard the express of these days as a slow coach when compared with what they shall have achieved for the steam locomotive.

OPERATIVE MASONRY AND FREEMASONRY.

[The following observations on the organization of a Lodge, its government, and the ceremonies of opening and closing, are by Bro. STEPHEN BARTON WILSON, P.G.D., and were delivered by him in the form of an Oration at the Consecration of the Wellington Lodge (No. 1,087), Deal, on the 18th day of June, 1859.]

MASONRY, according to the general acceptance of the term, is the art of hewing, squaring, and moulding stones into the forms required for the purposes of building; and of raising, setting, and uniting them by means of joints, level, perpendicular or otherwise, and by the aid of cement, slate, iron, lead or copper; which various operations are founded on the principles of geometry and mechanics, requiring much practical dexterity, and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range, and having a far nobler object in view—the cultivation and improvement of the human mind—may with more propriety be denominated a science; for although employing the terms of the former (and its lessons for the most part are veiled in allegory and illustrated by symbols) there is not a character or emblem in use amongst the Craft but serves to inculcate the principles of morality and virtue amongst all its genuine professors.

"Freemasonry," says a learned author, "is a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures." It is a system of morality veiled in allegory and illustrated by symbols, founded on brotherly love, relief, and truth.

By the exercise of brotherly love, we are taught to regard the whole human species as one family, the high and low, the rich and poor, created by one Almighty Being, and sent

into the world for the aid, support, and protection of each other; on this principle Freemasonry unites men of every country, sect, and opinion, and by its dictates conciliates true friendship amongst those who might otherwise have remained at a perpetual distance.

To relieve the distressed is a duty incumbent on all men, particularly amongst Masons, who are linked together by one indissoluble chain of sincere affection; hence, to soothe the unhappy, sympathize in their misfortunes, compassionate their miseries, and restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendship, and form our connexions.

Truth is a divine attribute, and the foundation of every Masonic virtue; to be good men and true is a lesson we are taught at our initiation; on this grand theme we meditate, and by its unerring dictates endeavour to regulate our lives and actions. Hence hypocrisy and deceit are or ought to be unknown to us, sincerity and plain dealing our distinguishing characteristics, whilst all join in promoting each other's welfare, and rejoicing in the prosperity of the Craft.

A Lodge of Freemasons consists of a certain number of brethren assembled together to expatiate on the mysteries of the Craft, having the Holy Bible on the pedestal to instruct them in the sacred duties they owe to God, to society, and to themselves; the square and compasses to regulate their lives and actions according to the true principles of justice; the charter or warrant from the Grand Lodge, by virtue of which they are authorized to meet to transact the business of Freemasonry; the Book of Constitutions, wherein are laid down the general statutes of the institution; and the by-laws to guide them in their duty as members of an individual Lodge.

Any number of regularly registered Freemasons, not less than seven, being well skilled in the work and mysteries of the Craft, and of good report amongst their brethren, may petition the Grand Master for a dispensation, authorizing them to organize a Lodge for Masonic purposes. When organized, a Lodge consists of the Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, Inner Guard, and Tyler; and as many members as a majority of the brethren may determine upon (although more than thirty will generally be found inconvenient). The Junior Warden is the ostensible Steward of the Lodge; the fees and dues payable by the brethren ought to be collected by the Deacons, and placed on his pedestal, and after being compared with the Secretary's account and found correct, such portions as shall have been paid for registration, certificates, and the fund of benevolence, must be deposited in the hands of the Worshipful Master, who is responsible for their legal appropriation, and the remainder transmitted to the Treasurer. It is also a part of his duty to call the brethren from labour to refreshment, and to superintend the affairs of the banquet, and it frequently happens that one or two of the other members are selected and appointed, under the denomination of Stewards, to assist him in this department of his duties. It also frequently happens that an expert brother is appointed to officiate as Master or Director of the Ceremonies, but he is an officer of convenience, not of necessity.

The Worshipful Master is distinguished by the square; the Senior Warden by the level; the Junior Warden by the plumb-rule; the Treasurer by a key; the Secretary by two pens in *saltire*, bound together by a ribbon; each of the Deacons by a dove bearing an olive branch; the Inner Guard by two swords in *saltire*, and the Tyler by a sword. These insignia are suspended from a collar, and worn by the several brethren whilst acting in the discharge of their respective offices.

After a Lodge has been regularly organized, in order to avoid irregularities it should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or, in the absence of the Grand Master, by his Deputy, who shall choose

some Master of a Lodge to assist him. If the Deputy be absent, the Grand Master may appoint some other Grand Officer or Master of a Lodge to act as Deputy *pro tempore*. The Lodge is then consecrated according to the ceremonies proper and usual upon these occasions, when the new Master enters immediately upon the exercise of his office, and in due form installs his Wardens into their proper places. The other officers of the Lodge are then appointed and invested in antient form. The Lodge being thus duly constituted and consecrated, may then be pronounced in legitimate working order.

It is customary for each Lodge, once in every year, at a stated period, to select from amongst those who are Past Wardens, an expert Craftsman to preside over them in the capacity of Master; he must have been regularly elected by the Master, Wardens, and brethren in open Lodge assembled, and presented to a Board of installed Masters, that he may receive from his predecessor the benefit of installation, the better to qualify him for the discharge of the duties of his important trust. It must, however, be distinctly understood that a Warden cannot be considered eligible to be elected to the Master's chair until he has held and actually executed the duties of his office for one entire year, *i.e.*, from the usual time of installation in one year to the same period in another. But although either the Senior or the Junior Warden shall have executed the duties of their respective offices for the full period, he will not be eligible for election to the Master's chair unless he possesses those qualifications which are essentially necessary to that important office, for the Constitutions enjoin that all preferment amongst Masons should be grounded upon real worth and personal merit, and that no brother shall be elected Master of a Lodge, or appointed to any office therein, merely on account of seniority of rank; therefore every candidate for the office of Master should be of good report, true and trusty, and held in high estimation amongst his brethren and fellows; he ought to be exemplary in conduct, courteous in manners, easy of address, but steady in principle; able and willing to undertake the management of the work, and well skilled in the antient charges, regulations, and landmarks of the Order.

Having been thus duly elected at the regular meeting of the Lodge at the stated period, he may be installed at the next meeting, provided the minutes of his election be previously confirmed. He then becomes entitled to the appellation of Worshipful Master, and every brother is enjoined to use it when addressing himself to the chair, because it is an office of dignity and respect.

The first duty which the Worshipful Master is called upon to perform after being placed in the chair, is to invest his predecessor with the insignia of his rank as a Past Master, which is the diagram of the forty-seventh proposition in the first book of Euclid's Elements of Geometry, appended within the square. This proposition is generally ascribed to Pythagoras, and ranks in the first class of geometrical truths—many different demonstrations are given of it by various geometers, but none are more simple and elegant than that of Euclid; to this however may be added that a semicircle, or any plain rectilineal figure described on the hypotenuse can be shown to be equal to the sum of the semicircles or the like, and similarly described figures; on the two other sides of the triangle it can also be shown that the triangle, formed by a line drawn from and connecting the great and lesser squares, is equal to the triangle formed by a line drawn from and connecting the great and intermediate squares. This proposition being of the highest importance to geometry, has therefore been selected and well applied to distinguish a Past Master of the Order, who, by his zeal, assiduity, and skill, has gained the highest distinction it is possible to attain in the Lodge, and who, from his important and distinguished position, ought to be a pattern for imitation to the inexperienced and younger members of the Craft.

The rites and ceremonies of Freemasonry form the distinctive peculiarity of the institution. In their nature they are simple, in their end instructive. They naturally excite a high degree of curiosity in a newly initiated brother, and create in him an earnest desire to investigate their meaning and become acquainted with their object and design. It requires, however, both serious application and untiring diligence to ascertain the precise nature of every ceremony which our ancient brethren saw reason to adopt, in the formation of an exclusive system which was to pass through the world unconnected with the religion and politics of all times, and of every people amongst whom it should flourish and increase. But the zealous and assiduous Mason, with the assistance of an intelligent Master in the chair (and none but intelligent brethren should ever be placed in that responsible situation) will not fail to derive instruction from every ceremony he may witness, and improvement from every ordinance with which he may become acquainted.

The first business which occupies the brethren when assembled at their stated meetings, is what is technically termed the opening of the Lodge, when, at the well known signal, the officers and members, and visiting brethren, clothed in their appropriate insignia, repair to their respective stations, and await the command of the Worshipful Master; the avenues of the Lodge are secured, and the ceremony of opening proceeds.

The ceremony of closing differs from that of opening only in the necessary change of phraseology, and in certain precautionary measures. The brethren are all expected to assist in the performance of both duties, and much of the beauty and harmony of the scene depends on their quiet deportment and strict attention to the business before them. In this, as well as other Masonic ceremonies, everything approaching to levity or rudeness in speech or action, is to be deprecated and avoided. A Freemason should never forget that he is a gentleman; and that all the peculiarities he witnesses, or in which he is required to participate whilst in the Lodge, are designed to illustrate and inculcate some great moral truth. The peculiar beauty of our ceremonies, that they all tend to cultivate and improve the mind, and consecrate the affections to virtue.

The labours and duties of the Lodges should begin and end with prayer. The brethren cannot be too often reminded of their dependence on the Great Architect of the universe for every blessing they enjoy. Prayer is an ancient and beautiful custom of the institution; it was the constant practice of our forefathers; it is enjoined by the Constitutions, and cannot with propriety be dispensed with.

It has been beautifully said, that the Worshipful Master opens the Lodge at sunrise, with solemn prayer; the Junior Warden calls the brethren from labour to refreshment when the sun attains its meridian height; and the Senior Warden closes the Lodge with prayer at sunset, when the labours of our ancient brethren ended. The great luminary of creation rises in the east to open and enliven the day with a mild but genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian lustre in the south, invigorating all things with the perfection of his ripening qualities; and with declining strength he sets in the west to close the day, leaving all mankind at rest from their labours. This is a type of the three most prominent stages in the life of man—infancy, manhood, and age. The first, characterized by the blush of innocence, is as pure as the tints which gild the eastern portals of the day; the heart rejoices in the unsuspecting integrity of its own unblemished virtues, nor fears deceit because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its powers; and at the approach of old age, man's strength decays, his sun is setting in the west; enfeebled by sickness or bodily infirmities, he lingers on till death closes his eventful day, and happy is he if the setting splendours of a virtuous life gild

his departing moments with the gentle tint of hope, and close his short career in peace, harmony, and brotherly love.

UNIFORMITY OF WORKING.

AMONGST the members of the Craft under the English constitution, travellers or other brethren enjoying opportunities of visiting a variety of Lodges, must be greatly astonished at the want of uniformity in working. Peculiar alterations are made in our ritual by the insertion of forms borrowed frequently from Scotch, Irish, American, and other foreign sources, without the slightest regard to the ancient landmarks of the Order, and totally ignoring the authority of the Grand Lodge, which forbids innovations of any kind. Brethren initiated in these Lodges, whilst receiving their Masonic education, have communicated to them a mixture of truth and error, which can never, except by good fortune and skilful teaching, be separated. Meeting after meeting confirms the erring impression, until at last, scarce a vestige of the proper working remains. The end no doubt is the same, and the possessor of Masonic secrets will, it is to be hoped, have an ample knowledge of the science, no matter how conveyed. But something more than that is required by the Constitutions, and we should not only instruct candidates in the same mysteries, but our method of imparting the instruction should also be the same, so that a person initiated in the most remote Lodge from England, ought to enjoy equal advantages with his (at present more fortunate) brethren at home. Regular Lodges of Instruction are particularly useful, but under the present regulations, much cannot be hoped from them. Brethren residing in England may, with slight exertion, render their knowledge of our approved ritual almost perfect; but the multitude of brethren, located out of the United Kingdom, do not enjoy the same facilities, and without the existence of one recognized authority, to determine the merits of rival Lodges, no complete and general system of Masonic instruction can be established. It might be suggested to the members of the Grand Lodge, that they should form a committee to revise the entire present ritual, and create one from which no deviation should be at any time allowed; that a council be selected from amongst the most approved and efficient brethren who have served as Masters of Lodges, to whom this revised ritual be entrusted; that the council consist of — members, to bear office for such period as may be deemed expedient, and vacancies in its numbers be filled up by the Grand Lodge; that the council shall have full powers of adjudication upon matters connected with the ritual, and be, in other words, a Lodge of Instruction, acting with supreme and recognized authority; that certain days in the month be set apart for examination, at which a majority of the council to attend, and any Worshipful Master or Past Master under the English Constitution be allowed to present himself; should those examinations be satisfactory, the brethren to be entitled to a certificate of proficiency, under such Masonic rank and jewel as may be decided upon; that brethren so qualified should be requested to point out to the Worshipful Master, when visiting a strange Lodge, any deviation from the authorized ritual. This plan, of which the present article is a crude and hasty sketch, seems to promise fair. In a few years, brethren possessing the required proficiency would be scattered over the globe, giving by their own perfected knowledge, assurance to the skilful and assistance to the incorrect.

M.M., INDIA.

THE QUAKER MASON.—It is contrary to the discipline of the Society of Friends to allow any of their members to join the Masonic fraternity. Nevertheless, not a few of that persuasion have at different times and places entered the Order. Among others there was once a Quaker who had six sons, all of whom were Freemasons. By some means, Levi, for that was his name, finally found his way into our mystic pale. The Friends found it out, and sent a committee of two, Abraham and Joseph, to express their concern to the erring brother, and secure from him an assurance of fidelity to the articles of discipline. Abraham called with his associate on Levi, when, as it is reported, something like the following dialogue took place:—Abraham, the spokesman, after having stated that they had come as a committee from the Friends, said, "Levi, we understand that thou art a Freemason." "I have had that reputation for twenty years." "But will thou tell us, Levi, whether thou art a Mason?" "No, Abraham, I will not tell thee whether I am or not." "Shall we tell the meeting, Levi, that thou hast renounced Freemasonry?" "No, Abraham, I will not. I will see thee condemned first." The committee left him and reported to the meeting; but Levi continued to preach, and was no more molested after that.

REVIEWS OF NEW BOOKS.

The British Empire in India, by E. H. NOLAN, Ph.D. London: James S. Virtue, Ivy Lane.

THIS work has now reached its twenty-ninth number, and Bro. Nolan has lost none of his vigour in treating his subject, whilst he is rapidly approaching that period of Indian history within our own recollection. He has now arrived at the era of Warren Hastings and Junius—ending the third quarter of the last century. From that period England has played a still more important part in “annexation” in India—not, we fear, always wisely on the part of John Company, but of sufficient importance to establish the fame of any country as to military successes—successes followed by a monster rebellion, met with a power and determination which few believed even this great country to be capable of, and resulting in the closer union of India with England under the government of Queen Victoria—and the destruction of the Company which though great in commerce, and great in its power of conquest and annexation, proved itself altogether wanting in foresight, even though warned for many years by its own officers of the volcano on the brink of which it was standing. The typography and engravings are as excellent as at the commencement of the work, and as they are in every work which Mr. Virtue undertakes to publish.

The Book of the Chapter; or Monitorial Instructions in the Degrees of Mark, Past, and Most Excellent Master, and the Holy Royal Arch. By ALBERT G. MACKEY, M.D., &c. &c. New York: Robert Macoy, Beekman-street.

SOME among our American brethren seem determined that, as far as writing and printing books may be carried to the extreme verge of disclosure of Masonic secrets, there shall be no lack on their part of means whereby the outer world may study to its heart's content the forms and ceremonies of the Craft. To the notions of some English Masons (and we are free to confess ourselves among the number) this sort of thing has been carried a great deal too far, and we cannot honestly say that we derive any pleasure from seeing that on paper—open to the gaze of any stranger who may chance to meet with the books in question—which in our humble opinion ought to be confined to the *arcana* of the Lodge or Chapter, and which should only be discussed among brethren, and brethren of experience into the bargain. True, we are told that none of the essentials of Masonic secrets are disclosed; but this is a matter of opinion—we have read in modern treatises upon Masonic subjects sufficient to make clear to the view of any uninitiated observer (possessed of a small degree of intelligence above the average) many things which no faithful brother could conscientiously publish. But granting that no “secrets” are laid open to the vulgar gaze, is it advisable to afford the means of supplying subjects for stupid jests and adverse criticism? What object can possibly be gained by the perusal of these works by the genuine brother? If he wishes for information on the meaning or origin of our ceremonies, he has the opportunity of attending Lodges and Chapters of Instruction; and in every large town there are to be found many skilled Craftsmen who take pride and pleasure in imparting their knowledge to the aspirant, and in throwing light upon what is obscure or mysterious in our ritual. Knowledge gained in this way, will be infinitely more treasured, more easy of attainment, and of greater value to the recipient, than anything he can learn from the bulk of the recent specimens of Masonic book-making.

