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CHIVALRY,

AND THE INSTITUTIONS, OR ORDERS, OF THE KNIGHTS OF ST. JOHN OF MALTA; THE KNIGHTS OF THE TEMPLE OF SOLOMON; AND THE TEUTONIC KNIGHTS OF GERMANY.*

THE KNIGHTS TEMPLAR, OR KNIGHTHOOD OF THE TEMPLE OF SOLOMON.

Early in the year 1217 a new body of Crusaders landed at Acre, led by the King of Hungary and the Dukes of Austria and Bavaria. This army, under the guidance of the Templars and Hospitallers, followed the course of the brook Kishon, and descended into the valley of the Jordan, pitching its tents on the banks of the sacred river; where the newly-arrived pilgrims remained two days, bathing in its limpid waters. The Templars urged the chiefs of the crusading host to attempt the siege of the important fortress on Mount Thabor (the reputed scene of the transfiguration of our Lord), this fortress having, after the battle of Tiberias, fallen into the hands of the infidels.

The height of this interesting mountain has been variously described, but we may fairly state it to be about a mile high, as Mr. Buckingham was enabled to reach its top in half an hour. At the top is an oval plain of about a quarter of a mile in its greatest length, covered, to the west, with a bed of fertile soil, and having at its eastern end a mass of ruins, seemingly the vestiges of churches, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. A large portion of a wall on the south side has its foundations firmly fixed on the solid rock. From the earliest times this mountain has been employed as a military post, for which it is admirably adapted. From the summit a most interesting and extensive prospect may be obtained; Bishop Pococke says, "It is one of the finest hills I ever beheld, having a rich soil that produces excellent herbage; and it is most beautifully adorned with groves and clumps of trees."

The place was invested; but the new troops, suffering from want of water and other annoyances, commenced a retrograde movement, contrary to the entreaties of the Knights, when a body of Moslem cavalry fell upon them, and immense loss was the consequence. The

* Continued from page 160.

Grand Master, who through sickness was unable to take part in the expedition, died at Acre a few days after this affair, and Bro. William de Chartres was elected to the office.

In the following year, a large body of Crusaders arrived from Europe, and the Templars, on board their galleys, set sail with them for Egypt, where they laid siege to the wealthy city of Damietta. The Templars made the first lodgment, and battered down the gate of the principal fort; but notwithstanding this advantage, the new soldiery soon became tired of the war, and left the country; the Templars maintained their position until the close of the autumn. The customary inundation of the Nile was then at its height, and a strong wind arose, which impeding the descent of the waters into the Mediterranean, the Christian camp was overflowed, and the Templars lost all their provisions, arms, and baggage. An epidemic ensued, which carried off many of the Brethren, and among them the Grand Master; a veteran Brother, Peter de Montagu, succeeded him. Coradin, the Sultan of Damascus, shortly afterwards arrived with his forces, and made a general assault on the Christian camp; the foot-soldiers gave way, but the Grand Master charged the assailants at the head of his Knights, and drove them back. James of Vitry, bishop of Acre, who was present, says, "The spirit of Gideon animated the Templars, and the rest of the army, stimulated by their example, bravely advanced to their support. Thus did the Lord on that day, through the valour of the Templars, save those who trusted in him." Damietta afterwards surrendered; but not before it was a solitude, as the streets were strewed with dead—the whole population having perished by famine, disease, or the sword. Immediately after this event, the Grand Master, with his Knights, and the Hospitallers, returned to Palestine, where they were followed by the Sultan Coradin, who blockading Acre, laid siege to the Pilgrims' Castle, where, and in the intrenched camp, the Templars had gathered together a force of 4,000 men. The vast force of the infidels could gain no success against the gallant defenders, and in the numerous assaults the Sultan lost six emirs and many men; in one day he had 120 valuable horses slain.

The funds of the two Orders being exhausted, they wrote to Europe, urging pecuniary aid. The clergy, who had misapplied the money that had been raised for the defence of Palestine, joined in the outcry raised by some monks, with the historian Matthew Paris at their head,* against the Templars, for spending their funds in extensive buildings. These accusations were triumphantly refuted on an investigation before the Pope; and the Pontiff therefore wrote to the bishops of England, France, and Italy, to proclaim the innocence of the two Orders, and desired that these noble and generous protectors of the faith should be supported.

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* Dr. Lingard, speaking of the History of Matthew Paris, says, "He lashed both clergy and laity, and seems to have collected every malicious and scandalous anecdote that could gratify his censorious disposition."

Considerable succours were sent to Palestine in 1221; but unfortunately the papal legate, Cardinal Pelagius, inconsistently took the command of the army, and, contrary to the advice of the Templars, urged the Crusaders to undertake an expedition against Grand Cairo. The result was most disastrous; the Crusaders lost everything, and were compelled to restore Damietta. A truce for eight years was afterwards agreed to.

A new crusade was now proclaimed, and Frederick II., Emperor of Germany, undertook its conduct; but not starting on the expedition at the time appointed, a disagreement took place with the Pope, who proceeded to excommunicate him. On the emperor's arrival in Palestine, the three Orders were commanded by the Pope to hold no communication with him. Frederick attempted to possess himself of the castles of the Knights, but avoided an actual contest: he, however, entered into negotiations with the infidels, and obtained a nominal surrender of Jerusalem, when it was stipulated that the Christians and Mohammedans were to be equally tolerated and governed by their own laws. He concluded this extraordinary treaty by crowning himself in the Church of the Resurrection. He then returned to Europe, and vented his anger against the Templars and Hospitallers by despoiling them of the possessions they held in his dominions, so that, although he had effected a reconcilement with the Pontiff, that potentate was compelled to address a remonstrance to him.

The Grand Master dying at a great age at Acre, Brother Hermann de Perigord was elected to succeed him, A.D. 1233. Shortly afterwards, Brother William de Montferrat, Preceptor of Antioch, made an expedition against a Moslem fortress, but with a disastrous result, for one hundred Knights and a large number of soldiers were slain. On hearing of this loss, the Templars and Hospitallers in England set out in force, under the guidance of the Grand Prior of St. John. Several engagements took place after their arrival, and the Christian force being somewhat formidable, the Sultan made overtures to the Grand Master of the Templars for peace, the terms including the surrender of Jerusalem and all Palestine between the coast and the Jordan, except the cities of Abraham, Naplous, and Bisan; the prisoners on both sides being set at liberty. These proposals were joyfully acceded to by the Templars and the chiefs of the Crusaders; but the Grand Master of the Hospitallers refusing to be a party to it, the treaty was concluded without his consent. The greater part of the pilgrims then returned home, leaving the Templars to resume possession of Jerusalem. Richard, Earl of Cornwall, now arrived at Acre, and took up his residence in the palace of the Hospital, but shortly afterwards proceeded with his small force to the Templars' camp, and joined them in reconstructing the fortifications of Ascalon; he then reimbarked for Europe. The Templars next marched to Gaza, and, obtaining possession of it, rebuilt the walls, and leaving a strong garrison to protect it, proceeded to Jerusalem.

Gaza is situated about fifteen miles south of Ascalon, sixty miles

south-west from Jerusalem, and a little over two miles from the sea; in the Old Testament it is always mentioned as an important place. It withstood a two months siege by Alexander the Great, and during the Roman period, it was subjected to repeated attacks. Baumgarten, who was there in the early part of the sixteenth century, describes the place as very large, with many mean buildings. "Yet there are some reliques left, and some impressions that testifie a better condition: for diuers simple roofs are supported with goodly pillars of Parian marble, some plain, some curiously carved. On the summitte of the hill are the ruins of huge arches, sunke low in the earth, and other foundations of a stately building. From whence the last Sanziack conveyed marble pillars of incredible bignesse, enforced to saw them asunder ere they could be removed; which he employed in adorning a mosque below in the valley." Scattered pillars of grey granite and fragments of old marble columns and statues are all that now remain. All travellers agree in admiring the richness and variety of the vegetation, both wild and cultivated, of the environs.

The Mohammedans had abandoned Jerusalem, and the Templars again entered the city of David, bareheaded and barefooted, singing holy songs of triumph. Having prostrated themselves at the holy shrine, they, in martial array, and awakening the solitudes with the voice of the trumpet, proceeded to take up their ancient quarters on Mount Moriah. The news of the reoccupation of Jerusalem was received with universal joy, and the Hospitallers, seeing the policy of the Templars crowned by success, hastened to join them.

Thus we see this small number of gallant Knights—despite the vast host of armed warriors arrayed against them by the fiercest nations of the East—had not only maintained their position in Palestine, but had also actually recovered the Holy City, as well as other strong places, which had only been won in former contests by the united armies of all Christendom. In this, whatever other merit may be denied them, the career of the Templars was most marvellous, and worthy of all admiration. The strong contrast between the trained and well-ordered soldiery of the Temple and the disorderly throng of the Crusaders, could not fail to be perceived by the Roman pontiffs, who had so often bestowed the highest encomiums on the Brethren. The great feature of the Order—by which they maintained at all times most perfect discipline—was the vow of implicit obedience to their superiors, which at the same time bound them to each other.

In the early part of the thirteenth century, while the Grand Master and many Brethren were battling for the possession of the Holy Land, the Templars in Spain were equally distinguished for the victorious result of their gallant deeds in conflict with the Moors. In England, Henry III., in return for their services in Palestine, loaded the Templars with favours; and on Ascension-day, 1240, he went with all his court to the consecration of the nave (which is the part now used for divine service) of the Temple church in London. The deeds of gifts to the Order which are in existence, prove the

high estimation in which the Templars were at that period held by the nobles of our own land.

At the cost of above 50,000 gold byzants, and by the labour of several years, the Knights restored their ancient castle of Saphet. The stupendous ruins of this stronghold have excited the wonder and admiration of all travellers; in Bishop Pococke's time two large round towers were entire.

In 1244, a horde of barbarians called Carismians, came from the borders of the Caspian Sea, and joining the Egyptians, after devastating Persia, crossed the Euphrates and appeared in Palestine. The Templars and Hospitallers joining their forces to those of the Sultan of Damascus, attacked the invaders. A bloody fight of two days ended by the slaughter of the Grand Master and three hundred Knights of the Temple, and several thousand other soldiers; the Grand Master of the Hospitallers was made prisoner. The sad detail of this disaster is to be found in a letter of Brother William de Rochefort, addressed to the Pope and the Archbishop of Canterbury, given in Matthew Paris's history. Unaided the Templars and Hospitallers maintained a gallant struggle, though unavailing against numbers. Ascalon and Tiberias also fell into the hands of the infidels.

The Pilgrims' Castle was still garrisoned by the Templars, and there a chapter assembled and elected Brother William de Sonnac Grand Master of the Order. The galleys of the two Orders still floated triumphant, and enabled them successfully to defend their castles and towns on the coast of the Mediterranean.

The year 1247 presented but gloomy prospects for the Christian cause in Palestine. The Comons, another fierce nomadic tribe of Tartars, made their way to Antioch, upon which the prince of that territory sent to the Templars and Hospitallers for succour. The Knights left their fortresses, and hurried to the relief of their friends; a long and bloody battle ensued, and the barbarians were completely overthrown.

Louis IX. of France, in 1249, had sailed with a large force against Egypt, and in June the Templars, under the command of their Grand Master, left Acre to join the French king. Louis had arranged that the Templars should form the van of his army, and that his own brother, the Count d'Artois, should follow with the second division. The Count's impatience destroyed the plan of battle; he and his division hastened in advance of the Templars, and the two chased the Moslems through the town of Masourah, but there became entangled in the narrow streets. The townspeople and Moslem troops assailed them together; the Count, the Earl of Leicester, and three hundred Knights were slain; the Grand Master only escaping with the loss of an eye. A few days after, the Moslems, having largely increased their force, attacked the Crusaders, and in this contest the Grand Master was killed. The Christians were now attacked by fever, and in attempting a retreat from the pestilence their ranks became broken and scattered. Thousands lay down and died by the way;

many more fell into the hands of the enemy, and among the prisoners were King Louis and Joinville the historian; excepting the more distinguished, the prisoners were all massacred. The few Templars who survived, guided by the Maréchal Reginald de Vichies, reached Damietta, and at a general chapter held in the Pilgrims' Castle, Reginald was elected Grand Master.