The singular argument is advanced by the defenders of these treatises, that nothing is published in them which has not been sanctioned by former writers; that is to say, that modern lapses from the strict Masonic law are venial, because in the last century there were also found imprudent and careless brethren who forgot their charge to “be silent,” as well as to “hear” and to “see.” Preston and Webb, we are told, produced useful works, but imperfect, because they did not go far enough. To us it seems possible that even Preston and Webb, devotees as they were of the Order, might possibly have incurred censure from some of the sages at whose feet they studied, who little thought that the knowledge which they imparted to the working student was to be rudely exposed to the open glare of day and to the criticisms of the ignorant and the profane. Is it a worthy office in the dutiful child of Masonry to rend still further the veil which shields his parent, or would it not better become him to use his utmost efforts to repair the injuries inflicted by previous too daring hands?

We have said that to some English Masons these books upon Masonry have appeared unseemly innovations; as far as our means of information extend, they are not regarded in the same

light by our Transatlantic brethren; on the contrary, they enjoy a certain popularity, the best evidence of which is their increase of late years. Whether this is to be attributed to a desire for information on the part of the reading portion of the Masonic public, or whether the ambition of successful lecturers prompts them to enlarge upon the subjects which they have so often handled in the Lodge with the applause of the brethren—we cannot say—certain it is that these volumes, year by year in the United States, continue to be printed, published, and, we suppose, to be read. Of the authors of this speciality, the most distinguished in a literary point of view, is doubtless the worthy brother whose name stands at the head of this article, Dr. Mackey, the author of the “*Principles of Masonic Law*,” and who is also well known in the United States as the compiler of the “*Lexicon of Freemasonry*,” and as the editor of some periodicals of a high class.

The “*Book of the Chapter*,” as our readers will perceive from the title, does not confine itself to the mere degree of the Royal Arch, as it obtains in England and in those countries which are ruled by the English constitutions. In the United States there are three intermediate steps to this supreme degree after attaining the rank of Master Mason. These are the Mark Master, Past Master, and Most Excellent Master; and these grades are universally recognized in the working of the Scottish and Irish Craft, as well as in many French and other continental chapters. Though perhaps not of sufficient importance to be regarded as distinct degrees, there are doubtless to be found in them some points of value which would not be ill placed in our own ritual, and this opinion with regard to the Mark, in particular, appears to be daily gaining ground. The volume before us commences with a dissertation upon the Mark, which is styled the fourth degree; and after a sketch of the symbolical design, and a historical summary, proceeds to give certain portions of the opening of the Lodge. These are followed by the lecture in two sections, in the course of which Bro. Mackey introduces various illustrations and speculations; and in this as well as the other chapters of the book, gives the charges and prayers of the degree in full. The same particulars are given in the next parts of the work as to the “*Past Master*,” and “*Most Excellent Master*” degrees, including a description of the working tools and paraphernalia.

The latter half of the volume is occupied with the consideration of the Royal Arch degree itself, which is certainly gone into with sufficient minuteness. In his description of the symbolical design, and other particulars, Bro. Mackey freely alludes to the design and signification of the ceremonies, and proceeds to give the historical summary, which, we take leave to say, ought to be given for the benefit of the Royal Arch Masons only. After the description of the clothing and emblems, come the charges, and then the lecture, comprising as it does much of the ceremony, with the peculiar attributes and furniture, and the various prayers at opening and closing. We find considerable variation in the American working from our own, though of course the grand principles are the same; the officers of the Chapter are differently costumed, and bear titles very dissimilar to those in use among us. The duties of the ceremony are also not apportioned precisely in the same manner.

“*Royal Arch History*” is considered by our author in three lectures, the subject of the first being “*The Destruction of the Temple*”; the second, “*The Captivity at Babylon*”; and the third, “*The Return to Jerusalem*.” These contain nothing very new or striking, being a recapitulation of these events as described in the Bible, with due attention paid to their chronological arrangement.

The conferring of the rank of First Principal, or as it is styled in the American Chapters, the “*High Priesthood*,” is ranked by Bro. Mackey as a separate degree and called by him the eighth in succession. He gives the description of the “*Convention*” by which this rank is conferred, with the prayers, charges, and scriptures proper for the occasion.

The ceremony of consecrating a new chapter is given almost *in extenso*, with those of the installation of officers, grand visitations, processions, installations of Grand Chapters, and on other occasions; and the volume concludes with a useful section devoted to the constitutional rules drawn up from the ancient landmarks and usages of Royal Arch Masonry.

The style of the work is pleasing, and this will certainly be considered a very favourable specimen of the “*Monitorial*” class of works, by those who conceive that any necessity exists for such books. It has, however, some very striking defects, which another edition will probably see remedied; we may for instance mention that, though the book is elegantly printed upon good paper, it is

disfigured by some trumpery wood cuts which would disgrace a child's primer; these are of no manner of use to elucidate the text, and, we can only suppose, have been inserted to help to fill up some space, as the most peculiar taste could not consider them in the light of embellishments. Indeed, some of them are mere caricatures, and perfectly suitable for the pages of a comic periodical—a figure of a high priest is represented in a crinoline that would do justice to Broad-way or Regent-street, the head of the august individual being encased in a hollowed out pumpkin, as well as we can make out—while the wonder of the world—the glorious temple of Solomon, is represented as a kind of long two storied barn with a shot tower or gasworks chimney at one end of it. We would also counsel the abolition of some miserable ungrammatical rhymes (whence derived we know not) which are dignified with the title of Masonic "Odes" and "Hymns," and inserted in various parts of the work. We should be sorry to think that the august and time honoured ceremonies of this sublime degree are ever disfigured by the interpolation of this doggerel, which the most solemn music would fail to elevate to a dignity worthy of the occasion. Surely the first object of a commentator on such a subject as this should be to divest it of any thing approaching to frivolity.

Popular Music of the Olden Time; a Collection of Ancient Songs, Ballads, and Dance Tunes, illustrative of the National Music of England. With short Introductions to the different Reigns, and notices of the Airs from Writers of the Sixteenth and Seventeenth Centuries. Also a short Account of the Minstrels, by W. CHAPPELL, F.S.A. 2 vols. London: Cramer, Beale, and Chappell.

ABOUT twenty years since, Mr. Chappell published his collection of "National English Airs," which was the first and only work deserving the name of a collection of the songs, ballads, and dance tunes of "merry England in the olden time." Six years afterwards the edition was exhausted, and our author, who has until the present moment been collecting fresh materials, and revising the old, found it much easier to rewrite the work than to incorporate the immense mass of new matter his reading and research had brought to bear on the subject; hence he may be said to have produced a new work, and has entitled it *Popular Music of the Olden Time*, the former work being an outline and skeleton of the present.

In noticing this work, it becomes a necessary part of our duty to caution our readers against falling into the error of considering it, from its title, as a mere music book. The *Popular Music of the Olden Time*, it is true, gives us the music of all the old ballads, songs, and dances, that were the favourites of our ancestors; but it does something more—it has appended to every example a running commentary, treating of the history of the words of each song, and of its tune; added to which our old dramatists, writers on manners and customs, theologians, musicians, historians, and all other writers of eminence and their works have been ransacked, and their treasures brought to bear upon the various subjects, and they were various enough in those days, that formed the staple of the numerous ballad and song writers, so that the *Popular Music of the Olden Time* is a work of great literary importance and untiring research.

Mr. Chappell has divided his work into chronological periods, commencing with Saxon minstrelsy and ending with tunes of the time of George II., as well as classifying in one section all the tunes to which no date could be assigned through uncertainty as to their internal evidence.

In a notice like the present, it is absolutely impossible to do justice to such a work, so, opening the first volume at random, we will give an extract, to show how Mr. Chappell has exhausted his subject. At page 130 we find a heading, "Trip and Go;" and Mr. Chappell tells us—

"This was one of the favourite Morris dances of the sixteenth and seventeenth centuries, and frequently alluded to by the writers of those times.

"Nashe, in his Introductory Epistle to the surreptitious edition of Sidney's *Astrophel and Stella*, 4to., 1591, says, 'Indeed, to say the truth, my stile is somewhat heavy gated, and cannot dance Trip and goe so lively, with 'Oh my love, ah my love, all my love gone,' as other shepherds that have bene *Fooles in the morris* time out of minde.' He introduces it more at length, and with a description of the Morris dance, in the play of *Seamster's last Will and Testament*, 1600:

"... Ven goes in and fetcheth out the Hobby-horse and the Morris dance, who dance about.

"... Ver.—About, about! lively, put your horse to it; rein him harder; jerk him with your wand. Sit fast, sit fast, man! Fool, hold up your ladie there."

* The ladle is still used by the sweeps on May-day.

"... *Will Summer*.—O brave Hall! † O well said butcher! Now for the credit of Worcestershire. The finest set of Morris dancers that is between this and Streattham. Marry, methinks there is one of them danceth like a clothier's horse, with a wool-pack upon his back. You, friend, with the hobby-horse, go not too fast, for fear of wearing out my lord's tile-stones with your hob-nails.

"... Ver.—So, so, so; trot the ring twice over, and away.

"After this, three clowns and three maids enter, dancing and singing the song which is here printed with the music."

"Trip and go seems to have become a proverbial expression. In Gosson's *Schoole of Abuse*, 1579—'Trip and go, for I dare not tarry.' In *The two ungracious Women of Abington*, 1599—'Nay, then, trip and go.' In Ben Jonson's *Case is Altered*—'O delicate trip and go.' And in Shakespeare's *Love's Labour Lost*—'Trip and go, my sweet.' The music is taken from *Musick's Delight on the Cithern*, 1666. It resembles another tune, called *Bedlam*."

Mr. Chappell then prints the tune and the words, and as we cannot give the former, we will the latter:—

"Trip and go, heave and ho,
Up and down, to and fro;
From the town to the grove,
Two and two let us rove,
A maying, a playing;
Love hath no gainsaying:
So trip and go, trip and go,
Merrily trip and go."

Mr. Chappell then gives us nearly three pages on the morris dance; but we forbear to quote, because we should like our readers to read for themselves.

Let us take another extract. This time it shall be a popular song (vol. ii., p. 645):—

"SALLY IN OUR ALLEY.

"This extremely popular ballad was written and composed by Henry Carey.

"Carey's tune is to be found in his *Musical Century*, vol. ii., p. 32; in Walsh's *Dancing Master*, vol. ii., 1719; in *The Beggar's Opera*; *The Devil to Pay*; *The Fashionable Lady*; *The Merry Cobbler*; *Love in a Riddle*; *The Rural Milliners*; and on numerous half sheet songs."

The following is the author's account of the origin of the ballad:—

"A vulgar error having prevailed among many persons who imagine Sally Salisbury the subject of this ballad, the author begs leave to undeceive and assure them it has not the least allusion to her, he being a stranger to her very name at the time this song was composed: for, as innocence and virtue were ever the boundaries of his muse, so is this little poem. He had no other view than to set forth the beauty of a chaste and disinterested passion, even in the lowest class of human life. The real occasion was this: a shoemaker's 'prentice, making holiday with his sweetheart, treated her with a sight of Bedlam, the puppet-shows, the flying chairs, and all the elegancies of Moorfields, from whence, proceeding to the farthing pye-honse, he gave her a collation of buns, cheesecakes, gaumon of bacon, stuffed beef, and bottled ale, through all which scenes the author dodged them. Charmed with the simplicity of their courtship, he drew from what he had witnessed this little sketch of nature; but, being then young and obscure he was very much ridiculed by some of his acquaintance for this performance, which nevertheless, made its way into the polite world, and amply recompensed him by the applause of the divine Addison, who was pleased more than once to mention it with approbation."

"Among the songs printed to Carey's tune are the following:—

1. "Sally's Lamentation; or The Answer to Sally;" beginning—
"What pity 'tis so bright a thought
Should e'er become so common;
At ev'ry corner brought to nought
By ev'ry bawling woman.
I little thought when you began
To write of charming Sally,
That ev'ry brat would sing so soon,
'She lives in our Alley.'"
2. "Sally in our Alley to Billy in Piccadilly; with proper graces to the tune."
"Of all the lads that are so smart
There's none I love like Billy;
He is the darling of my heart,
And he lives in Piccadilly," &c.
3. "Sally in her own clothes;" beginning—
"Of all the mauxes in the land
There's none I hate like Sally," &c.

† The Tract of "Old Meg of Herefordshire for a Mayd Marian, and, Hereford towne for a Morris-dance," 4to., 1739, is dedicated to *Old Hall*, a celebrated taborer of Herefordshire, and the author says—"The people of Herefordshire are beholden to thee: thou givest the men light hearts by thy pipe, and the women light heels by thy tabor. O wonderful piper! O admirable taber-man!" &c.

4. "Sally rival'd by Country Molly," commencing—

"Since Sally's charms so long have been
The theme of court and city,
Pray give me leave to raise the song
And praise a girl more pretty."

Mr. Chappell quotes two others, and adds—"There are many more printed to Carey's tune, but the above suffice to show how popular it was; and yet, about 1760, it was discarded." He then gives the two versions in juxtaposition with the whole of the original words.

Now we turn to what will more than ordinarily interest our readers (vol. ii., p. 663); it is headed—

"THE FREEMASONS' TUNE.

"This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings.

"The air was introduced in *The Village Opera*, *The Chambermaid*, *The Lottery*, *The Grub-street Opera*, and *The Lover his own Rival*. It is contained in the third volume of *The Dancing Master*, and of Walsh's *New Country Dancing Master*. Words and music are included in Watts's *Musical Miscellany*, iii. 72, and in *British Melody*, or *The Musical Magazine*, fol., 1739. They were also printed on broadsides.

"In the *Gentleman's Magazine* for October, 1731, the first stanza is printed as 'A Health, by Mr. Birkhead.' It seems to be there quoted from 'The Constitutions of the Freemasons,' by the Rev. James Anderson, A.M., one of the Worshipful Masters.

"There are several versions of the tune. One in *Pills to purge Melancholy*, ii. 230 (1719), has a second part, but that being almost a repetition of the first, taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected.

"In *A complete collection of Old and New English and Scotch Songs*, ii., 172 (1735), the name is given as 'Ye Commoners and Peers,' but Leveridge composed another tune to these words.

"In 'The Musical Mason, or Freemasons' Pocket Companion,' being a collection of songs used in all Lodges, to which are added the 'Freemasons' March and Ode' (Svo. 1791), this is entitled 'The Entered Apprentice's Song.'

"Many stanzas have been added from time to time, and others have been altered. The following is the old copy."

And then Mr. Chappell prints the tune, and gives the words according to the second edition of Anderson's Constitutions (1738).

Having done with particulars, we now beg to present our readers with a summary of what is to be found in each of the two volumes. Vol. I. of *Popular Music of the Olden Time* treats of a general introduction; minstrelsy from the Saxon period to the reign of Edward I.; music of the middle ages, and music in England to the end of the thirteenth century; English minstrelsy from 1270 to 1480, and the gradual extinction of the old minstrels; introductions to the reigns of Henry VII., Henry VIII., Edward VI., and Mary, followed by songs and ballads of those reigns; time of Elizabeth, songs and ballads of her reign; James I., songs, &c., of his time, and Charles I. Vol. II.—conjectures as to Robin Hood, ballads relating to him; puritanism in its effects upon music, and introduction to Commonwealth period; songs of the civil wars and time of Cromwell; reign of Charles II.; songs of Charles II., and William and Mary; Anglo-Scotch songs; reigns of Anne, George I., and George II., songs of their day; traditional songs of uncertain date; Christmas carols; appendix; and further remarks upon various things in both volumes characteristics of national English airs; and summary.

Before taking leave of the *Popular Music of the Olden Time*, we must not omit to mention that there are two excellent indexes, and six very interesting *fac similes* of old music; the printing and paper of irreproachable quality.

To such of our readers who love a gossiping book, even if they do not know a note of music, we strongly recommend an acquaintance with these volumes, which, as long as a love for old music and our nationality is fostered, must become the text book for many years to come; and we know of no more handsome and intrinsically valuable a present to a respected friend than Mr. Chappell's *Popular Music of the Olden Time*, for, take it up at any moment, there is such a fund of anecdote, erudition, and acquaintance with our older literature, music, and customs, that the best read man cannot close these volumes without having, in the most cursory glance, gained some rare and quaint information.