Louis and his friend the Sieur de Joinville were ransomed at a price of 200,000 pieces of gold; they remained in Palestine two years, and assisted the Templars in repairing their fortifications. The French left Acre with a fleet of fourteen ships, the king's vessel being steered by Brother Rèmond, the pilot of the Templars; on his arrival in France, Louis bestowed on the Order the château and lordship of Barèes in Aquitaine.

Henry III., who was in Gascony with Brother Robert de Sanford, Master of the Temple in London, visited Paris, and was magnificently entertained by the Knights Templars at the Temple in that city. In the course of the year 1257, the Templars entered into a truce with the sultan of Damascus, and prisoners were exchanged. The Grand Master died in the same year, and Brother Thomas Berard, an English Templar, was chosen to succeed him.

Shortly after this, a horde of fierce Tartars, who had spread desolation over Europe and Asia, appeared in Palestine under the command of Holagou. With fire and sword they had desolated Aleppo, Hems, Hamah, and Damascus, and, through Naplous and Tiberias, entered in triumph the holy city of Jerusalem, whence the inhabitants fled in despair; but Bendocdar, the Egyptian general, appeared in the field, and in the neighbourhood of Tiberias completely defeated the barbarians. The next year, at the head of 30,000 horsemen, he ravaged the country around Acre; the city of the Templars, however, was too strong for him. He proceeded next to Cesarea, which he captured, and afterwards went on to Arsouf, the strongly fortified city of the Hospitallers, which was carried by storm.

In the year 1264, whilst Bendocdar was pursuing his career of conquest, and whilst the defence of the Christian cause in the Holy Land was entirely thrown upon the Knights of the two Orders, an altercation took place between the Templars and Pope Urban IV. A brother, Etienne Lisi, who was appointed the grand marshal of the Order, had sometime before incurred the displeasure of the pontiff, and he cancelled the Brother's appointment, and on the latter remonstrating the pope excommunicated him. This kind of interference with the internal government of the Order was resented by the Templars, who very properly evinced a determination to support their officer and resist papal arrogance. However, at this juncture Urban died, and his successor, Clement IV., removed the sentence of excommunication; but addressed an angry letter to the Brethren, in which he told them, "If the Holy See was to cease for one instant to protect you, you could never maintain yourselves against the bishops and the secular princes."

That stronghold of the Templars, the castle of Saphet, was next

attacked, and the Knights' measures of defence were much embarrassed by the presence of 2,000 fugitives, who had fled thither for shelter; they therefore agreed to surrender on condition that their lives and liberty should be respected. To this Bendocdar agreed; but no sooner were the Knights in his power than they were offered the choice of embracing the faith of Mohammed or of death; they took the latter alternative, and at sunrise on the next morning, 1,500 of these brave and devoted men were beheaded. Antioch and other places soon fell,—the Moslems laying waste the country with fire and sword; whilst the maritime towns alone remained in the possession of the Christians.

Louis of France now set out with another expedition, but steered first to Tunis, where he landed, and fell a victim to the climate. Prince Edward of England, who had departed to join Louis with a small force, on learning the king's death proceeded to Palestine, where the Templars and Hospitallers ranged themselves under his standard, and with a force of 9,000 men gained some advantages. The prince being stabbed with a poisoned dagger by the hand of a hired assassin, immediately made his will, to which the Grand Master's name is affixed as the attesting witness; it is dated at Acre, June 18, 1272. The Templars said that the effects of the poison were obviated by an antidote administered by the Grand Master. This is not improbable, as it is well known the Knights had considerable knowledge of medicine and surgery.

Henry III. died while the prince was on his return to England. Henry was a great benefactor to the Templars; and in addition to former gifts, he granted them three manors in Kent, a considerable estate in Hertfordshire (where they built the town of Baldock), besides others in Yorkshire and elsewhere.

On the death of Clement IV., Thibaulde Visconti was elevated to the papacy by the title of Gregory X.; he had been in Palestine, and had seen the self-abandonment of the two Orders; and being well acquainted with the necessities of the Christian cause, promised to use all his efforts in Europe to obtain succour for them. He procured a considerable sum on loan from the king of France, and with it equipped vessels and troops. The Grand Master, Berard, died in 1273, and Bro. William de Beaujeu was chosen in his stead. He was in Europe at the time, as also was the Grand Master of the Hospital; but they were present at a general council, which the pope called at Lyons, to procure succour for the Holy Land, and these two Brethren there took precedence of all next the pontiff. The enthusiasm that was then awakened soon died away, and the Brethren sorrowfully turned their footsteps to the east. The Grand Master, with his valiant band of Templars gathered from England and France, reached Acre on the 29th September, 1275; and as it was soon ascertained that the Christian force was insufficient for recovering any of the places in the hands of the Moslems, he entered into a new treaty for a truce of ten years. Before that time had expired, however, some disputes arose between the Moslems and the Hospitallers, and

the fortress of Margat, which lay between Tripoli and Laodicea, was stormed and captured by the sultan Kelaoun, who with all his army at once marched against Laodicea. This then flourishing city fell almost without a struggle, the town was pillaged, and the inhabitants massacred, or sold into slavery; a few who escaped perishing in the desert. The city of Tripoli and its inhabitants shared the same fate, the Moslems sweeping it with the besom of destruction.

Kelaoun was preparing to attack Acre, when death ended his career. His son Khalil, who thirsted even more for war than his father, assembled all the Moslem powers to his banner; and, at the head of 60,000 horse and 140,000 foot soldiers, marched against Acre. A chronicler of the age says:—"An innumerable people of all nations, and of every tongue, thirsting for Christian blood, were assembled together from the deserts of the east and the south; the earth trembled beneath their footsteps, and the air was rent with the sound of their trumpets and cymbals. The sun's rays, reflected from their shields, gleamed on the distant mountains; and the points of their spears shone like the stars of heaven. They wandered about the walls, spying out their weaknesses and defects; some barked like dogs, some roared like lions, some lowed and bellowed like oxen, some struck drums with twisted sticks after their fashion, some threw darts, some cast stones, and some shot arrows and bolts from cross-bows."

Acre was invested by Khalil, on the 5th of April, and from the first no hope was entertained of saving it; but although the harbour was crowded with their vessels, the Knights Templar and Hospitallers scorned to retire. There was a garrison of over 12,000 men, besides the strength of the two Orders; these forces were marshalled in four divisions, the first being under the command of Hugh de Grandison, an English Knight; William de Beaujeu being the commander-in-chief. After a siege of six weeks, and the performance of many deeds of heroism, each succeeding breach costing the assailants many lives—whilst mounted on the wall, engaged hand to hand with the infidels—the Grand Master of the Temple fell; the defenders became panic-stricken, and the infidels rushed in with the cry of "Allah acbar!" Makrisi, their own historian, says:—"The victorious Mussulmans slaughtered, pillaged, and made prisoners; the number of the dead was incalculable, and so was the number of women and children who were reduced to slavery."

The survivors of the illustrious Order of the Temple, in number about 300, fought their way to their convent, and there, shutting the gate, bade defiance to their foes. The Temple was a place of great strength, and of considerable extent. They immediately elected for their Grand Master, Brother Gandini, and prepared for defence. The next morning the sultan offered them favourable terms for surrender, to which they agreed, provided that a galley for their transport was placed at their disposal; and that each man might carry away as much as he could load himself with. Khalil promised the fulfilment of these conditions, and a guard of 300 Moslems was charged to see

the terms carried into effect. The Templars were bearing out—as the most valued treasures—the ladies and women of Acre, who had fled to the Temple for shelter; the Moslem soldiers, tempted by their beauty, attempted to seize them, when the enraged Knights closed the gates, and put every one of the enemy to the sword. The infidels now determined upon the assault, and many of the Templars were slain; the Grand Master and several Knights, bearing their treasure, escaped to the harbour by a secret postern, and soon reached Cyprus on board a small vessel.

The remnant of the Templars retired into one of their towers, and there manfully defended themselves, until the sultan, despairing of success by assault, undermined the huge tower, which fell, and buried every one of its brave defenders in the ruins.

The celebrity of Acre in ancient and modern times, demands some description of its position. It was in the early times of the Israelites known as *Accho* (Judges i. 31). Being enlarged and improved by the first Ptolemy, it was called Ptolemais, which name it bore in St. Paul's time. It is placed at the north angle of a bay, on the other side of which is Mount Carmel, the bay forming a semicircle of the extent of ten miles. The position is strong by nature, and hence strenuous efforts have been made at various times, by contending parties, to capture or to hold it. It was, we have seen, the last stronghold in the Holy Land from which the Christians were driven. The importance of this place may be understood from its being the only secure bay for shipping on the coast, and from the fact that all the rice—the staple food of the people—finds its entrance here: so that its possessor can at any time starve the inhabitants into subjection. Under the Turks the place fell to decay, until Djezzar Pasha took it for the seat of his government, and by repairing the town and harbour made it the most important place on the coast. At Acre was Napoleon Bonaparte foiled, for the British, under Sir Sidney Smith, aided Djezzar to resist the French army, which, after twelve fierce assaults, was compelled to retire. Since that time the Egyptians, under Ibrahim Pasha, took it from the Turks, but not till after a six months' siege. The walls and fortifications have since been rebuilt.

With the fall of Acre terminated the dominion of the Christians in Palestine. Some resistance was made by the Templars at the Pilgrims' Castle, Caiphas, and Tortosa, but it was of no avail against the countless hosts of the Moslems. Churches, dwellings, and fortifications were all demolished; even the trees around the towers were cut down and burnt—all was waste, ruin, and desert. Now, after a lapse of six centuries, the land is still desolate, and the proud memorials of past magnificence sadly contrast with present ruin. The remains of ancient cities, rich and populous while Christianity had its abode therein, are surrounded by uncultivated deserts, the result of Turkish misrule. How long this is to endure, it would be presumptuous in us to surmise, but the decay of Mohammedan power evidently shews it cannot long survive. Again in the land

shall be heard the song of the husbandman; the valleys shall teem with corn, wine, and oil; peace shall dwell in her walls and plenteousness in her palaces. "Thus saith the Lord of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord."*

The Templars, on the loss of Palestine, fixed their head-quarters at Limisso, in the isle of Cyprus, and there the Knights gathered together as they escaped from the different places which fell into the hands of the infidels. The Knights of both Orders were at first gladly received by the King of Cyprus, but as their numbers were daily increased by the Brethren from the west, the king feared they would become so powerful that they might deprive him of his sovereignty, more especially as Cyprus had once been possessed by the Templars. The houses and preceptories the Brethren had erected on their former occupation were at Limisso and Nicosia; at the latter place they commenced a large and magnificent church, which still remains. To prevent the further increase of their numbers and retainers, the king forbade the Templars' building new houses or increasing their old establishments. At this time, worn out with grief, the Grand Master Gandini died, and was succeeded by Brother James de Molay, an illustrious noble of Burgundy, who was at the time Grand Preceptor of England, where his rule was worthy of all estimation. On his election to the supreme office of Grand Master he went over to France, and at the baptismal font had the honour of holding the infant son of Philip le Bel. After a short stay he departed for Cyprus, being accompanied by a strong force, and having with him a considerable amount of money.

The Templars desiring to quit Cyprus, made preparations for returning to the Holy Land; and just at this juncture they received friendly overtures from Ghazan, the King of Persia, who having married the daughter of the Christian King of Armenia, was disposed to assist the Christians. He invited the Grand Masters of the two Orders to aid him in driving the Saracens and Egyptians out of Syria. The Templars, responding to this request, landed at Suadia in 1299, and joined the Persian force near Antioch. This body of troops, amounting to 30,000 men, was by Ghazan placed under the command of the Grand Master. The combined forces advanced towards Damascus, and at Hems came up with the Egyptian and Saracen army, which was defeated with great slaughter. Hems, Damascus, and Aleppo surrendered; and the Templars in triumph again entered the desolate city of Jerusalem, where they celebrated the festival of Easter.