INSTINCT.—Man, doubtless, has his instincts, even in common with the inferior animals, and many of these are the germs of some of the best feelings of his nature. What, amongst many, might I present as a better illustration, or more beautiful instance, than the *storge* or maternal instinct. But man's instincts are elevated and ennobled by the moral ends and purposes of his being.

NEW MUSIC.

Peace and Harmony; Masonic Song, dedicated by permission to the Worshipful Master, Officers and Brethren of the Lodge of Peace and Harmony. Words by Bro. G. M. PASSENGER, Music by Bro. G. PHILIP KLITZ, Organist, Nos. 152 and 462. London: Bro. CHARLES JEFFERYS, 21, Soho-square.

THIS is a capital song for Lodge purposes. It is composed in a somewhat familiar style, and bears snatches of melody that are not new to the musician, but easy of retention by those who can catch a tune to sing by ear. To be simple and original is a difficult matter in the present day, but Bro. Klitz has treated the words, which are truly of a Masonic spirit, as a musician knowing how to suit the popular taste without becoming scientific and uninteresting. *Peace and Harmony* ought to become a favourite with those singers among our fraternity who have but a limited range of voice and but little knowledge of the art. We hope to hear it on many occasions.

Poetry.

HAMPSTEAD HEATH.

BY CHARLES GRAY.

I've roved far over Britain—in foreign lands I've been,
And grand and varied beauty have there delighted seen;
But yet thy heath, fair Hampstead, is lovely to me still.
As when in buoyant childhood I roamed o'er vale and hill.

Beneath yon fir-trees' shadow how often have I dreamed,
Enchanted viewed the landscape their dark-crowned stems have
Allowed my eyes to wander far o'er a sea of gold, [framed;
More beautiful and glowing than miser ever told.

Or watched glad groups of children, in animated play,
The sweet wild flowers gather or lure their finny prey;
And on fine summer evenings or sunny holiday,
The throngs that pour from London, wide o'er the heath to stray.

From crowded street, lane, alley, from sun-eclipsed homes,
Where God's unmeasured bounty—pure vital air—ne'er comes;
To range mid Nature's beauties; to breathe the healthful gale;
Beneath bright heav'n's clear expanse, joy, vigour to inhale.

Ye rulers, O! forget not, that energy and health
Are Nature's richest blessings, a nation's sterling wealth;
The source from which bright virtue and genius arise,
With all the earthly treasures that men most dearly prize.

Behold yon o'ergrown city, with wide extended jaws,
Our groves and smiling meadows remorselessly devours;
Whose smoke pollutes the heavens, obscures the glorious sun,
And England's noblest river has made a sewer to run,

With silent, stealthy footstep—insidious approach!
E'en on this beauteous upland, fain would he now encroach;
Forbid it, gen'rous wisdom—enlightened policy!
Nor let such desecration, our children's children see!

IZAACK WALTON.

BY GEORGE MARKHAM TWEDDELL.*

THOU meek old angler, knight of hook and line!
What glorious reveries methinks were thine,
As 'neath the spreading sycamore you sat,
To find a shelter from the vernal showers;
Or wander'd in green lanes, with cheerful chat
Making dull days seem pleasure's fleeting hours!
Oh, how I love, in "fancy free," to roam
By purling streams, in company with thee;
Or, in some "honest ale house," see the foam
Of nut-brown ale a mantling merrily
Above the goblet's brim—whilst thou dost sing
A quaint old song, and all the rafters ring
With merry laughter at each harmless jest,—
For of all wit the innocent is best.

* Author of "Shakspeare; his Times and Contemporaries," &c.

MASONIC NOTES AND QUERIES.

[THERE can be no better time to address to our readers a few observations upon the aim of this department of the *Freemasons' Magazine*, than upon the occasion of the commencement of a new series.

It appears that the principle of our valuable cotemporary, *Notes and Queries* is not thoroughly understood by our brethren, and as we have only taken up so much of that idea as is applicable to Masonry, it may not be out of place here to give some little insight into what we wish to accomplish, and to ask those who contribute to these columns to do so on one uniform method, whereby our labours will be greatly simplified, and the utmost information elicited, on every subject under inquiry.

The *Notes* of this chapter are such as would occur to any brother in the course of his reading, and as no answer is required in the event of a fact or quotation stated, such communications will be ranged first as simple *Notes*.

Queries are of two kinds, those which we can reply to, and those which we cannot. In many instances we shall be enabled to afford the necessary information, and such answer will, to mark it as a reply, appear enclosed within brackets. To those questions which have no answer attached, we hope to be understood as wanting the necessary references or explanation, it being impossible for any person to solve such inquiries without patient search and investigation.

The arrangement for the future will be:—*Queries* without answers first; and those with replies last.

We hope our readers will not wait to see if we can add the information sought; but at once send an elucidation if they can, and where two or more are sent, they will both, or all, appear, unless they happen to coincide.

We would also urge the propriety of each Querist signing his name, *nom de plume*, initials, or some mark by which he may be distinguished, giving us, under cover, his real name, not for the purpose of publication, but only to insure good faith on the part of the large circle who are now gathering around us; and we would especially recommend some definite signature in preference to "P.Ms." and "P.Zs.," and others of that kind, as they are likely to cause confusion.

In making the above remarks, we disclaim any interference with the other departments of the *Freemasons' Magazine*, our department being confined to *Notes and Queries* on antiquarian, historical, and literary matters connected with the Craft, and, where possible, verified by quotations from the works consulted, all of which should be done briefly, and not in the form of letters, those properly coming under the general heading of the "Correspondence" department of the *Magazine*.

Brethren making inquiries respecting purely personal matters, interesting only to themselves, and not of general interest, will still be answered by the editor in their proper place, under "Notices to Correspondents".

THE ANTEDILUVIAN MASONIC PILLARS.

Permit me to add a note to the R.W. Bro. Kelly's communication in No. 2 of the present series, where reference is made to a M.S. which states the sciences of geometry and Masonry were perpetuated after the flood, by means of two pillars set up by Enoch. In Josephus, (lib. i, cap. 2), the author affirms that the stone pillar was extant in Syria in his time, but he omits to say where.—PHILO-JUDEUS.

PROV. G.M. FOR CORNWALL, IN 1793.

John St. Aubyn was Prov. G.M. for Cornwall in the above year, and as such, in connection with the Prov. G. Sec., Francis Mirkins, signed an address to the Prince of Wales on behalf of the Grand Lodge assembled on the 7th of January, 1793.

FREEMASONRY IN SMYRNA.

At a time when the Grand Secretary has had to call the attention of Craftsmen to the spurious nature of the body styling itself the Grand Lodge of Smyrna, the following extract may be acceptable as giving some account of the introduction of Freemasonry there.

Alexander Drummond, who was British Consul at Aleppo in 1715, visited Smyrna in that year, and states, "At this carnival season they have an assembly here, to which Mr. Consul Crawley did me the honour to introduce me, and, as I had formed a Lodge of Freemasons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them by some priest, as a conjurer of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity, and when I entered the room they surveyed me with truly female attention: after they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance, that one of the number was hardly enough to desire me to dance with her: and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature with whom I waltzed seven minuets during the course of the evening.

"As I have mentioned the Lodge of Free Masons, I cannot help congratulating myself upon the opportunity I had of making so many worthy brethren in this place, and of forming the only Lodge that is in the Levant."

Our worthy brother closes these remarks by a song, one verse of which is quoted—

"But now Britannia's gen'rous sons
A glorious Lodge have rais'd,
Near the fam'd banks where Meles runs,
And Homer's cattle graz'd."

From Alexander Drummond's *Travels*, fol., London, 1754.

THE INVASION OF ENGLAND.

Extract of a circular letter from the Grand Master of the Religious and Military Order of Knight Templars in England, to the Chapters of that confraternity.

"Dear Brother and Knight Companion,—As the nation is preparing to guard against an invasion from our enemies, if they should have the temerity to make an attempt, it is become my duty, at this important crisis, to request and require that such of you as can, without prejudice to your families, do hold yourselves in readiness (as Knights Templar) to unite with, and be under the command of the officers of the military corps stationed in your respective counties, as may be most convenient, taking the name of 'Prince Edward's Royal Volunteers.' When the important moment arrives, I shall offer my service in the navy or army; and whenever I have the honour to be received, shall inform you of my address; and although we are prevented, by adverse circumstances, from assembling together where I might have had the honour and happiness of commanding in person, yet our hearts will be united in the glorious cause, in conformity to the sacred obligations we are under. Let our prayers be addressed to the Throne of Grace; that as Christ's faithful soldiers and servants we may be enabled to defend the Christian religion, our gracious sovereign, our laws, liberties, and properties against a rapacious enemy. Let the word of the day be, the "will of God:" and let us remember, that a day, an hour of virtuous liberty, is worth a whole eternity of bondage.

"The Knights Companions are required to wear the uniform of the corps in which they serve as volunteers, with the Cross of the Order of the Knights Templar on a black riband between two button holes on the breast of the waistcoat.

"Your faithful Brother and Knight Companion,
"April 11th. "THOMAS DUNCKENLEY, G.M.

"A.D. 1794, A.O. 676."

Thinking the foregoing may be an incentive to the Knights Templar in these days of rifle clubs, so that we may have some champions of the higher grades amongst us, should occasion require, I was induced to send you the above.—F. M. A.

MASONIC LYING IN STATE.

In an account of the life of Bro. Brice, of Exeter, long renowned as the oldest and most enthusiastic Mason of Devonshire at the end of the last century, we read that on his death in 1773, "his corpse lay in Masonic state at the Apollo Inn at Exeter; and every person paid a shilling to be admitted, the amount of which amply defrayed the expenses of his funeral, which was performed agreeable to the exact and solemn form long established among Masons, more than three hundred of whom, together with as many inhabitants of the city, attended the remains to the grave in Bartholomew churchyard, an anthem composed on purpose being sung on the occasion."

Can any brother add other instances of Masons being exhibited in state after death? Also, was it usual to charge a fee for ad-

mission to see such a lying in state? and, Is there any monumental record to the memory of Bro. Price now standing in St. Bartholomew churchyard, Exeter?—P.G.

FOREIGN RITE.

I met with a brother who called himself a "Sublime Master of the Luminous Ring." What was he? What ring is meant? Is the style American?—W. W.

GRAND STEWARDS' LODGE.

When was the Grand Stewards' Lodge constituted?—A WOULD-BE-GRAND STEWARD.

[According to the Freemasons' Calendar, printed for the Company of Stationers, 1775, it is stated, "Stewards apply to the Grand Lodge for certain privileges, which are granted to them; and are constituted into a regular Lodge of Master Masons, June 24, 1735. * * Twelve Stewards appear in the Grand Lodge with their regalia, for the first time, but are not permitted to vote. Dec. 11, 1735].

LANGUAGE OF THE RITUAL.

I should be glad to know if there is any objection to a Lodge conducting its proceedings in a classical tongue, supposing all the members to be agreeable?—A YOUNG MASON.

[Our correspondent and his brethren would be entitled, we apprehend, to perform all Masonic rites in Cherokee, or any other language they understood, but there would be still the difficulty of a visitor presenting himself who in his ignorance of the language might, if not courteously met, say that the brethren not being good workers chose to amuse themselves and him, by a display of gibberish no one could comprehend. Seriously, however, our young Masonic brother has been forestalled, as in 1784, Dr. Brown, the well known Edinburgh physician, organized the Lodge of the Roman Eagle at Edinburgh, in which the whole of the Masonic work was conducted in the Latin tongue, and gave occasion to a wag, who was a visitor, opening with a grand classical harangue, and adroitly alluding to Matthew Prior, quoted him as follows, to the horror of the brethren of the Roman Eagle:—

"Hail Homer and Virgil their meaning to seek,
A man must have pok'd into Latin and Greek;
Those who love their own tongue, we have reason to hope,
Have read them translated by Dryden and Pope."

OFFICERS OF THE GRAND LODGE OF LINCOLN IN 1793.

Who was the Reverend William Peters, who held the rank of Prov. Grand Master of the province of Lincoln in 1793? I am aware he was chaplain to the Prince of Wales.—T. PETERS.

[Bro. Peters was born in the Isle of Wight, but early removed to Ireland, and afterwards became an LL.B. of Exeter College, Oxford. His chief claim to be remembered was his devotion to the fine arts, and with this view he twice visited Italy. In 1763 the Imperial Academy of Florence elected him a member, and in this country he was chosen by the council of the Royal Academy as an R.A. Having gained the highest honours of art this country could bestow, he flung away his pencil, and entered the church in 1779. The pictures in Freemasons' Hall of the Prince of Wales, the Dukes of Cumberland and Manchester, and Lord Petre are from his hand. There is a picture by him, a copy of the San Gieralomo at Parma, which is still placed as an altar piece at the church of Saffron Walden, in Essex. He was also the main designer of the plates of Alderman Boydell's "Shakespeare." The church preferments of the Rev. William Peters were the Rectory of Kington in Leicestershire, and Woolsthorpe in Lincolnshire, Prebendary of Lincoln Cathedral, and Chaplain to the Prince of Wales. He was made Prov. Grand Master for Lincoln when the Prince of Wales (George IV.), accepted the chair as Grand Master. The other officers, at the time our correspondent inquires for, were William Doddworth, M.D., D. Prov. Grand Master; Matthew Barnett, S.G.W.; Gervas Parnell, J.G.W.]

BRO. JOHN WATKINS, LL.D.

In answer to your question in the June number of the *Freemasons' Magazine*, page 1121, respecting Bro. John Watkins, LL.D., I beg to state that he was a native of Bideford. He resided for about twenty-five years in London, where he died and was buried about twenty years since. He was the author of a history of Bideford as well also as several works of a religious character. He left a widow and children who, I believe, are still living in London.—W. DERRY PEARSE.

CORRESPONDENCE.

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

ENGLISH AND AMERICAN MASONRY.

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

DEAR SIR AND BROTHER,—In your last issue (23rd instant) I notice a communication under date of July 3rd, signed "R.F.X.," relative to American brethren or sojourners claiming to be Masons, and hailing from some jurisdiction in the United States. The author inquires if I cannot name some one in London who can explain the differences existing between English and American Masonry, so that the social privileges and benefits of our Order may not be refused the American brotherhood who may chance to visit this country. I am highly gratified to learn that this subject is claiming the attention of our English brethren, and as my mission to this country is purely Masonic, having in view the grand object of opening a channel by which the European and American Craft may become better acquainted with each other, I will with pleasure, and free of charge, while in England, Ireland, or Scotland, when I have a favourable opportunity, rehearse the lectures, exemplify the work, and impart such other information, so far as my feeble abilities will permit, as may be conducive to the interest of the great and glorious work in which I am engaged.

These are my instructions from that great light in American Masonry, Bro. Rob Morris, Grand Master of Kentucky, whom I have the distinguished honour to represent, and with whom I have enlisted, "not as a twelve months' volunteer, but for the whole war."

I have already on several occasions, at the very kind invitations of the London brethren, rehearsed the lectures and explained some of the ceremonies as practised in the United States. Among the teachers of the English ritual who have kindly supported me on these several occasions I would name Bros. Stephen Barton Wilson, Thomas Alexander Adams, William Watson and Thomas Anslow, to whom, with yourself and many others, I am indebted for favours received, which will never be forgotten. I think it is but justice to say that I believe Bro. Wilson to be more familiar with what little information it has been my privilege to impart, as he has been present at all times when I gave the American lecture, with only one exception; and I am sure he will readily give information to less informed brethren who can make it convenient to call on him. And here I would beg leave to say to the Masons of England—you cannot be too strict with American Masons "as regards the universal test of Masonry." And further, if the examinations that have come under my observation since I have been in England, are a fair sample of the standard used in this country, that standard is not sufficient to protect you from American imposition.

I say this with all due deference to the intelligence and discretion of my English brethren. It may be very well in this country where every Mason has a Grand Lodge certificate, the form of which, together with the names and numbers of the Lodges and the Grand Secretary's signature, every Master is more or less familiar with—but in America, very few Grand Lodges grant certificates, and suppose they did, might they not fall into unworthy hands: could you tell whether the signatures were genuine or not? For instance, I have in my possession a certificate of the Grand Lodge of England with the seal attached, but without the signatures, and I ask what would prevent my forging that certificate and presenting it to a country Lodge in the United States, or any other foreign country, where they never saw one of your certificates, much less being familiar with the Grand Secretary's signature.

Thus, while admitting that a Grand Lodge certificate is an excellent document, and that every Mason should possess one, yet in many respects it is a dead letter. Is it not well, then, to be sure that a stranger is familiar with the inside of a Lodge before you admit him. If he is not, that is his fault and not yours, and if he finds that through his own laziness and for the want of a proper knowledge of our art he has failed to gain admission to Lodges, it will stimulate him to apply himself until he has acquired the necessary information; and I should be proud if no American brother could get admission to any but his mother Lodge until he had at least mastered the lectures as practised in the jurisdiction when he first saw the light. If this were the case we should not have so many indolent, indifferent drones hanging around, sucking the life out of our more industrious and useful Masons.

After having visited more Masonic Lodges than any other young man of my age in the United States, which has been my privilege to do since I have been a pupil of Bro. Rob Morris, I draw this conclusion—that the time is not far distant when the brother who does not think enough of Masonry to study it until he has familiarized himself with its ceremonies and lectures, besides having some knowledge of its principles, will not be admitted to the American Lodges, and thus be denied any participation in our social enjoyments.

Let us attain this position, and the Masonic Lodge will be as Bro. Morris describes it in one of his famous addresses, “a school where all hearts are bent upon the acquisition of knowledge.” But I must close, and if I have assumed more than my due in asking a place for this feeble letter, I trust it will be accredited to the very great zeal of a young and devoted Mason. In the bonds of fraternal love, I remain, respectfully yours,

25th July, 1859.

ELISHA D. COOKE, S.P.R.S., 32°

MASONIC MISSIONS.

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

SIR AND BROTHER,—Spare me a small portion of your valuable columns to correct an erroneous impression into which Bro. Cole seems to have fallen, respecting the necessity for the existence of a Lodge at Milford.

I know Bro. Cole, and although he is but a comparatively young member of the Craft, I can bear testimony to his Masonic acquirements in the working of a Lodge; but I am sure he will excuse me if I remind him that there is much more than that necessary to entitle any one to give an opinion on such an important subject. It requires a lengthened Masonic experience—a far more lengthened one than can as yet have fallen to his lot—to say whether a Lodge is necessary at this, that, or the other place in the province, or not. Milford is a port of importance; vessels of all nations are constantly to be met with, floating upon its peaceful waters, and with but ordinary care and attention I know of no place where a Lodge is likely to be more prosperous.

I am one of the oldest Masons in the country, the founder of the Milford and the Pembroke Dock Lodges, of both of which I am the Senior Past Master; not a public meeting of the fraternity has occurred during the last thirty years that I have not directed, nor an arrangement made upon which I have not been consulted. I mention this to show the active co-operation I have so long given and am still affording to the Masonic business of the district, and to prove my great experience in its details, which it cannot be denied must qualify me better than himself to give an opinion. I therefore unhesitatingly assert that Milford is one of the best places possible for holding a Lodge, and would my old and esteemed friends at that town and neighbourhood but emulate their former zeal, its prosperity would ever be such as to convince even Bro. Cole of the correctness of my judgment.

I am, Sir and Brother, yours very obediently,

Pembroke Dock,
20th July, 1859.

W. THOMAS,
Prov. G. Dir. of Cets.

MASONIC HALLS.

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

DEAR SIR AND BROTHER,—There are few things more discouraging to an active man who is bent on doing good, and seeks means and opportunities of benefiting those around him, than to find that he cannot induce others to think as he does, or at least to display the same energy that he is disposed to exert for the furtherance of his favourite projects. He may be crotchety and unreasonable, and in that case it is wise on the part of others to abstain from participation in his schemes. It is far otherwise, however, when the *desideratum* which he is anxious to supply is generally acknowledged; when it is not a question as to what is desirable, but of will and power to accomplish it; and when apathy and indolence are the only obstacles to such hearty co-operation as would effectually remove all difficulties. Comparatively few are influenced by motives of pure philanthropy, the larger proportion of mankind needing some stimulus of the nature of self-interest, and even that is frequently ineffective unless it be of a strictly personal nature, appertaining to individuals rather than to bodies of men, and thus its useful operation is of course greatly restricted.

These remarks may be applied with more or less force to the exertions of yourself and others on behalf of Masonic Halls, for though undoubtedly a feeling in favour of them is gradually being

excited, comparatively little has yet been done, and those who are favourably disposed are easily daunted by the pecuniary and other difficulties which arise. The obstacles are of various kinds and degrees. Often want of funds is pleaded as an excuse. Others act on the *laissez faire* system, and feel that what has done for their predecessors is good enough for them. Some young Masons, animated by a laudable zeal, and anxious to remedy the evils of the present system, bestir themselves, but have to encounter jealousy on the part of the old members, who claim a sort of prescriptive right to rule. There are some even, who, though it is confidently hoped that their number is very limited, openly acknowledge their opinion that the banquet is Freemasonry. In many cases, location for many years has led to an identification between a hotel and a Lodge; and it is difficult to take any step which may give offence to a kind host who has perhaps in time past been the means of keeping the Lodge together through periods of depression and neglect—removal would therefore be an act of ingratitude. A case of this kind occurs to my mind, where long connexion and past services deservedly have great weight; in this instance, twelve years ago a Past Master of the Lodge offered to present new furniture to the extent of £100, whenever its preservation should be secured by the provision of a suitable room restricted to Masonic purposes; yet to this moment nothing has been done from the causes just assigned, and it is probably now too late to claim the performance of the promise.

The preceding observations are prompted by a scheme to which you have kindly lent the aid of your pen and your columns, for the erection of a Masonic temple by the members of Lodge La Césarée, in Jersey, in which I take an interest, but to which I do not belong. Difficulties of the various kinds alluded to must and will arise, and though, as you have predicted in your notice of the report which was presented on the subject, there can be no doubt of ultimate success, the task will require all the energy that can be devoted to it. It was part of the plan for raising the necessary funds, to issue circulars to every Lodge in England and Wales, stating the circumstances, and soliciting a trifle from each to place a few stones in the building. What success will attend this appeal remains yet to be seen. Some of the younger brethren, whose practical knowledge of Freemasonry is limited to their own sphere, and who fondly hope that all elsewhere are animated by the same zeal as themselves, are sanguine as to the result. Others of more experience shake their heads, regret that they are compelled to come to a different conclusion, are willing that the experiment should be tried, but nevertheless are by no means hopeful of this part of the scheme. The circulars having been issued several weeks ago, have now reached the various Lodges in the country; this may therefore be deemed a favourable period to call the attention of such members of the Craft as have an opportunity of reading the *Magazine* to the subject, and respectfully to solicit their co-operation, even if only to the extent of a sovereign, or less, in order to evince their sympathy with a Lodge which is determined on a vigorous effort for independence, willing also to assist in fighting the battle against the hotel influence, and to make considerable sacrifices in the cause.

It would be unreasonable to expect the simultaneous erection of Masonic Halls all over the country. In some districts the step has been taken. Surely the victory there achieved, the experience of the ease and comfort thus obtained, should lead to sympathy and aid to others who desire to tread in their steps. They must, by the occupation of a building essentially their own, be free from many expenses to which they were formerly liable, and thus be in possession of reserve funds, which may, to a small extent at least, be applicable to render some assistance to their less fortunate brethren.

Allusion has been made to the necessity for exciting a personal interest, and proving that the use of a separate and distinct Masonic building is good policy as a matter of economy, independently of higher motives. It can easily be shown that this exists, and that in the end a pecuniary benefit will arise from a judicious temporary outlay. In some localities there may be no possibility, from a limitation of Lodges in the neighbourhood, or other local causes, of erecting a hall for some years to come. In such instances, it is their interest to assist others more favourably situated in this respect, in order that when their own time should come, they may confidently rely on similar aid. It may perhaps be estimated that on an average the sum of £900 will be requisite for the erection of a Masonic temple. In populous towns, with several Lodges, it would amount to more, because they would require larger rooms, accommodation for holding Lodges of Instruction or committee meetings, at one and the same time, and they would probably aim at greater conveniences in other respects:

while in some towns of limited extent a smaller sum than that named might suffice. The promoters of each individual scheme may fairly be expected to raise one third by voluntary contributions. Another third may be raised by mortgage. Is it too much to hope that a large proportion of the Lodges throughout the country might be calculated upon as contributors of from half a sovereign to a sovereign each, and that thus the remaining £300 might be collected? In this case, taking the lesser sum named, if each Lodge were to set aside £5 per annum for the purpose, assistance could be given for the erection of ten halls every year, and thus, in a comparatively short period, there need not be a Lodge in the country held in a building not consecrated to the purpose; because where there are two or more Lodges in the same town, they might unite in the expense and responsibility of the erection, and might afterwards enjoy the joint use of it. Small sums thus dispensed from time to time would not be felt as a burthen, or as pressing too heavily on a Lodge or on any of its members, and there would be a moral certainty of a return in time of need. Even, however, should the latter not be the case, or should no necessity for reciprocal assistance arise, it is much to be able to perform a graceful act, which must have a tendency to benefit the Craft, by elevating its *status*, not merely in a particular locality, but wherever its benefits are diffused.

But there is still another view of the case, which presents strong motives of self-interest. How many men of the very class we desire to see members of our fraternity, keep aloof from us, solely because they like not our associations, and not unreasonably distrust the principles of any society which leads them habitually to places devoted to sensual gratification, necessary it is true for the accommodation of the public, but discreditable to a body of men who boast that the system they uphold is for the inculcation of pure morality, and the support of everything which has a tendency to raise mankind in the social scale, and to lead them to a better appreciation of the object of the Almighty in placing them in this sublunary sphere of existence, and of the duties they owe to Him and to their fellow creatures. If we desire to maintain our position, to satisfy the external world of our claim to consideration, to attract to us the wise and good, we must especially provide that all our associations shall be such as to command the respect of those whose favourable judgment of our pretensions we desire to gain, and take care that our practices shall in no way be repugnant to our professions.

It is perhaps no bold assertion, that in proportion as we withdraw ourselves from all demoralizing or even equivocal influences, so will our numbers increase, and a larger number of men of position and character will be led to range under our banners, who otherwise would not entertain the idea of it; thus, even pecuniarily, our Lodges would be in a better condition, and more able to perform those Masonic duties of charity and brotherly love, which are leading features of our system, by the co-operation of men whose means accord with the dictates of their hearts, and the principles of the Craft, irrespective of any saving effected by greater moderation in social indulgences, the latter point being worthy of serious consideration.

It has been suggested that temporary assistance might be offered to Lodges in the erection of buildings by the Board of General Purposes. Another mode of effecting the object presents itself, which has been successful under other circumstances, and of which it appears possible for the Craft to take advantage with the same chances of benefit. Why may not associations be formed of such Lodges as entertain so laudable a desire? In England there are numerous building societies, by means of which many of the working classes have by small periodical payments become possessed of land or houses within a short term of years. There seems no reason why the principles on which such associations are conducted may not be applied in our case, and thus in turn there may be secured to all Lodges which unite for the purpose, a local habitation, and it may be hoped, a respectable name and character. Scattered as we are over the country, the greatest difficulty would be in the initiatory steps to form such a society. The suggestion is offered therefore in confidence, that if it be worth anything, it will be taken up by some one in authority in the Craft, and laid before Grand Lodge, by whom arrangements for the purpose might be delegated to the Board of General Purposes, or to a committee especially appointed for the purpose.

In conclusion, allow me to sum up by calling the attention of your readers to the claim on their kind aid contained in the circular alluded to; by requesting a small sum, if only as an expression of good will, with a hearty God speed; by urging every Lodge in the country, as means and opportunities arise, to make a similar effort; by reminding them that it will tend to

exalt the Craft in public estimation beyond any other measure that could be adopted; by pointing out that it is a politic step, as one that will ensure even a pecuniary benefit, to say nothing of higher motives, by attracting within our pale many who otherwise withhold their support and sanction to what they believe in itself to be good, but open to abuses from causes which might easily be removed.

Yours faithfully and fraternally,

July 23rd, 1859.

H. H.

THE MASONIC MIRROR.

MASONIC MEMS.

THE next Provincial Grand Lodge for the western district of South Wales, is not likely to be convened before September or October next. It will be held either at Llanelly or Carmarthen. A change of Provincial Grand Officers will take place on the occasion.

A YEOVIL correspondent writes—"An application recently made by some Crewkerne brethren, and recommended by the officers and brethren of No. 412, for a warrant to open a new Lodge, had been refused as prejudicial to the interests of the Craft. This is matter of deep regret to those zealous brethren who for years have been striving to resuscitate the cause in that town. Their efforts, long ineffectual, seemed on the point of being crowned with success, and there can be no doubt that, had the charter been granted, two or three months only would have sufficed to add a flourishing Lodge of some thirty members to the province."

THE Westbourne Lodge of Instruction will in future meet on alternate Tuesdays, at Bro. Bailey's, Manor House, Westbourne-terrace.

THE Provincial Grand Lodge of the Eastern Division of South Wales is appointed to be held on the 5th proximo, under the presidency of the Prov. Grand Master, Bro. Chas. Kemeys Kemeys Tynte, grandson of Col. Tynte, Prov. Grand Master for Somersetshire.

METROPOLITAN.

ROYAL MASONIC INSTITUTION FOR BOYS.

THE following is a list of the several committees of the institution for the years 1859-60:—

GENERAL COMMITTEE.—The following brethren, and all life governors. They meet at the offices in Great Queen-street on the first Saturday in every month, at four o'clock in the afternoon precisely—William Thomas Adrian; Benedict Albano; Richard Carter; William M. Best; Henry Cowland; Henry Grant Baker; Alfred Day; Joseph Ede; Robert Faren; William Gath; A. H. Hewlett; J. W. Monnery; John P. Marks; J. N. Sheen; Dr. G. R. Rowe; W. Thiselton Dyer; Thomas Tomblason; Thomas Waring; William Watson; Benjamin Winstone.

HOUSE COMMITTEE.—Meet at Lordship Lodge, Lordship-lane, Tottenham, on the last Friday in every month—William Henry Absolon; George Cox; Rev. J. E. Cox; J. Duff Filer; Benjamin Head; J. S. S. Hopwood; Rev. William H. Lyall; William Paas; Charles Robinson; William Pulteney Scott; Thomas Waring; William Young.

AUDIT COMMITTEE.—Meet at the offices on the last Saturday in January, April, July, and October, at two o'clock precisely—Henry Empson; George Haward; Peter Matthews; Algernon Perkins; John Symonds; Henry George Warren.

BEADON LODGE (No. 902).—This Lodge met on Wednesday, at the Star and Garter, Kew Bridge. In the absence of the W.M., Bro. Denyer, the immediate P.M., Bro. C. Potter, officiated. Having opened the Lodge in the three degrees, he conferred the degree of M.M. on Bro. Elgee; and that of Fellow Craft on Bro. Fry. The Lodge having been resumed to the first degree, Messrs. W. G. Jacob, W. Simonds, and S. King, were initiated into the Order, with a correctness that excited the admiration of all present. The brethren then proceeded to the election of W.M. for the ensuing twelve months, and the result of the ballot was in favour of Bro. Collins, S.W. Bro. John Scott was unanimously elected Treasurer; and Bro. Daly re-elected Tyler. At the close of the business the brethren partook of a dinner, which did credit to Bro. Rackstraw. The toasts usual at Masonic meetings were given and properly responded to. Some excellent singing by Bros. T. W. Adams, Platt, Airey and others, contributed much to the enjoyment of the evening, which was brought to an early close, to enable the metropolitan brethren to leave

by the ten o'clock train. The visitors present were, Bros. Alfred, P.M., No. 25; Newton, P.M., No. 25; Wade, W.M., No. 103; Walkley, P.M., No. 367; Wyatt, P.M., No. 166; and others.

ROYAL ALFRED LODGE (No. 1082).—This Lodge, which is under the inaugural Mastership of the V.W. Bro. Joseph Smith, G. Pur., was summoned to meet at the Star and Garter hotel, Kew-bridge, on Friday, the 22nd inst., in consequence of Bro. Tull, the host of the Rising Sun, Fulham, having stated to the W.M., that he was desirous that the Lodge should discontinue its meetings at his house. The Royal Alfred members having been convened to meet at Bro. Rackstraw's, at Kew, on the day above mentioned, there was a full attendance of the members of this young Lodge. The business consisted in raising Bro. Charles Jeffereys, the author and music publisher, and admitting Bro. Alfred Davies, of the Domestic Lodge, No. 206, as a joining member. Some other gentlemen were put down for initiation, but owing to private engagements, and the change of the location of the Lodge, it was thought best that they should not present themselves on this occasion. After the business the Lodge was called off from labour to refreshment, and the banquet, which gave unmixed satisfaction to all present, being in Bro. Rackstraw's usual good style, being ended, the subject of the removal of the Lodge was taken into consideration, and it was unanimously resolved that the Royal Alfred Lodge, No. 1082, should henceforth hold its meetings at Bro. Rackstraw's, the Star and Garter, Kew-bridge. Among the visitors were Bro. Todd, P.M., No. 29, Bro. Andrews, P.M., No. 725, and Bro. P. Davis, of No. 206. In the course of the evening, the usual loyal and Masonic toasts were given, and Bro. Todd, in responding to the health of the visitors, dwelt with much force upon the very superior working of the Lodge, and his happiness in being a second time a visitor of the Royal Alfred, which contrasted so strongly with the first visit he paid, in improved accommodation and position. The brethren generally expressed their satisfaction with Bro. Rackstraw's provision and desire to make them comfortable, and it was generally felt that the Royal Alfred Lodge had found a permanent home under a roof tree where it must ultimately flourish. The Tyler's toast having brought to an end a pleasant and happy meeting, the brethren adjourned at a reasonable hour to meet the train.