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* Jeremiah xxxiii. 12, 13.

Upon this Ghazan sent an embassy to the Pope and the sovereigns of Europe, soliciting the return of the Christian army to Palestine, offering to give them possession of the country. However, save some kind words from Boniface, there was no reply to the application. Ghazan was therefore compelled to return to Persia, leaving 20,000 men under the command of the Templars, with which force they were enabled to drive the Saracens into Egypt.

The Mussulmans of Syria, however, rose against the combined force of Templars and Persians, when it was compelled to retreat. The Templars subsequently retired to the small island of Aradus, in the Mediterranean, which they fortified; the Moslems soon attacked their position with a most powerful fleet and army, and though they made a gallant defence, all the Knights and their troops, save about one hundred and twenty, were killed or made prisoners. This small remnant, which had taken refuge in a strong tower, offered to surrender if they were permitted to depart to Cyprus in safety. The emir commanding the besiegers agreed to this proposal, but no sooner were the Templars in his power than he put them in chains and sent them to Egypt.

The final abandonment of the Holy Land, on the failure of this last attempt of the Templars, induces us to essay a sketch of a country necessarily of great interest to every Mason. The Promised Land, properly so called, was bounded on the east by the Jordan, on the west by the Mediterranean, on the south by the river Nile and the desert, and on the north by the mountains of Lebanon; and the whole country so described was the battle-field of the Crusaders. Of its fertility, at a distance of thirty-six centuries, we have the testimony of the emissaries sent by Moses "to spy out the land," that "in the valley of Eschol they cut down one bunch of grapes, and bare it on a staff between two (men);" and further they said, "we came unto the land whither thou sentest us, and surely it floweth with milk and honey." However extraordinary this may appear, nevertheless, even under the comparative neglect of the vine in Palestine, it is allowed that clusters of grapes of a most extraordinary size are common; and the district in which the brook Eschol is situate, and particularly the valley through which it flows, is still noted for the superiority of its grapes. The description—in Deuteronomy viii. 7, 8, 9, of its being "a good land," "a land of wheat, barley, &c.," and of its being also a land where the favoured people should "eat bread without any scarceness," and "not lack anything in it,"—still, to a great extent, holds good.

In the most glorious time of the Israelites, we find that Solomon was to pay the King of Tyre, for building the Temple, 20,000 measures of wheat for his household, besides an equal number of measures of barley for the hewers of wood in the forests of Lebanon. At the present day, inefficient as is all cultivation of the soil, when the rain does not fail, the product of grain richly repays the husbandman. The figs and pomegranates are very large and fine. Mr. Carne says, "All the fruits are excellent in their kind, and although there is no

great variety, such as there are surpass in richness any that I have elsewhere met with." The olive continues to be extensively cultivated, so that Palestine may still be called "the land of olives." Solomon gave 20,000 baths of oil yearly for the Tyrian hewers in Lebanon, and an equal quantity to King Hiram himself.

The whole country, at the present day, is very fertile; the soil of the flat district along the sea-coast is composed of a rich brown mould, and, as the climate is warm, would grow almost anything. The valleys of Galilee are small, but beautifully wooded; Nazareth we have already described. On the north-west of the Lake of Gennesareth is an extensive plain, forming a rich pasture-ground, which, on that account, is much frequented by the Bedouins. On the borders of Galilee and Samaria lies the great plain of Esdraelon called in scripture "the plain of Megiddo and valley of Jezreel," which is exceedingly fertile and well adapted for corn. About four miles from Samaria is the vale of Shechem, between the mountains of Ebal and Gerizim, which is said to be watered by 365 springs; and this spot is so very beautiful, that we may be allowed to quote the description given of it by a traveller, M. Van de Velde, who approached this valley from the richer scenery of the north, and was not less struck by it than those who contrast it with the barren hills of Judæa:—"The awful gorge of the Leontes is grand and bold beyond description; the hills of Lebanon, over against Sidon, are magnificent and sublime; the valley of the hills of Napthali is rich in wild oak forest and brushwood; those of Asher present a beautiful combination of wood and mountain-stream, in all the magnificence of undisturbed originality. Carmel, with its wilderness of timber-trees and shrubs, of plants and bushes, still answers to its ancient reputation for magnificence; but the vale of Shechem differs from them all. Here is no wilderness, yet there is always verdure, always shade, not of the oak, the terebinth, and the caroub tree, but of the olive grove—so soft in colour, so picturesque in form, that for its sake we can willingly dispense with all other wood. Here there are no impetuous mountain torrents, yet there is water—water, too, in more copious supplies than anywhere else in the land; and it is just to its many fountains, rills, and water-courses that this valley owes its exquisite beauty."

The climate of Palestine is temperate, and the weather not very variable. The winter lasts from October to April; and in summer (May to September), there is a continuance of fine weather, with scarcely any rain, but very heavy dews fall in the night.

With this slight notice of the Holy Land, and in connection with the memorable names of places mentioned in various parts of our narrative, we may well express a feeling of sorrow, that misrule should for so many centuries have impeded the natural result of industry in rendering it a happy and prosperous country.

TWO WELL-KNOWN MASONS;

Exhibited by Rob. Morris.

We are not among those who worship great men. We do not believe that the Masonic institution derives any considerable strength from the affiliation into its circles of those whose characters, civil, military, ecclesiastical, or literary, have made them famous in the world. Freemasonry is too exacting—it demands more of its votaries than men who have a name of this kind to maintain will devote to it. Its difficulties are of a sort they will not encounter. Its method of esoteric instruction is too arduous—too slow for them; and instances are rare indeed where heroes of that stamp add Masonic laurels to the other and easier ones they have already acquired. It is chiefly the class of men, young, zealous, and with their work before them, who make names for themselves to live in the Masonic institution.