INSTRUCTION.

ROBERT BURNS LODGE (No. 25).—At this Lodge of Instruction, on Friday, 23rd inst., the ceremony of installation was very correctly rehearsed by Bro. T. D. Caulcher, W.M. elect of the Prince William Frederick Lodge, No. 1055. Afterwards the whole of the sections of the first lecture were worked by Bro. W. Walley, W.M., assisted by Bros. T. A. Adams; W. Watson; States; Newton; Great Rex; Caulcher; Riley; Legassick; Sedgwick, &c. The experiment of keeping this Lodge open during the summer months has more than realized the hopes of the promoters, the best evidence of which is the full attendance of members on each night of meeting.

ROYAL ALFRED LODGE (No. 1082).—At our visit on Thursday, 21st inst., we were pleased to find Bro. J. Smith, G. Pur., as W.M., who selected as the work for the evening, the ceremony of raising and the lectures of that degree. Several sections of the first lecture were also worked in a manner highly creditable for so young a Lodge. We are informed that the parent Lodge will in future meet at the Star and Garter, Kew Bridge, instead of the Rising Sun, Wallham Green.

PROVINCIAL.

BERKS AND BUCKS.

AYLESBURY.—*Buckingham Lodge* (No. 861).—The regular meeting of this Lodge was held at the White Hart Hotel, on Monday, July 18th, when there was a very good attendance of the members. The principal business before the Lodge was, "to recommend a petition for a Royal Arch Chapter to be attached to the Lodge." After some discussion this subject was (on the motion of the J. W., the Rev. O. J. Grace), adjourned to the next meeting. A letter from the Grand Lodge, respecting irregular Lodges at Smyrna, was read by the Secretary, and entered in the minutes of the Lodge. Several notices of motions were then given, the most important of which was, that an additional by-law be added to the already existing rules, by which brethren may be allowed to become life members of the Lodge. This motion is proposed by P.M. the Rev. J. C. Farnbrough, Prov. G. Chaplain of Berks and Bucks; and seconded by P.M. the Rev. J. B. Reade. The business of the Lodge being over, the brethren adjourned to refreshment.

CHANNEL ISLANDS.

JERSEY.—*Lodge La Césarée* (No. 860).—An emergency meeting was held on Friday, July 22nd, rendered necessary (as has of late often been the case), by the amount of work in hand. On this occasion the circular of summons contained the names of three candidates for initiation—two for the second, and three for the third degree. The chair was taken by the W.M., Bro. Le Cras, at six o'clock, the Wardens, Bro. Baudouins and Bro. Binet, occupying their respective places, and Bro. Perrot, one of the Deacons, undertaking the duties both of himself and his colleague, who was absent. As a young Mason, who has only recently been placed in

office, his efficiency deserves especial mention. The Lodge was opened in the second degree, and Bros. Leigh and Moss were afterwards passed by the W.M. Bro. Ratier, the Orator, was preparing to give the explanation by aid of the tracing board, but as the labours of the evening were heavy, it was postponed to the next occasion. Bros. Gallichan, Le Fenve and Smith were then subjected to the usual examination, and afterwards duly raised by Bro. Schmit, P.M. in a most impressive manner. An address on the sublime degree was then delivered by the Orator with all the fervour which characterizes his orations. The candidates for initiation did not present themselves; nevertheless the sitting occupied four hours, and the Lodge was not closed till after ten o'clock, allowing but a short time for refreshment and social intercourse. It must be mentioned that the Lodge was honoured by a visit from the R.W. Bro. Kelly, D. Prov. G.M. for Leicestershire, who expressed his gratification at the prosperity of Lodge La Césarée, and at the efficiency, correctness, and solemn character of the working.—H. H.

CUMBERLAND.

WHITEHAVEN.—*Sun, Square, and Compass Lodge* (No. 138).—This numerous Lodge met in their new Hall on the 27th ult., to celebrate the festival of St. John. The following brethren were appointed officers for the ensuing twelve months, by the newly installed W.M., Bro. James Dees:—Bros. James Jackson, P.M.; John Davis, S.W.; Wm. B. Gibson, J.W.; James White, S.D.; George Ryrie, J.D.; G. W. Kenworthy, I.O.; Wm. Cowie, Sec.; Joseph Fletcher, Treas. The installation ceremony was previously performed by Bro. J. Fletcher, P.M. The brethren, about sixty in number, dined together afterwards. This Lodge possesses the nucleus of a library, £10 worth of Masonic books having been presented to it by the W.M., Bro. Dees, in March last.

HAMPSHIRE.

PROVINCIAL GRAND LODGE AT SOUTHAMPTON.

On Tuesday, the 19th inst., a very numerous meeting of the Freemasons of the province of Hampshire, took place at the Freemasons' Hall, in Bugle street, Southampton. This was the annual gathering of the Provincial Grand Lodge. The last annual meeting was held at Basingstoke, and next year the Grand Lodge will meet at Aldershot.

The Grand Lodge was close tiled at an early hour in the morning. There were many distinguished members of the Craft in attendance, the Right Worshipful Prov. Grand Master, Admiral Sir Lucius Curtis, Bart., presiding, supported by Bros. Thomas Willis Fleming, Prov. G.M. of the Isle of Wight; Wyndham S. Portal, P.G.W. of England; Hyde Pullen, D. Prov. G.M. of the Isle of Wight; C. E. Deacon, D. Prov. G.M. of Hants; Rev. G. R. Portal, Prov. G. Chap.; W. W. B. Beach, M.P., Prov. S.G.W.; W. C. Humphrys; Henry Ford (mayor of Portsmouth); J. R. Stebbing, Prov. G. Sec., *pro tem.*; also F. Perkins, R. Hulbert, G. W. Clarke, A. Fletcher, R. Parker, H. Abraham, H. Clarke, T. Falvey, G. Langley, C. Sherry, J. Naish, C. Copeland, Lisle (Prov. G. Pur.), &c., and many others from various parts of this county and other more distant parts.

The Lodge having been opened in due form, and with solemn prayer by the Prov. Grand Chaplain, business was at once commenced by the Grand Secretary, Bro. Stebbing, reading the minutes of the last annual meeting held at Basingstoke, in July, 1858.

Bro. Stebbing suggested that the minutes he had just read be confirmed in the usual way, with the exception of that part referring to the charities subsequently re-discussed at the meeting in the Lodge of Economy; this would prevent any clashing. Bro. Stebbing next read the minutes of the Lodge of Emergency held by the Province of Winchester on the 28th of March last, and further suggested that any wished for discussion at this point be upon the confirmation of these minutes.

THE MASONIC CHARITIES.

Bro. Stebbing called the attention of the Grand Lodge to the resolutions already adopted in respect to the formation of a charities committee.

Bro. the Rev. G. R. Portal said, as the matter at present stood, there was no charity committee member for this province.

Bro. Stebbing said there appeared a little difficulty, no doubt. Supposing they adopted the resolution brought forward at the Lodge of Emergency, a charity steward would be sent from each Lodge and those would help form the committee. There had been two resolutions moved, opposed to each other. The question had been whether the Master of a Lodge should act on the committee, or a special member of each Lodge in addition. The number originally proposed for the committee was seventeen, and the resolution carried by the Lodge of Emergency made it up to thirty-one. It was, however, thought the larger number was too many for good working, but the strongest discussion was directed to the point, whether the W.M. or a specially appointed member shall serve.

Bro. H. Ford, W.M., No. 391, and mayor of Portsmouth, said, having proposed the motion that had been carried at the Lodge of Emergency, he now begged to move that such part of the proceedings of the Lodge of Emergency be confirmed. His motion had been as follows—"That approving generally of the suggestions contained in the report of Bros. Lyall and Symonds, it is resolved that so much of it as recommends the appointment of a special member from each Lodge, to be called the charity steward, as an addition to the committee, be adopted; and that the committee be instructed to guide themselves by the general spirit of the recommendations of the report in question, and that the R.W. Prov. Grand Master be respectfully requested to act on the committee."

The effect of this would be, to adopt the larger number, thirty-one, on the committee; not only having the W.M. as a charity member, but also appointing a delegate from each Lodge.

A Brother, whose name our correspondent could not catch, seconded the resolution.

Bro. Beach, Prov. S.G.W., said, for the purpose of arriving at a practical decision on the question, he would move as an amendment that the smaller number be adopted in forming the committee. The smaller number, he considered, would be found the most practical and efficient in working, and were the much easier to be got together.

Bro. C. Sherry, P.M., No. 90, seconded the amendment of Bro. Beach.

Bro. G. M. Passenger, S.W., No. 152, called attention to the fact that, after much discussion, the motion at the Lodge of Emergency was unanimously carried. He believed it was a mistake to suppose that the best committee could be got from the smaller number of brethren. They would seldom get the attendance of more than fourteen or sixteen, and that would not be found more than enough.

Bro. H. Abraham observed that it was only surmise when the number of the committee was reckoned as thirty-one; because out of the fourteen names as last agreed to be added, some would be W. Masters already nominated; so that the real number would be reduced to twenty.

Bro. Deacon offered a few remarks, in the course of which he said his experience told him that small committees worked better than large ones.

The amendment having been formally read by Bro. Stebbing, as follows:—"That the minutes relating to the charities, at both meetings, be rescinded, and that the appointment of a charity steward from each Lodge, as suggested in the last resolution, do constitute the charity committee, together with the Prov. Grand Master, Deputy Grand Chaplain, Grand Treasurer, and Grand Secretary." (Bro. Beach remarked that he merely moved it to provoke a discussion).

Bro. Ford spoke in reply. He said at the last meeting of the Grand Lodge at Winchester, after a considerable period spent in discussion, and carefully directing their minds to the subject, they had arrived at a resolution expressing it to be a desirable thing that the charities committee should consist not only of the principal officers of the province, but the Masters and also a delegate, so that each Lodge should have two representatives on such committee. He only wished brethren to understand that at the last Grand Lodge that was the opinion came to after much consideration. He ventured to say that that day there had not been made a single observation militating against the propriety or the prudence of the resolution so agreed to. He hoped and trusted that Grand Lodge would not now alter that decision. In fact, nothing had been said scarcely requiring an observation from him, in reply, and as he thought nothing had been advanced calculated to induce the brethren to alter their decision, he would conclude by expressing a hope that they would hesitate before they did so.

The R.W. Prov. Grand Master having put the question, there appeared on a division to be twenty-three for the motion, and ten against it. The resolution of the Lodge of Emergency was therefore confirmed. A large number of brethren did not vote at all.

GRAND LODGE AND THE PROVINCES.

Bro. Ford, W.M. No. 391, and mayor of Portsmouth, said he wished to make a proposition to Grand Lodge, but in consideration of the great heat of the day, and the probable anxiety of all to adjourn to another place, he would not detain them with any lengthened observations. His wish was neither to provoke a long discussion nor to give rise to any acrimonious feeling, but he knew there existed considerable dissatisfaction as to the representation of the provincial Lodges in the Grand Lodge at London, and he much wished something could be devised to place matters on a better footing.

The R.W. Prov. Grand Master: We cannot interfere with the appointments of the Grand Master.

Bro. Ford continued: If, Right Worshipful sir, you think that is intended, I fear you do not exactly understand what my motion is. He (Bro. Ford) did not in the least way propose to interfere with the functions or privileges of any of the Grand Officers of England or the Provinces. The fact was, there existed a growing desire in that province that the country members should have some better representation in Grand Lodge. To give effect to that wish he did not see that it was necessary to trespass upon any of the rights of the Most Worshipful Grand Master. Such a thing would be unmasonic, and he should shrink from it. The resolution he wished to have put was as follows:—"That a committee of this Prov. Grand Lodge be appointed to consider and report to a future meeting as to the best mode of improving the representation of the provinces in the Grand Lodge of England." He would most respectfully represent that this resolution did not interfere or trespass upon the privileges of the Grand Master. On the contrary, if such a suggestion were adopted, all little feelings of unpleasantness would vanish, and things would besides be placed upon their proper footing.

The R.W. Prov. Grand Master said he did not think he could receive the resolution.

Bro. Stebbing, addressing the Lodge, said, he begged to submit that a similar course to that now asked for had just been adopted in respect to the subject of charities, and that on a point of Order, the R.W. Master was justified in receiving the motion of the worshipful brother if he thought fit. One of the objects of that motion would doubtless be to suggest that as every member of Grand Lodge was entitled to

attend quarterly communications, the notices now sent only to the Masters of Lodges a few days before the meeting, should be sent, with particulars of business to be done, direct to every brother so entitled to attend; and then, he would engage to say that one hundred and fifty members of Grand Lodge, from that and a neighbouring province of which few now saw a notice, would regularly attend, and that great Masonic senate would not then be practically the Grand Lodge of London alone, as it now was, but of the provinces also; and he might add, that from the great talent and energy existing amongst Masons in the provinces, great good would come of their more frequent association in Grand Lodge. The motion, also, might very properly be proposed in that province where no discord had ever existed, and where nothing unseemly ever occurred. (Loud cries of hear, hear). He sincerely hoped the R.W. Prov. Grand Master would allow the proposition to be submitted to the meeting, and he was convinced that the report of such a committee would be invaluable, and that Grand Lodge would be unanimous in passing the proposition. (Loud cheering.)

Bro. the Rev. G. R. Portal, Prov. G. Chaplain, said, he felt it to be due to his office to lay before the R.W.M. and the Lodge his reasons why the motion should be heard. The time had come when brethren must speak out. We know (said the rev. brother, addressing the chair) that you, Right Worshipful sir, are no party man, and that you hold the balance equally between the highest and the lowest; but the fact is, a great number of provincial Masons are not satisfied with the share they have in the transaction of business in Grand Lodge. I took the trouble to ascertain on one occasion the attendance of London and provincial brethren, when there were forty-six only from the provinces, and two hundred and fifty London brethren present. The small attendance of the provincial brethren did not arise from any want of interest in the proceedings; but the distance from London and the want of personal notice of the intended business of Grand Lodge, and other difficulties intervened. All that is now wanted is, to appoint a committee to make suggestions for some improvement in the arrangements. Perhaps it will be suggested to pay members from private funds, so as to ensure their attending Grand Lodge, and taking part in business affairs. It will be for the R.W. Prov. Grand Master to say, when the committee have drawn up their report, whether it was proper or not; therefore, I trust the motion will not be refused. Though you, Right Worshipful sir, may disapprove of the scheme, still we may lay our heads together for improvement.

Bro. Deacon, D. Prov. G.M., said their proceedings had hitherto been marked by perfect unanimity, and as this motion might possibly interrupt the same, he did not wish to see it introduced. The Worshipful Master, the two Wardens, and the Past Masters were all members of Grand Lodge, and if they did not attend it was their own fault. If members had no funds for necessary expenses, let their Lodge provide such for them. He hoped brethren would not adopt Bro. Ford's suggestion, and he was inclined to think that Bro. Ford himself had not fully considered the bearing of the motion he held in his hands.

Bro. Ford said he was sure the brother who last spoke had no grounds for imputing to him hasty or ill considered motives. He quite adhered to the words and the full import of the motion he had introduced; and he again most respectfully asked the R.W. Prov. Grand Master to take it into his consideration. He begged most distinctly to deprecate in the most powerful words, any improper intention, or any wish to bring about discord in any way whatever. (Hear.)

The R.W. Prov. G.M. observed that the W.Ms., the Wardens, and the P.Ms. of all Lodges were members of Grand Lodge and expected to attend. If it was required, and Lodges thought proper to remunerate certain brethren for giving their attendance at Grand Lodge, he did not know anything in the Book of Constitutions to prevent their so doing, as long as they paid up their dues to Grand Lodge. If Lodges sent representatives and remunerated them, they would then have that power in their own hands which they now complained of not possessing. He thought that the question having reference to the attendance of the W.Ms. and Wardens in Grand Lodge ought rather to be brought before private Lodges than the Provincial Grand Lodge, and therefore he could not receive the resolution.

Bro. Stebbing and others then expressed their readiness to submit to the direction of the R.W. Prov. Grand Master, and the subject dropped.

HANDSOME TESTIMONIAL.

Bro. A. Fletcher, W.M. of No. 462, here rose, and addressing the chair, said,--Right Worshipful sir, by your kind permission it has to day been assigned to me, as a most pleasing duty, to make this presentation, and although it might have been more effectually performed by others who, for a longer period than myself, have had the pleasure of the acquaintance and friendship of the worthy brother to whom we wish to do honour, yet no one more highly appreciates his excellence than I do. His valuable services have at all times been cheerfully and ably rendered for the good of our noble and glorious institution, an institution venerable for its antiquity, sacred in its character, and benevolent in its purposes. In compliance with the request of the officers and brethren of the Lodge of Peace and Harmony, I have now the honour, in the capacity of W.M. of that Lodge, of presenting to our worthy Bro. Stebbing, P.M., a testimonial from them.

Then, addressing himself to Bro. Stebbing, Bro. Fletcher said:--

Bro. Stebbing,--I am commissioned by the brethren of the

Lodge of Peace and Harmony, to beg your acceptance of that portrait as some testimony, though a very humble and inadequate one, of their affectionate regard for you as a man and a Mason; and we sincerely hope you will allow it to grace this hall as a token of the great estimation in which you are held, and as a proof of the entire approbation of your conduct, and a grateful remembrance of the numerous benefits you have conferred on the Craft. We feel assured that your untiring effort in promoting the benefits of Freemasonry will receive its honourable reward, and we always rejoice in the opportunity of hailing you, Bro. Stebbing, as our parental adviser. (Hear, hear). We earnestly pray that you may always be enabled to carry out those noble principles which you have ever so ably advocated and illustrated by precept and example. Three years since there was scarcely a sufficient number of members to enable the Lodge to be opened; but you took office, and the Lodge at once sprung from its obscurity into prosperity, like a Phoenix from its ashes. New vigour was imparted to it, and your success was perfect and complete. (Hear, hear). It has acquired now a strength of over sixty members, and to you we feel ourselves indebted, and beg, therefore, to express our gratitude by the presentation of this beautiful portrait, which may serve to convince you of our sincerity. I, myself, can safely say that you are in heart a true Mason, and that to you every child of sorrow is a brother, self only being forgotten. (Hear, and cheers). I have said too little to satisfy my own personal feelings. I am deeply convinced of my inability to do justice to the sentiments of my brethren or my own, but at the same time I pray you to excuse the imperfection of my address, and trust you will receive what I have said in the same spirit as it is offered. I dare not trust my feelings any farther; delicacy forbids me to say more, but truth and justice will not allow me to say less. (Hear). In conclusion, I sincerely implore the protection of the Supreme Architect of the Universe on our excellent Bro. Stebbing. May he long continue with us here, and be crowned in his future career with every earthly blessing; and when his mortal race is run, may he be received into that immortal Lodge prepared for all good men in Heaven above. (Loud cheers).

The portrait, which hung immediately over the head of the respected brother, was seen to be a most effective and striking likeness. It represented, at full length, the worthy brother in the attitude of addressing a Lodge meeting, he being in full Masonic costume. The talented artist was Bro. Gauguin, upon whom the work of art reflects great credit. Upon a pedestal, the following inscription appeared, at the lower part of the picture—"Presented to Brother Joseph Rankin Stebbing, W.M., No. 1087, P. Prov. S.G.W., P. Prov. G. Sec., P.M., Nos. 152, 462, and 555, at the Provincial Grand Lodge of Hampshire, held at Southampton, 1859, by the Lodge of Peace and Harmony, No. 462, of which he was W.M. in the years 1856 and 1857."

Bro. Stebbing, on rising to respond to the compliment, was very warmly received by the whole of Grand Lodge. Evidently deeply affected by the proceedings, he then addressed the assembly, and gave vent to his almost overpowered feelings in the following eloquent, manly, and straightforward speech:—Saluting the chair, Bro. Stebbing said—I am most deeply gratified with the distinguished mark of respect thus generously presented to me by the members of the Lodge of Peace and Harmony, of which I have now been a subscribing member for upwards of sixteen years. It is quite true, that for some years, the Lodge being formerly held at Romsey, I had not taken any very active part in its proceedings; but I should not be doing justice to those to whom it is due if I did not say that in the Lodge's greatest difficulties Bros. Miles, P.M., and Adams, P.M., laboured very hard and kept the members together. When, however, shortly before the removal of the Lodge from Romsey, I was asked to take the chair of the W. Master, and endeavour to raise it from its apathy, I did not for a moment shrink from the task, and I must say the offer came under circumstances most flattering to myself. Then, with the able assistance of the brethren, all of whom were equally entitled to credit, we gradually made progress, and, in four years, a Lodge of only five members increased to one of sixty. Our success was then established, and I must say now that I hardly at that moment knew which was most gratifying to myself, the revived and increased prosperity of the Lodge, or the high and generous compliment that was paid to me. I am now extremely anxious to acknowledge, with becoming gratitude, the great kindness of the R.W. Master, in allowing the business of this day to be interrupted for the purpose of this presentation; that Sir Lucius has permitted the formality to take place at a gathering so important and numerous as the annual meeting of the Grand Lodge of Hampshire; and that before the Grand Officers of the province, with whom I have so long and so agreeably acted as Prov. Secretary, I should be thus so highly honoured and distinguished by this most valuable token of regard—the spontaneous kindness of a private Lodge. I very cordially agree with the complimentary proposition that the portrait shall remain on the walls of this Masonic Hall, where I have passed some of my happiest hours, and where I hope the Great Architect of the Universe will grant me the privilege of enjoying many more; and I take this opportunity of acknowledging that the mode in which the members of my Lodge have sought to do me honour, is essentially agreeable to my feelings. I cannot possibly hope for any form of compliment more flattering than that adopted by my brethren. I only trust, that whilst I live this portrait will continue to be regarded as a friendly recollection of myself, and be allowed to remain here to a long future in testimony of the well intentioned services of the humble individual who has on this and some other

occasions been so kindly distinguished by his brother Masons. In this hall I ardently desire the portrait to be preserved. I, who have formed so many valued friendships, and have spent so many happy hours within its portals, can but be delighted that it may always remain in a building dedicated to Masonry; and I humbly hope and trust that when the Almighty is pleased to remove me hence, it will serve occasionally to remind you of my attachment to Masonry, and my constant desire to cultivate the brotherly love and practical benevolence taught to the votaries of our noble Order, and ever conspicuous in the true and faithful student in the Craft. (Cheers). To Masonry I have been devoted; I have endeavoured to learn some of its pursuits, and practise some of its principles—(hear)—and I know that Masonry has made me a better man, and tended to render me more useful in the class of life to which it pleased God to call me. I feel I have very imperfectly carried out the high and noble principles which are inculcated in the ancient and honourable institution, so admirably represented by the brethren assembled here this day; but I know full well that the more I devote myself to the principles of Masonry, the happier and more useful I become; the institution which teaches its members to be true to each other, inculcates the duty of helping every object of distress, and of aiding the poor and needy in every part of the world, of every class, and every clime. Masonry, it is true, has its quaint ways and its old customs, its traditions, and its old unchangeable associations. Some of these are both admirable and useful, and some are not altogether such as would be instituted in the present age; but it has, with all this, the undeviating and unceasing charity that gives permanence to the Masonic institution, and that practical benevolence which is ever doing good. Masonry warms the hearts of its faithful followers, and expands the narrow views of bigotry, so that it looks beyond the prejudices of society, and the narrow limits of mere acquaintance, to recognize in every brother a friend, and in every country a home, giving an injunction to the initiate to be, on the one hand, obedient to the laws of any country that affords him its protection, but never to lose sight of the allegiance due to the sovereign of his native land. These principles and these truths have impressed me long since with the excellencies of Freemasonry, and I have become an ardent follower in its ranks—and having spent more than half my life amongst Masons, I was thus probably placed in a position enabling me to gain this gratifying mark of the regard of the Order. I feel utterly unable to thank you for the very great distinction this day conferred upon me; my overpowered feelings will not allow me to express all I feel, but with a very grateful heart I can assure you all I shall never forget your kindness, or the many acts of friendship and brotherly love bestowed upon me on so many occasions. It is impossible I can ever forget your many acts of good nature. In conclusion, I beg to thank the Worshipful Master of the Lodge of Peace and Harmony, Bro. Alexander Fletcher, for the very friendly and eloquent address with which he has presented the testimonial; and I also beg to tender my warmest expression of satisfaction and obligation to Bro. P. Gauguin, the able and talented artist brought from London to paint the portrait. I hope, in future years, the picture might be looked upon with respect and kindness, and if so, as far as Masonry is concerned, I shall feel I have not lived in vain. Bro. Stebbing then resumed his seat amidst the warm applause and general congratulations of the assembled brethren.

The interesting fact was mentioned that Bro. Gauguin was the oldest living Past Master of the Royal Gloucester Lodge, and celebrated in his numerous professional engagements for never failing in a likeness.

The remaining duties of a routine character having been completed, the final business of the Lodge was proceeded with, namely, the appointment by the R.W. Prov. Grand Master of his subordinate officers for the ensuing year, as follows:—Bros. Deacon, D. Prov. G.M.; F. Perkins, No. 152, S.G.W.; H. Ford (mayor of Portsmouth), No. 319, J.G.W.; Wortley, No. 319, and Portal, No. 90, Grand Chaplains; Heather, G. Treas.; G. H. Clarke, G. Sec.; Barnes, No. 428, G. Reg.; Lungley, No. 555, S.G.D.; King, Nos. 319 and 387, J.G.D.; Dawes, No. 1025, G. Dir. of Cers.; G. P. Perkins, No. 152, Asst. G. Dir. of Cers.; W. Smith, No. 462, G. Sword Bearer; G. P. Klitz, Nos. 152 and 462, G. Org.; A. Fletcher, No. 462, G. Purs.; W. Ranger, Nos. 555 and 152, G. Supt. of Works; Bannister, Nos. 717 and 428, G. Standard Bearer; Huggins, No. 90, Williams, Parrott, and White, No. 1025, How, No. 995, and Feltham, No. 428, G. Stewards; Lockyer, No. 152, and H. Grant, No. 90, G. Tylers.

When conferring the collar of office upon the new Prov. Grand Secretary, Bro. G. Clarke, the Prov. Grand Master expressed his hope and belief that, although young for so important an office, Bro. Clarke would follow in the steps of his excellent predecessor (Bro. Stebbing), and earn the goodwill of all with whom he might officially be brought in contact.

The Prov. Grand Lodge was then closed in ancient and solemn form.

There was a very large and influential gathering of the brethren in the afternoon, at Spear Hall, Portswood, the residence of Bro. G. Lungley. The grounds were devoted to the purposes of a *fête*. The banquet was partaken of by two hundred ladies and gentlemen. Sir Lucius Curtis presided. The viands and wines were provided by Bro. Gibbs.

The R.W. Prov. Grand Master gave the usual loyal and other toasts, which were responded to in a hearty manner.

Bros. Wyndham S. Portal, the Rev. G. R. Portal, W. W. B. Beach, T. W. Fleming, and others, made some very effective speeches, and were warmly applauded.

The health of the R.W. Prov. Grand Master having been drunk with enthusiasm (proposed by Bro. Fleming), Sir Lucius rose to respond. He said, so often did it fall to his lot to reply to their kindness in drinking the toast, that he really now felt very diffident in addressing them, and what added so much to his present difficulty was the galaxy of beauty which surrounded him. (Cheers). The Prov. Grand Master of the Isle of Wight had told them that they had known him (Sir Lucius) longer than he had himself. He begged to say Bro. Fleming was under a mistake. They had known him as their Prov. Grand Master nineteen years, but two years before that, or twenty-one years ago, he had the pleasure of knowing the Prov. Grand Master of the Isle of Wight, when he was but a boy. He was delighted with the company he had met that day, and he was sure they all felt great pleasure in the company of the ladies, at least one thing was effected—their presence kept them all in good humour and order. They had enjoyed a most pleasant day, and partaken of excellent refreshments, and now, as Bro. Stebbing (whom he respected and loved as a brother) would say, they were enjoying a little oratory. (Cheering). He could truly say that during the time he had presided over that province there never had occurred any difference between himself and his brother Masons. They had all joined in one strong and united pull, and he trusted that as long as he occupied the same position they might be bound together; and when he was removed from presiding over them, he knew he should leave them with regret, and also that they would be enabled to say, "He's gone, what a hearty good fellow." (Loud cheers).

The excellent band of the second Royal Cheshire Militia was in attendance throughout the proceedings, and gave much satisfaction by their performances. Dancing was participated in by many of the company in the evening, and a most delightful day's enjoyment was wound up with a display of fireworks.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 151).—This Lodge held its usual monthly meeting at Freemasons' Hall, Bugle-street, on Thursday, the 14th inst. The Lodge was opened in form by the W.M., Bro. F. Perkins, who was supported by Bro. Pullen, D. Prov. G.M. of the Isle of Wight, and several visiting P.Ms., in addition to the officers of the Lodge, and a very large attendance of members. Bros. Lomer and Biddlecombe were raised to the degree of M.M. Mr. A. Weston was then initiated by his relative, Bro. Storr, Prov. G. Dir. of Sers., Jersey, the permission of the W.M. having been obtained. The Secretary, Bro. Clarke, read a letter from the Grand Lodge, respecting the irregular Lodges of Smyrna. Bro. G. W. Clarke proposed a motion, expressive of the pleasure the brethren experienced at the presence of so distinguished a visitor as Bro. Pullen, not only on account of his high rank in Masonry, but because of the eminent services he had rendered to the Order, and his well known kindness, courtesy, and philanthropy. The motion was adopted unanimously. Bro. Pullen expressed his pleasure in having this opportunity of visiting the Royal Gloster Lodge for the first time, and at the kind expression of feeling towards him, and trusted the effort they were making to render the Prov. Grand Lodge meeting on Tuesday, the 19th, worthy of the province, would be crowned with success. Other business of purely local interest having been transacted, the Lodge was closed at a late hour, and nearly forty brethren sat down to dinner. In returning thanks for the toast of his health, Bro. Pullen addressed the Lodge in a highly Masonic manner, afterwards proposing the health of the W.M. in a speech complimentary to the Lodge and the chair. The W.M. said that he hoped the Lodge would go on in its career of prosperity with the same rapidity as at present; it was the only compensation he sought in return for the time, trouble, and anxiety the responsibility of his office entailed upon him, and nothing gave him more pleasure than to preside at their board, surrounded as it was by so many brethren, among whom were so many eminent and worthy members of the Craft. The health of Bro. Stebbing, W.M. of the Lodge of Twelve Brothers, was proposed and responded to in his usual able manner. The brethren separated early, after a pleasant evening.

SURREY.

REIGATE.—*Surrey Lodge* (No. 603).—The usual July meeting of this Lodge was held on Saturday, the 16th inst., Bro. J. L. Evans, P.G.S.B. of England, W.M., supported by Bros. Sisson, S.W.; Holman, as J.W.; Smith, S.D.; Laimson, J.D.; and Lees, I.G. Visitors—Bros. Woods, Assist. G. Dir. of Cers. of England; and Bro. Swan, P. Prov. G.S.B. of Surrey. The Lodge having been opened in due form in the third degree, Bro. East was raised to the sublime degree of M.M. The Lodge was then resumed in the first degree, when Mr. Henry Rogers, who had been balloted for at a previous meeting, was introduced and initiated into the mysteries of Freemasonry. The next business was the installation of Bro. Sisson, W.M. elect, which ceremony was impressively performed by Bro. J. L. Evans. The W.M. having been proclaimed in due form, appointed as his officers—Bros. Burne, S.W.; Holman, J.W.; Morrison, S.D.; Lees, J.D.; C. J. Smith, Dir. of Cers.; and Carruthers, I.G. On the proposition of Bro. Hart, P.M., it was unanimously resolved, that in consideration of the great debt of gratitude the brethren owed to their late W.M., Bro. Evans, for his kind services in resuscitating this Lodge, and bringing it into its present excellent working order, he be elected an honorary member of the first class of this Lodge, and that a Past Master's jewel be presented to him. It was also resolved, on the proposition of Bro. Morrison, that Bro. C. J. Smith, Prov. G.S.B. for Surrey, be a delegate to represent this Lodge on behalf of the Masonic charities.