In offering some observations upon the Masonic standing of Washington and Franklin, we design rather to show the condition of Masonry and its claims upon the attention of men during the last century, than to add a leaf to the laurel-crowns already deservedly encircling their heads. Unfortunately, there is but little at hand to illustrate this portion of Masonic history. It is only by collecting isolated facts, often trivial, indistinct, and uncertain, that any approximation to it can be accomplished. The whole history of Freemasonry in the United States is involved in obscurity, only a few data—and those too often imperfectly established—being on record as guide-posts along the way. This fact made against our institution in the attacks of 1826 to 1836, in paralyzing the arms of our defenders: and when a writer in Pennsylvania, Mr. Snyder, boldly declared that Washington himself was *a renouncing Mason*, there were not established facts enough at hand to answer and refute the falsehood. It is lamentable to witness the trips and stumbles made by our defenders of that period whenever they ventured within the region of *historical facts*.

The efforts of Hon. and M.E. Benj. B. French, of Washington, D.C., have done something to draw forth the Masonic career of George Washington from the obscurity in which it had long been hidden. He demonstrated from the record, not only that that illustrious statesman and patriot *was* a Freemason—a fact which, strange as it may appear, had been a thousand times denied during the anti-Masonic warfare already alluded to—but a consistent Mason, a Mason of long continuance—not less than forty-seven years—and the Master of a Lodge. The proposition, made and responded to in many quarters, of celebrating the centennial anniversary of his initiation, November 4, 1852, set many upon the search for historical

facts in reference to that part of his history. But it was not from Sparks's, or any other sketch of Washington's career, large or small, that these facts were to be derived. With a consistent disregard of all Masonic claims to influencing the moral and social virtues of men which has characterized American historians since 1826, these writers could give prominence to the minutest circumstances of a political, domestic, social, or religious cast, calculated to affect Washington's character, but no prominence and no credit to those binding engagements, those important charges, which make up the moral system of Freemasonry. Failing to gain from the records of our country what was desired, the orators of that interesting anniversary necessarily fell back upon the researches of Mr. French, as we, forsooth, in a large degree, shall be compelled in like manner to do.

Washington was initiated in Fredericksburg Lodge, Va., Nov. 4, 1752: passed, March 3, 1753; and raised, August 4, of the same year. There is no evidence yet published that makes him a Knight Templar, or even a Royal Arch Mason, although the fact of his serving as first Master of Washington Alexandria Lodge, at Alexandria, an office which demands the degree or order of Past Master as a pre-requisite, may be a clue to something further. He was not quite of age at the date of his initiation, a fact which may be explained, if the Fredericksburg Lodge was then working under its original *Scotch Charter;* as in all Lodges of that jurisdiction initiates are received at the immature age of eighteen.

Through all the period of the Revolution Washington visited, at every opportunity, the Masonic Lodges at the various places of his stay, and even united with his own soldiers in camp in the work of the Order. In 1788, April 28, he is found associated with Robert McCrea, William Hunter, Jr., and John Allison, in the charter of Alexandria Washington Lodge, No. 22, as its first Master. This Lodge attended his burial, December 16, 1799. His various letters to individuals and to Lodges, acknowledging the many Masonic compliments he received, have frequently been republished; they glow with Masonic ardour, not surpassed by any communications of a similar character. With all the staid and retiring appearance of Washington, and despite that dignity which few ever possessed in greater measure than he, there is abundant evidence that he could unbend in proper society, and this more than any where else in the Lodge, where men meet upon the level and part upon the square.

We came into possession of a medal, not long since, which has been for a considerable period in the keeping of Dr. John Dove, the venerable Grand Secretary of Virginia. It is of a strictly Masonic character, and particularly worthy of notice in this work, because the only Masonic medal, so far as we know, ever struck in the United States.

A brief description of this medal is given in Mersdorf's work, "Die Denkmünzen der Freimaurer Bruderschaft" (The Medals of the Freemasons), Oldenburg, 1851, 8vo., pp. 151, of which the following passages are kindly translated for us by Bro. R. Barthelmess, M.D.,

of Brooklyn, N. Y. On page 121, under the head of "America, 1797," we find:

"*Converse:* Likeness turned to the left, with the inscription:—'G. Washington, President.' Under the likeness, '1797.' There is nothing Masonic visible on this side of the medal.

"*Reverse:* A Masonic carpet (tapis), with the following designs of symbolic caste, viz.:—Mosaic pavement, with Hiram, trowel, and volume; a level and plumb; three candlesticks, containing tapers; square and compasses, conjoined; brazen pillars, surmounted by globes; sun, moon, and stars; letter G, and the All-seeing Eye looking down upon the whole. This inscription is 'Amor, Honor, et Justitia, G.W., G.G.M.' (*George Washington, General Grand Master*)."

Mersdorf, in his description, goes on to say:—"By the Lodges of Pennsylvania, in commemoration of Washington's election as Grand Master."—*Thory's Ann. App.* xxv., plate 1, No. 4. But this is a serious inaccuracy. Washington was not a *Grand Master;* and if he had been, the above inscription commemorates no such election—G.G.M. expressing, not *Grand* Master, but *General* (that is *Supreme*) Grand Master, an office unknown to American Masonry. It is singular that we have no account of the purpose for which this medal was struck. It could not have been done to commemorate the laying the corner-stone of the Capitol at Washington, for this was four years earlier, viz., in 1793. Concerning this event, George Washington Park Custis, who was present, and witnessed the ceremony, writes:—"Washington officiated as Grand Master of Masons of the United States." But there was no such officer. Its issue is not contemporaneous with the action of the Grand Lodge of Pennsylvania, which, in January, 1780, convened a Grand Lodge of Emergency, "to consider the propriety of appointing a General Grand Master of the United States; and General George Washington was unanimously chosen by the Grand Lodge of Pennsylvania for that office;" and we have, in brief, no published event with which to associate it. That the medal *does* commemorate an event of sufficient interest in the career of Washington to be worthy of perpetuation, we cannot doubt, and it is hoped the publication of this article may draw it forth. Furthermore, if there is another copy of the medal itself in existence, save that of Doctor Dove's, we should like to be informed of that fact.

We now approach the Masonic history of Franklin.

From Klof's "History of Freemasonry in Franc," etc., vol. i., pp. 250-252, we have, through the politeness of Bro. Barthelmess, these translations:

"The Lodge *des Neuf Sœurs* (Nine Sisters, or Nine Muses), in Paris, February 7th, 1778, enjoyed the distinction of initiating the philosopher Voltaire. Benjamin Franklin had prevailed (?) upon him to request an initiation. The Chevalier de Cubières, who survived the event forty-two years (he died in 1820), was an eye-witness of the solemn act, and became its historian.

"The sponsor, or proposer of Voltaire, was the Abbé Cordier de

Saint Firmin. After the ballot had been spread, he entered the Lodge, leaning on the arms of Franklin and Count de Gèbelin. All the tests applied were moral ones, and the usual forms of initiation (which, by the French method, are numerous and arduous) were omitted. It is said that the examining committee themselves received more instruction than they imparted to him. It was not necessary, indeed, to examine Voltaire; sixty years devoted to genius and virtue had made him sufficiently known.

"His initiation, according to the description of the Chevalier, was a triumph to him and inestimable to all who witnessed it. Immediately upon its consummation, he was conducted to the East, where the M.W.M. Lalande saluted him, and the Brethren, La Dixmeric, Garnier, and Grouvelle honoured him with addresses.

"Some time before this, the widow of Helvetius had presented to the Lodge the Masonic regalia of her late consort. The apron of this was given to Voltaire, who, before binding it upon himself, kissed it, in token of his esteem and remembrance of one of the most eminent philosophers and illustrious Masons of France. When he received the lady's gloves—which, according to the custom in the French Lodges, were presented to him as a newly-initiated Brother—he turned to the Marquis de Villette, and said: 'As these gloves are designed for a person toward whom I confess an honest, tender, and well-deserved attachment, I beg leave to present them to that beautiful and virtuous lady, *your wife*.'"

These polite expressions, in later times, formed the basis of the establishment of a Lodge of Adoption, entitled *Belle et Bonne*, in which that lady made her appearance.

"Voltaire died May 30th of the same year. The Lodge held a Sorrow Lodge, of a very solemn character, on the 28th of the subsequent November, in commemoration of his decease. In this, Lalande acted as W.M.; Benjamin Franklin and Strogonoff, as Wardens; Lechangeaux, Orator. Visiting Brethren, to the number of two hundred, entered the room, two by two, in profoundest silence. The first *artistes* in the city performed the musical portion of the ceremonies. Mme. Denis, Voltaire's niece, and the Marchioness de Villette were the only ladies admitted. The room was draped heavily with black cloth, and lighted dimly by lamps. The walls exhibited passages selected from the prose and poetry of the talented dead. The mausoleum was placed in the background of the Lodge. After some introductory remarks by the W.M., the Orator, Bro. Lechangeaux, and Bro. Coron, addressed the assembly, and Bro. La Dixmeric pronounced a eulogy upon Voltaire. During its delivery, and upon a given signal, the mausoleum disappeared, and a representation of the apotheosis of Voltaire came in view. Bro. Roucher then recited a poem, the passage of which, 'Ou repose un grand homme un dieu doit habiter,' caused such emotion, as to demand the repetition of the entire poem. When, during the ceremonials of this Sorrow Lodge, it was required to deposit the mystic sprig upon the cenotaphium, Franklin stepped forward, and laid there

the wreath which the Marquis de Villette, upon a former occasion, had given to Voltaire in the name of the Lodge, in token of his fraternal sorrow. An agapé (love-feast) concluded the whole."

The medal noticed above is alluded to by Mersdorf, in his "Die Denkmunzen der Freimaurer-Bruderschaft," at page 58, under title "France,—Medal in honour of Benjamin Franklin by the Lodge *des Neuf Sœurs*, 5778, Rostock."

Further upon this subject, we have, in Klofs' "History of Freemasonry in France," vol. i. pp. 258, 259:—"Lalande had instituted the Lodge *des Sciences* (of the Sciences) in 1769, which worked independently for a few years, but at last applied to the Grand Orient for a charter. Before this period, and as early as March 11, 1776, it had encountered some opposition in consequence of its name. Such a name, it was said, was not to be found in the 'calendar.' To this, its members replied, that a Masonic Lodge is not a brotherhood of penitents. However, the title of *des Neuf Sœurs* was finally adopted.

"The number of its members increased very rapidly, many of the highest mental gifts and accomplishments united with it, and each of the nine muses (*sœurs*) was represented by renowned and distinguished Brethren. The W.M. was De Lalande. The names of Voltaire, Franklin, Count de Gèbelin, Parny, Roucher, Fontanes, Vernet, Turpin, Creuze, George Forster, Piccini, and many others, adorned its ranks as zealous workmen, and spread the dominion of science, each one in his own branch of learning, No meeting was held, in which there were not delivered some philosophical, historical, poetical, and artistic lectures, and none in which bounteous collections for benevolent purposes were not made, and statements relative to their individual use read. Every year, a sum of money was delivered to the director of some school or institute, for the support of the most indigent pupils—those being preferred who had received a prize from the university. This Lodge paid, yearly, for three apprentices to mechanical arts, all expenses for food, instruction, and the fee necessary to enter a profession. Its benevolence extended even beyond the limits of the city of Paris."

Of the medal, the only original copy in Germany, and, so far as we know, in existence, belongs to the Provincial Grand Lodge of Mecklenburg, at Rostock, and we have no account of the purpose for which it was struck. It may be thus described: *obverse*—Face of Franklin turned to the left, and inscription *Benjaminus Franklin.* On the *reverse*—the serpent, the emblem of eternity, embraced within the square and compasses, the latter encircled with a wreath; above the whole, a cluster of seven stars. Within the circle, the triangle, containing the sacred name and emitting rays. The inscription *Les Maç.·. Franc.·. à Franklin M.·. De La L.·. Des* 9 *Sœurs, O.·. De Paris*, 5778. At the bottom is a date, 5829, probably the period of the copy in lead. (The Freemasons to Franklin Master of the Lodge Nine Muses, Orient of Paris, 1778.) This inscription suggests the inquiries, Was Franklin Master of a Lodge in Paris? did he ever

withdraw from the Lodge in Philadelphia? No one seemed heretofore aware that Franklin had acquired the rite as practised in France, so peculiar to that nation and so different from the York rite. Was the Grand Orient of Paris (Paris Grand Lodge) the legitimate body of that period? But it only tantalizes one to make these questions, and to know that they cannot be answered.