The Lodge having been closed in due form, the brethren adjourned to the banquet, presided over by Bro. Sisson, W.M. The usual loyal and Masonic toasts were duly honoured, and the brethren separated at an early hour in fraternal peace and harmony.

WORCESTERSHIRE.

DUDLEY.—*Royal Standard Lodge* (No. 730).—The installation of the W.M. of this Lodge took place on Tuesday, July 12th, at the Dudley Arms Hotel. Lodge was opened by Bro. W. Howells, P.M. No. 435, and P.G. Sec., Worcestershire, after which, Bro. F. Huet was raised to the sublime degree of M.M. Bro. Francis Saunders, S.W., was then duly installed as W.M., and proclaimed after ancient custom, after which he proceeded to invest his officers as follows:—Bros. Dr. Davison, S.W.; C. Westley, J.W.; J. Bateman, Treas.; W. Masfield, Sec.; M. Dennison, P.M., S.D.; G. Smith, J.D.; Thos. Steedman, Steward; F. Huet (raised the same evening), I.G., and J. Jeffs, Tyler. The report of the Masonic Ball Committee was read, by which it appeared that there was a balance in hand, for the charities of the town, of £7 old. Lodge being closed, the brethren adjourned to banquet, to which fourteen sat down, and the usual loyal and Masonic toasts were duly given and honoured. The brethren separated at an early hour, having enjoyed a very pleasant evening, only marred by so slight an attendance of the brethren and visitors.

DUDLEY.—*Vernon Lodge* (No. 819).—The officers and brethren of this Lodge met at the Old Town Hall, Dudley, on Wednesday, the 20th inst. The Lodge was opened by the W.M. Bro. Hollier, (Mayor), P.M. 313 and P. Prov. G.D.C. An application was made by Lodge La Cesarée of Jersey for a donation towards their new Masonic Hall; the question was deferred until the next meeting, owing to the absence of the Treasurer, as the donation will depend upon the state of the finances; the Jersey Brethren have the good wishes of No. 819, this being established on the same principles as the Howe, and its object being to separate Lodges from hotels; a letter was then read by the Secretary, relative to the late Dudley Masonic Ball, which stated that the gross receipts amounted to £48 9s., and the expenditure to £41 2s., leaving a balance of £7 7s. The committee recommend the following distribution of the surplus:—the Dispensary £2 2s.; Sick and Indigent £3 3s.; Lying in Charity £1 1s.; blankets £1 1s. The committee also alluded to the very small support received from the members of the Lodge in the town, as upon examination they find that out of 136 members they had only the support of eleven, and this at a ball given by and under the patronage of the Lodges in the town, and for charitable purposes only. The communication having been read, it was unanimously resolved—"that this Lodge conceives that in reference to the presence of so few of the members of the Dudley Lodges at the late ball, we are compelled to infer that there was either a great indisposition among the Masons, as such, to support a ball for general charities, or that the time for holding it was not happily chosen, rather than that there could be any desire to place Masonry itself at a discount: this Lodge would therefore suggest that a meeting of the whole of the brethren of the Dudley Lodge be called, previous to any future festivity, in order that the feeling of the members generally may be taken in reference to the objects proposed to be served, and some effort made to secure that Masonic unanimity which must be coveted as a means of success in any Masonic enterprise." It was also resolved that a copy of the above be forwarded to the said Ball Committee, with the expression of our fraternal regard. No other business offering, Lodge was closed in due form and with solemn prayer.

YORKSHIRE (WEST).

DEWSBURY.—*Lodge of the Three Grand Principles* (No. 251).—A Lodge of Emergency was held on the 27th June for the purpose of celebrating the festival of St. John the Baptist, and presenting a testimonial of the esteem of his brethren, in appreciation of his services as a P.M. and Treasurer of this Lodge, to the R.W. Bro. George Fearnley, M.D., D. Prov. G.M. of West Yorkshire. The testimonial consists of an elegant gold enamelled Past Master's jewel, bearing this inscription—"Presented to R.W. Bro. George Fearnley, M.D., D. Prov. G.M. of West Yorkshire, P.M. of the Lodge of the Three Grand Principles, No. 251, as a token of the esteem of the brethren of his Lodge. Dewsbury, June 27th, 1859,"—and a full length portrait of himself as D. Prov. G.M., painted by Bro. Samuel Howell, P.M., No. 317, Richmond, Surrey, and Nos. 342 and 763, Huddersfield; this is one of the most successful of Bro. Howell's many Masonic portraits. There was a large gathering of the brethren; the chair was occupied by the W.M. of the Lodge, Bro. Joseph M. Harrison, supported by the R.W. D. Prov. G.M.; Bros. R. R. Nelson, P.M., 251, Prov. G. Sec.; J. O. Gill, P.M., No. 251, P. Prov. S.G.W.; Charles Oldroyd, P.M., No. 251, P. Prov. G.S.B.; James Clay, P.M., No. 251; L. A. Shepherd, P.M., No. 251; J. H. Wilkinson, P.M., No. 251; W. Dixon, Prov. G. Treas.; Rev. Joseph Senior, LL.D., Prov. G. Chap.; R. H. Goldthorp, P. Prov. S.G.D.; J. Booth, P. Prov. S.G.D.; W. Cocking, Prov. G. Sup. of Works; Joseph Seed, Prov. G.S.B., &c., &c., the vice chairs being occupied by Bros. James Hunter, S.W., and R. Walkington, J.W. After dinner the usual loyal, patriotic, and Masonic toasts were drunk with enthusiasm, and the W.M. then rose to give the toast of the evening, the R.W. George Fearnley, M.D., D. Prov. G.M. of West Yorkshire, and in very affecting terms alluded to the many valuable services rendered by Bro. Fearnley to the Lodge, tracing his bril-

hant career from his initiation to his appointment as D. Prov. G.M. and Prov. G. Supt. of R. A. Masonry. He showed the brethren how merit had won its way to high Masonic rank, pointing to this as an example worthy of imitation to the brethren; and after expressing to the worthy brother the esteem in which he was held, placed on his breast the jewel, hoping he might live many years to wear it amongst them, and concluded by calling upon Bro. J. O. Gill to present the portrait in the name of the subscribers, which task Bro. Gill performed in his usual happy and pleasing manner, expressing the kindly feeling of the brethren to the worthy Doctor. Bro. Fearnley on rising to respond was received with enthusiastic cheers, and was deeply affected by the repeated expressions of regard. He said that he could not express the feelings of his heart at this unexpected mark of their approbation of his poor services as a P.M. and Treasurer of the Lodge; unexpected it certainly was, for until that beautiful jewel was placed on his breast he had no idea that such a testimonial was intended—of course he had had to sit for the portrait, and was aware of that mark of their esteem. He expressed his deep feeling of gratitude to them for the very high estimate they had placed on his inefficient services, and concluded with a very complimentary speech to the brethren of his Lodge. Bro. R. R. Nelson, P.M., (Prov. G. Sec.), Secretary, then presented to the S.W. of the Lodge, "a Governorship in perpetuity of the Boys School," which had been subscribed for by the members, mentioning at the same time that on a previous occasion the same honour had been conferred on the W.M. by a subscription from the Lodge funds, hoping that the brethren would continue to display as much zeal for the charities as they had done this last year. Bro. L. A. Shepherd, P.M., in the name of the brethren, presented to the W.M. for the use of the Lodge, three chairs for the Master and Wardens.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

THE following notice of motion has been received for the next quarterly convocation of Grand Chapter, on Wednesday next, August 3rd, from E. Comp. Joseph Smith, P. G. Dir. of Cers.

"That out of the amount of Stock in the 3 per Cent. Consols now standing in the name of the Trustees of the Supreme Grand Chapter of England, the Grand Treasurer be directed to transfer the sum of £1,200* 3 per Cent. Consols in equal proportions into the names of the Trustees of the following Masonic Charities, viz:—

"Royal Freemasons' School for Girls	£300
"Royal Masonic Institution for Boys	300
"Royal Benevolent Institution for granting Annuities to "Aged Freemasons	300
"Royal Benevolent Institution for granting Annuities to the "Widows of Freemasons	300
	£1,200"

* This is half the amount of the present invested property of Grand Chapter.

METROPOLITAN CHAPTERS.

TESTIMONIAL TO DR. LADD.

A NUMBER of Companions connected with the Domestic and United Pilgrims Chapter of Instruction, supped together at Comp. Ireland's, Falcon Tavern, Fetter-lane, on Wednesday evening, on the occasion of presenting Comp. Ladd with an elegant gold chronometer watch, of the value of sixty guineas, subscribed for by his pupils and friends in Royal Arch Masonry. The chair was filled by Comp. Henry Isaacs, the M.E.Z. of the Joppa Chapter, of which Comp. Ladd is J. In proposing the toast of the evening, Comp. Isaacs said, it gave him extreme pleasure to ask them to join him in drinking the health of their esteemed friend, Dr. Ladd. To use the words of a distinguished member of the order—Comp. Havers, Dr. Ladd might be looked upon as a public benefactor. There were, no doubt, many at the table who could recollect the time when there was scarcely a Chapter in London, the members of which could go through the ceremony of exaltation without extraneous aid, and when it was very rare to find the Principal capable of performing their duties—whilst he could now name twenty Chapters, the inferior officers of which were all proficient Royal Arch Masons, and capable of filling any office at a moment's notice. To what were they to attribute that change? To the zeal and ability with which Comp. Dr. Ladd had laboured to propagate the principles and practice of Royal Arch Masonry, in his capacity as the preceptor of the Chapter of Instruction. He had now a most pleasing duty to discharge—to present to their excellent Companion a slight testimonial of the affection and regard of his pupils and Companions. Turning to Comp. Ladd, he proceeded—"In presenting you, in the name of those I now represent, with this beautiful testimonial, allow me to express a hope that your life may be long spared to wear it, and to meet your Companions in Masonry. May its beatings, like those of the human heart, serve to remind you of those friends who have presented you with this watch, and who take the deepest interest in your welfare and happiness." Now, Companions, we will drink to the health and prosperity of Companion Ladd. "Let his name, familiar in our mouths as household words, be

in our loving cups this day remembered." (Cheers.) Comp. Garrod then read the following inscription engraved on the watch—"Presented to Comp. Theodore A. Ladd, M.D., as a token of fraternal affection, and in recognition of his valuable and unwearied exertions in the cause of Royal Arch Masonry, July 26, 1859." Comp. Dr. Ladd, in acknowledging the compliment, assured the Companions he deeply appreciated the honour conferred upon him. He was grateful for the handsome and generous eulogium so beautifully expressed by Comp. Isaacs, and to the Companions for the enthusiasm with which they had received him, and he was totally unable to express his feelings at receiving from them so beautiful a testimonial of their regard for him. He could assure them that he more highly appreciated their elegant present because it was in a form most grateful to him, and one by which he should be continually reminded of their kindness as he had occasion to consult it in his professional avocations. He had always taken the greatest delight in Arch Masonry from his earliest admission into the order, and having seen how often the beautiful ceremony was imperfectly given, had, with other Companions by whom he had been cheerfully aided, done his best to improve the working. It had been to him a labour of love, having looked for no other reward than the approbation of his brethren and Companions. He thanked them from the bottom of his heart for their great kindness towards him which he should ever gratefully remember, and trusted that he might long continue to enjoy their esteem and friendship. A variety of other toasts were drunk, and a very pleasant evening was passed.

PROVINCIAL CHAPTERS.

NORWICH.—*Perserance Chapter* (No. 258).—Upwards of twenty Companions of this Chapter, besides visitors, amongst whom was Comp. Paul Fourdrinier, W.M., of Unity Lodge, No. 15, London, met at the Rampant Horse Hotel, on Thursday, the 21st inst. In consequence of the unavoidable absence of Comp. Wm. Cooper, M.E.Z.; Comp. Wm. Wicks presided, most ably assisted by Comps. Jas. Dawburn, H.; Emanuel Hyams, J.; Rev. Saml. Titlow, Prov. Grand Chaplain, E.; and Hy. Jno. Mason, P.S. The Chapter being opened in solemn prayer, some brethren of Social Lodge, No. 110, were unanimously elected, and afterwards exalted to the sublime degree of the Holy Royal Arch. The ceremony throughout was very efficiently performed, the several Officers being well up in their duties. Comp. H. J. Mason delivered to the candidates, in his usual effective style, the three grand epochs of Masonry. In giving the mystic and symbolic signs and the explanation of the pedestal, he certainly eclipsed himself, for every one present expressed unqualified satisfaction and thanks for the great pains he must have taken in perfecting himself in so arduous an undertaking. Two brethren of Lodge No. 258 were proposed for exaltation, at the Chapter to be holden on the first Thursday in September next. The Chapter was then closed in due form, after which the Companions spent a very agreeable evening under the presidency of Comp. Wm. Wicks, P.Z.

SOUTH SHIELDS.—*St. Hilda's Chapter* (No. 292).—The annual convocation of the Companions of this Chapter was held at Comp. Carmon's, Golden Lion, on Wednesday, July 20th, at three, p.m., the following E. Companions presiding:—R. B. Ridley, Z.; H. Hotham (Newcastle), H.; and A. Davis, J.; supported by E. D. Davis, J. Toshach, I. G. Talloch, and the other officers. The minutes of the last regular Chapter having been confirmed, the installation of the Principals for the ensuing year was proceeded with by Comp. E. D. Davis, who officiated in his usual efficient manner. The following are the principals and officers:—R. B. Ridley, M.E.Z.; A. Davis, H.; H. Hemison, J.; J. D. Leicester, Treas.; J. Hinde, N.; J. N. Buckland, P.S.; T. Stockdale and W. Barlow, Asst. Secs.; T. G. Buchanan, Janitor, and J. Roddam, E. *pro tem.* for J. J. Oliver. The auditors' accounts having been presented for the past year and received, the Chapter was closed in antient form. The Companions afterwards adjourned to dinner, at which the M.E.Z. presided, supported by Comps. A. Davis, H. Hemison, J. Toshach, E. D. Davis, and J. N. Buckland. The usual Masonic toasts were duly given and honoured, and at intervals, songs, duets, and glees enlivened the evening.

AMERICA.

AMERICAN ITEMS.

THE work of altering the Winthrop House, Boston, to adapt it in part to Masonic purposes, has been commenced.

A LODGE has been organized at Camp Floyd, Utah Territory, under the name of "Rocky Mountain Lodge." John C. Robinson, M.; W. L. Halsey, Sec. It was organized by authority of the Grand Lodge of Missouri. There are about thirty Masons at that place, most of them officers in the army.

THE Grand Lodge of New York have recommended that each affiliated Mason in its jurisdiction contribute twenty-five cents to the Mount Vernon Fund.

THE General Grand Royal Arch Chapter and the Grand Encampment of the United States, meet this year (1859) at Chicago, Illinois, on the second Tuesday in September, which is the eighth day of said month.

THE WEEK.

THE COURT.—The Royal family are still at Osborne, and all in excellent health. The Queen and her daughters ride and drive out daily; and the Prince Consort with the young princes do the same. Occasionally a sail in the *Patrie* or the *Victoria* and *Albert*, makes a change in the pleasures of the royal party. The Duchess of Kent is at Osborne, and is improving in health. On Sunday, the Baroness de Speth was buried at Brompton Cemetery. The baroness had been for fifty-two years the affectionate and devoted friend and servant of the Duchess of Kent; by the royal family she was sincerely esteemed and beloved.

FOREIGN NEWS.—The Emperor of the French has appointed Pelissier Grand Chancellor of the Legion of Honour, and has granted to the mother of General Auger an annuity of 3000*fr.*, to be paid out of his majesty's privy purse. The Paris letters are not of a nature to tranquillise the minds of those who are anxious regarding the continuance of peace. There is a strong anti-English feeling existing in Paris, as shown in the journals. Much excitement has been occasioned in that city by recent diplomatic visits to several French noblemen. The *Moniteur* tells us that it is endeavoured in England to attribute to France the causes of our enormous national burdens—the fact being, however, that this is done merely to further the intention to increase our national defences; and in order to prove this assertion a comparison is drawn between the outlay on the respective armies of England and France. The *Independence Belge* says a general disarmament is contemplated; but warns England not to allow herself to be deluded by mock disarmaments, and to remember that when France was called upon before the last war to disarm, she replied that, not having armed, she could not be required to disarm, and this on the very eve of the commencement of war. The *Patrie* publishes an article, which concludes thus:—"France has done everything to free England from the nightmare of invasion in order to restore her to calmness and repose. If we do not succeed England can only lay the blame on herself for the fears which agitate her, and which, if prolonged, would become an affront to our sincerity, feelings, and actions." Count Pourtales has arrived at Paris.—The peace which was to settle everything has settled nothing; and in the Italian states, people are all anxiously asking what will be the next move on the board. The Italian papers are all in favour of independence for Italy, but it does not appear that the Italians are prepared to fight for their liberty. In the meantime efforts are made by the government of Milan to check the freedom with which the press of Lombardy comments on the peace of Villafranca. A Milan journal boldly tells the people that if they are not allowed to learn the truth from the journals they must petition for their rights, and it gives a form for this purpose, which has been extensively circulated and signed. It is addressed to the King, and sets forth the rights of the people in very clear terms. The Pope has addressed a protest to all the European powers with reference to Italian affairs, in which he states that the refusal by Piedmont of the dictatorship offered to the king by certain towns in the legation was a mere deception, for the Piedmontese had occupied several towns there, and were preparing quarters for the reception of Piedmontese troops. In Modena, public feeling is openly expressed, antagonistic to the return of their late rulers. A letter from Milan records an extraordinary expression used by the Emperor Napoleon to the municipality of Milan—his majesty said, "Till we meet again, gentlemen, soon and more happy, adieu!" A rumour is current that the Sardinian commissioners in Tuscany, Modena, and Parma, will be immediately recalled. The municipality of Florence has expressed, in its deliberation of the 20th inst., a wish for the annexation of Tuscany to an Italian kingdom under the sceptre of Victor Emmanuel, or, in case the annexation, for reasons of high policy, should be impossible, that Tuscany should be governed by a prince of the House of Savoy. A great number of addresses are being signed in the Romagna against the return of the clerical government, and in favour of union with Sardinia. The country has resolved upon maintaining public order, and to repulse any attack of the Swiss troops in the service of the Pope; also that a regular voting should take place to express the wishes of the country.—The two hundred and seventy Swiss soldiers who lately revolted at Naples have been tried, and two of them condemned to death, the remainder being sentenced to hard labour for life.—The official *Wiener Zeitung* publishes a note, addressed by Count Rechberg to Baron Von Kuller, Austrian ambassador at Berlin, and adds that the projects lately published by the *Prussian Gazette* were at the time brought to the knowledge of the imperial government, but that merely the intention of attempting mediation was made known to Austria.—According to advices from Lussin, the French have completely evacuated Lussin and the Gulf of Quarnero, and the French fleet has sailed. Baron Hulmer, formerly Austrian ambassador at the Court of the Tuileries, has arrived at Rome, and will replace Count Colloredo as Austrian ambassador at Rome.—The semi-official *Correspondencia Autografa* of Madrid, comments in a style that evinces considerable jealousy on the works going on at Gibraltar, with a view of strengthening the fortifications.—From Berne we learn that it is likely the conference will take place at Zurich at the end of this month; the parties represented being France, Austria, and Sardinia.—The Arabia has arrived at Liverpool, bringing dates from America to the 14th inst. There is no political news of any importance, and in commercial and monetary matters there is no change.—By the arrival of the *Vanderbilt* at Southampton, and the *North*

America at Liverpool, we have advices from New York to the 16th inst. The political news from the States and Canada is again of no importance. The accounts of the crops are favourable. A negro insurrection is reported to have broken out in Puerto Cabello.—A declaration is said to have been received at Vienna from the king of the two Sicilies, expressive of his adhesion to the proposed confederation. It is also stated that the Grand Duke of Tuscany intends to abdicate in favour of his son, and retire to an estate which he possesses in Bohemia.—It does not appear that the public mind in Paris has become more tranquil, notwithstanding the reported arrangement for a general disarmament; indeed, a renewal of war by France is generally expected, and as her preparations are chiefly naval, it is thought they must be directed against England.—A telegram from St. Petersburg informs us that a treaty has been concluded between Russia and China. Russia may send ambassadors to Peking, christian missionaries are to be protected, and there is to be a monthly mail service between the two countries.

HOME NEWS.—The usual cabinet councils have been held twice this week.—The Registrar General's return shows a very considerable advance in the rate of mortality in the metropolis during the last week; the total number of deaths was 1605, an increase over the preceding week of 205, and exceeding by 435 the estimated averages. An increase of eight degrees of heat no doubt tended to produce this mortality; inducing diarrhoea, to which disease 415 of the deaths is attributable. Four deaths are also recorded as due to the direct action of the heat. The births during the week were 1,603. Dr. Letheby also reports an increase of mortality in the city.—On Tuesday morning a destructive fire took place in the London Docks, by which an immense amount of property was destroyed, and one man lost his life from falling into the dock, where he perished before he could be taken out. The fire occurred in the brandy vaults, and from the suffocating nature of the smoke from the burning liquor some of the enginemen and labourers in the dock had to be taken to the hospital. The brandies are reported to be insured. The men employed in extinguishing the fire exerted themselves in the most praiseworthy manner. The dock authorities have ordered an inquiry into the cause of the fire.—The city Commissioners of Sewers met on Tuesday at Guildhall. Dr. Letheby presented reports on the nuisance from putrid meat in Newgate Market, on the desecration of Bridewell burial-ground, and on the mortality of the city. A letter was read from Mr. Charles Pearson, expressing his thanks for his temporary appointment as solicitor to the commission. The court then adjourned.—At Guildhall, Lyon Goldsmith, a cigar dealer, of Finsbury-pavement, has been finally examined on a charge of obtaining goods on credit within three months of his bankruptcy, with a view to defraud his creditors. Mr. Peter Brown, of whom the bankrupt had bought goods, was cross-examined as to his dealings with him, after which the magistrate (Alderman Salomons) said the evidence justified him in sending the case for trial, but he would accept bail for the bankrupt in two sureties of £500 each.—Paul and Amelia Decuzpere, stated to be husband and wife, were charged at Bow-street on remand with robbing their furnished lodgings of pictures and other property to the value of £20. The prisoners were committed on three charges. Inspector Tanner, of the detective force, stated that about three months ago he had the prisoners in custody respecting their possession of a picture which had been stolen from the exhibition at Amsterdam. The picture was valued at £3000. The prisoners were not sent to prison, nor sent to Holland, as there was no extradition treaty between this country and Holland, but the picture was sent back to Amsterdam.—At Clerkenwell police-court, Robert William Woodrow was brought up, on remand, on a charge of stabbing Mrs. Harriet Emma Barker, with a knife, with intent to murder her. Her testimony, and that of others, established the case so clearly against the prisoner, that he was fully committed for trial at the Central Criminal Court.—An inquest was held last week at Jarrow, on the body of the unfortunate woman, Susannah Wilthew, who was lately murdered by her husband in that place. The evidence given on a former occasion having been read over, and fresh evidence taken, the jury returned a verdict of "Wilful murder" against the husband, who was committed to take his trial at the next Durham assizes.—At the Westminster Police-court, Cristoforo Buono Core was again brought up on a charge of attempting to poison one Filippini, the first assuming the title of "Fire King," the latter that of "Emperor of Fire;" but a necessary witness not appearing the prisoner was discharged, and Filippini was then charged with perjury in making the accusation. Some evidence was taken against him, after which the prisoner was remanded.—The Court of Aldermen sat on Wednesday for the despatch of business, when the Lord Mayor called the attention of the court to a bill in Parliament for the regulation of the office of Queen's Remembrancer, and suggested a reference of the matter to a committee.—A policeman found a gentleman, fashionably dressed, in a convulsed state on one of the benches in St. James's Park, and although he was immediately taken to St. George's hospital, and every effort made to save him, he sank and died under the effects of poison within half an hour of his admission. There was nothing upon him to show who he was.—Consols varied between 94½ and 94¾, but they eventually closed yesterday 94¾. The heaviness was attributed to the apprehensions still entertained with regard to the policy of the French emperor, and the anxiety respecting the forthcoming Indian loan.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Monday Lord Lyndhurst defended himself from certain attacks made on him by Bright relative to his great speech on the defences of the nation. He denied that anything he had stated could legitimately give offence to the Emperor of the French. Lord Brougham called their lordships' attention to the subject of national education, and entered into an elaborate review of the system of instruction which now prevailed in this country. He advocated the extension of the government examinations to middle class schools. The Bishop of Lincoln and Earl Granville also offered some remarks on the subject.—On Tuesday the Public Health Bill was read a third time and passed. The Bishop of London called attention to a petition from the London Diocesan Church-building Society, complaining of the spiritual destitution existing in the manufacturing towns of the kingdom, and more particularly in the metropolis, and expressing alarm lest the report of a select committee appointed by their lordships should be followed by no result. After some observations from the Earl of Chichester, Lord Ebury, and other peers, the petition was laid on the table, and their lordships soon after adjourned.—In the HOUSE OF COMMONS, on Monday, Mr. Adderley called the attention of the house to the military defences of the colonies. He contended that we not only supplied men for the defence of our colonies, but also undertook the greater portion of the expense occasioned by that force. The colonies only bore one tenth of the cost of defending their own coasts, which was a most inadequate proportion for them to defray. Sir George Evans then moved the following resolution:—"That in the opinion of this house, taking into consideration the relations existing between some of the great military powers of the Continent, it is advisable that a commission be appointed, consisting of civilians and military and naval officers, to inquire into and collect information concerning the present condition of our national defences; to ascertain what improvements may be made therein in order to insure the utmost efficiency combined with economy; and to report thereon to her Majesty's Government." Mr. Danby Seymour called attention to the undefended state of the coast between Weymouth and Southampton. Mr. S. Herbert offered some explanations as to the arrangements entered into with various of our colonies, in order to show that an immediate settlement of such a matter should not be expected, but said that the utmost attention would be directed to the subject. In reply to Mr. Danby Seymour he said it would be impossible to defend every landing-place in the kingdom. In reply to the motion of Sir George Evans he said he could not agree to it. In substance, however, the gallant general's motion would be adopted, and a mixed commission would be appointed. Mr. Halliburton said the colony of Canada in which he had lived had hitherto protected itself, and would do so again; but the knowledge that, if needful, this country would lend its aid was in itself a protection. If, however, they withdrew their troops and left them to depend upon themselves, they should give them their independence. Lord Palmerston said he hoped Sir George Evans would be satisfied with the course proposed by the secretary at war. It was impossible to lay down any arbitrary rule as to the number of troops or ships to be sent to any colony, as that must always depend upon circumstances arising out of the terms on which we stood with other nations. General Evans's motion was negatived. On Tuesday, Sir J. Trevelyan having moved that the speaker should leave the chair, for the purpose of going into committee on the Church Rates Abolition Bill, Mr. Newdegate moved as an amendment that the house resolve itself into a committee to consider the propriety of establishing in lieu of church rates, thenceforth to be abolished, a charge on all hereditaments, in respect of the occupancy of which church rates have been paid within the last seven years. His object was to accept the decision of the house that church rates should be abolished where they had not been paid for the last seven years. Thus in the great towns they might be abolished, but that was no reason for abolishing them in those cases where they were not opposed, being at least 80 per cent. of the whole. The house divided, and the amendment of Mr. Newdegate was negatived by a majority of 191 to 99. The house then went into committee. On Wednesday, on the order of the day for the committal of the High Sheriffs' Expenses Bill, Mr. Wise moved, that the bill should be committed that day three months; and after some discussion the house divided, and the amendment was carried by a majority of 115 to 112. Sir C. Napier moved that an humble address be presented to her Majesty praying that she will be graciously pleased to appoint a commission to inquire into the management of Greenwich Hospital. Mr. Whitbread objected to the motion. Mr. Roebuck said that Greenwich Hospital was known as a nest of corruption, and he would not trust any government with the inquiry. The house divided, and Sir C. Napier's motion was defeated by a majority of 112 to 82. The house then went into committee of supply, and the discussion of the civil service estimates and civil contingencies occupied the remainder of the day.

COMMERCIAL AND PUBLIC COMPANIES.—The business of the port of London during the past week has been moderately active. The number of vessels announced inwards at the customs as having arrived from foreign ports was 208. There were four from Ireland, and 180 colliers. The entries outwards amounted to 116, and those cleared to 98, besides 22 in ballast.—The particulars of the bonds drawn of the Turkish six per cent. loan of £3,000,000, of 1854, have been published, and the only noticeable point in connection therewith is the decease of the two original contractors, viz., Baron Goldsmid and Mr. J. H. Palmer.—

At the meeting of the Australian Mining Company, it was agreed that the final dissolution shall be postponed until the expiration of the lease in 1861. In the meanwhile all the mining operations have been stopped, and the directors announce that it is their intention to make the most of the land. A balance in favour of this account, to the extent of £4806, is exhibited.—A statement has been just published concerning the Albert Life Assurance and Guarantee Company (originally established as the Freemasons') which must be considered satisfactory, as it indicates the extent of business, with the steady progress in the several departments. The life and guarantee returns are of the most encouraging character, the testimony of Professor De Morgan being adduced to prove the correctness of the statistics. On the 31st of December, 1858, the total income of the company was upwards of £117,000 a year, and the number of life policies in force exceeded 13,000, covering assurances to the amount of £3,204,819.

PUBLIC AMUSEMENTS.

ROYAL ITALIAN OPERA.—On Tuesday night M. Meyerbeer's new opera, "*Il Dinorah*, or *Il Pellegriaggio di Ploërmel*" was produced with a completeness and splendour unsurpassed by any previous essay at the Royal Italian Opera. The characters in the opera were sustained by Madame Miolan Carvalho (from the Theatre Lyrique in Paris), Madame Nantier Didiée, Mademoiselle Marai, Signors Gardoni, Neri Baraldi, Tagliafico, and Graziani. Nothing could exceed the enthusiasm of the audience. The house was overflowing and presented a scene of excitement rarely witnessed. The excitement began from the overture, a composition remarkable, not only for its beauty, but its entire originality of construction, and which was loudly encored. The applause showered upon Madame Miolan was incessant and often rapturous; and it was abundantly bestowed on the other performers. The illustrious composer himself was loudly called for at the end of every act; and when he came forward, with an air of great quietness and modesty, led on by Mr. Costa, he was greeted with reiterated acclamations. In short, this new masterpiece of the great dramatic composer of the age is certainly as beautiful, and promises to be as successful, as any work he has ever written.

DRURY LANE THEATRE.—Another remarkable novelty, in the shape of Signor Verdi's grand serious opera, "*I Vespri Siciliani*," was produced on Wednesday night, for the first time in this country, with incontestable success. Mademoiselle Tietjens, by her splendid dramatic energy and brilliant execution in the part of *Helena*, proved that Signor Verdi might have done worse than select her for his *prima donna*. Her performance was remarkable throughout, and Signor Mongini won fresh laurels as *Henri Arrigo*, *Helena's* lover, and the victim of *Giovanni di Procida* (Signor Vialetti), the Sicilian patriot; Signor Fagotti exhibited his accustomed talent as *De Montfort*. The *bullet d'entr'acte*, *les Quatre saisons*, was perfectly executed by Mademoiselle Boschetti and her companions, and the *mise en scène* was complete and splendid throughout. The general execution of the opera was creditable to all concerned. Signor Arditi presided in the orchestra.

NEW ADELPHI THEATRE.—Mr. Byron has produced at the Adelphi, a "novelty," called "*The Babes in the Wood*," which is as well entitled to the "new and original" of the bills as many a two or three act drama. Our author has had no need to stray from the nursery legend; but he has used it, simple as he found it, as the backbone for a set of travesties upon scenes in Shakespeare in which the talents of the performers we have named, of course immensely assisted the plans of the author. *The Babes*, *Tommy* and *Sally*, are personated by Mr. J. L. Toole and Miss K. Kelly; the wicked uncle, *Sir Rowland Macassar*, by Mrs. Alfred Mellon; Mr. Paul Bedford and Mr. C. J. Smith are *Smith and Brown*, a pair of unmitigated melodramatic ruffians, who first undertake to perform their brutal office of chicken butchers, at the bidding of the wicked knight and his Lady Macbeth of a spouse, *Lady Macassar* (Mrs. Billington), and then, in due course, after a heinous parody on that famous scene from "*King John*," between *Arthur* and *Hubert*, fall out like true knaves, and leave the innocents to the mercy of the cock-robins, who do their spitting according to the fitness of such things. The burlesque was entirely successful.

TO CORRESPONDENTS.

"O.P.Q."—As a Prov. Grand Lodge only consists of Present and Past Prov. Grand Officers, Past Masters and Masters of Lodges, and actual Wardens of Lodges within the province, no others have the right to vote on the appointment of Prov. G. Treasurer.

"S.H."—The S.W. should only wear the jewel of his own office when ruling the Lodge in the absence of the W.M., and when no P.M. is present to take the chair.