A few facts in the history of Franklin's connection with Masonry are offered, for the reason that few readers are conversant with them. In 1734, with that prudent eye to business which characterized the sagacious printer of Philadelphia, he published a volume of Masonic Constitutions—the first, it is believed, ever published in America—and wrote to the Grand Master, Price, at Boston, in the following terms:—

"PHILADELPHIA, *Nov.* 18, 1734.

"Right Worshipful Grand Master and Most Worthy and Dear Brethren,

"We acknowledge your favour of the 23rd of October, and rejoice that the Grand Master—whom God bless!—hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that, at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over America, which advice we hope is true, and we heartily congratulate him thereupon. And though this has not as yet been regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province, which seems to want the sanction of some authority derived from home to give the proceedings and determination of these Lodges their due weight—to wit, a deputation or charter, granted by the Right Worshipful Bro. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who manage all affairs relating to the Brethren here, with full power and authority, according to all the customs and usages of Masons; the said Grand Master of Pennsylvania only yielding his Chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable for you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it to your consideration; and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the Right Worshipful Grand Master's First Deputation, and of the Instrument by which it appears to be

enlarged, as above mentioned, witnessed by your Wardens, and signed by the Secretary; for which favours this Lodge doubts not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master, and most Worthy Brethren, your affectionate Brethren and obliged humble servants.

"Signed, at the request of the Lodge,

"B. FRANKLIN, G.M."

It will be observed that this gives Franklin's official position "G.M.," Grand Master. Singular, indeed, when we see him asking in the same letter for authority to hold a Grand Lodge. But this is only one evidence among a thousand that our brethren of the last century were very imperfectly instructed in the Masonic system of government.

A few years later than this we find a letter from Franklin to his father, which contains the following *morceau*:—

"PHILADELPHIA, *April* 13, 1738.

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account, some reason to be displeased with it; but for anything else, I must entreat her to suspend her judgment till she is better informed, unless she will believe me when I assure her that they are, in general, a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

In a Masonic paper, published in 1823 (Mas. Mir. vol. iii., p. 393), we have some details in relation to Franklin which, we must confess, need confirmation: "It appears, from the minutes of the Order, that during thirty years and upward, while he was Deputy Grand Master of Philadelphia, he was never absent from a single meeting." In his admiration at this, the writer very properly adds: "For one whose industry and multiplicity of pursuits have become so much the wonder and praise of the world, it might be expected that Dr. Franklin would have had reason to excuse himself from Masonic duties if any person ever had. Situated as he was, in the largest city in America—driven to exertion both by his own personal business and the affairs of that public which believed that no plan would prosper without him at the head of it, besides the correspondence that his philosophical investigations obliged him to keep up—one would believe that he might suffer his seat amongst his Masonic Brethren, sometimes at least, if not the greater part of the time, to be left vacant."

We conclude our article with another quotation, applicable no more to Franklin and Washington than to any other good man who enters and abides in our mystic temple:—

"This fact (of Franklin's attachment to Masonry) admonishes

the licentious and suspicious to beware of speaking lightly of that secret communion which called for such devotion. For it can not be supposed, even by the most uncharitable, that this great and good man would associate himself with any order of men whose moral tenets are dangerous to the peace of society, or whose political character is in the slightest degree detrimental to the operations of government." And this is the true lesson to draw from our whole article.—*American Quarterly Review of Freemasonry.*

Obituary.

BRO. JAMES SCAMBLER.

It is with deep regret we have to record the death of Bro. James Scambler, P.M. of the Jordan Lodge, No. 237, of which for several years he held the office of Treasurer. The deceased Brother had been for some length of time suffering from an affection of the lungs, and he breathed his last on Wednesday, the 13th ult., in the forty-seventh year of his age. Bro. Scambler served the office of W.M. of the Jordan Lodge in 1850, and of Z. of the Jerusalem Chapter in 1856. Firm in his friendships,—courteous in manner,—kind and charitable in disposition,—of the nicest sense of honour,—and of the highest integrity of conduct, Bro. Scambler possessed the perfect confidence of all those to whom he was known. He was actuated by an earnest desire to advance the true interests of Masonry, and his memory will be cherished by the affectionate regard and esteem of the members of both Lodge and Chapter.

BRO. GOLDSWORTHY, P.G.D.

It is our painful duty, since the publication of our last, to record the death of Bro. Goldsworthy, P.M. of Lodge, No. 3 (Fidelity), and P.S.G.D. of Grand Lodge. Our departed Brother was nearly eighty years of age, having been fifty-six years a member of the Craft, and was honoured by being appointed by Grand Lodge as one of the nine worthies, in 1813, to arrange the amalgamation of the Athol and York Masons. The worthy Brother was in possession of all his faculties at the time of his death—bronchitis being the immediate cause. He was loved and esteemed by a large circle of friends, as well as by the Craft generally. His resting place will be the Tower Hamlets' Cemetery; a large body of the fraternity having signified their attention of doing him the last honours on Wednesday (this day).—*Requiescat in pace.*

CORRESPONDENCE.

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

ANCIENT AND ACCEPTED RITE.

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

SIR AND BROTHER,—I regret to see the disension between Bro. Nash and Bro. Leeson as to the Rose Croix Degree, because it is quite possible that both parties may be in error.

The Rose Croix Degree is a well-known piracy, and was instituted in 1747, at Arras, in France,* before the Rite of Perfection of 25 Degrees, or its supplanter, the *Rite Ancien* of 33 Degrees, had existence. It was also imported to London long before either of these were known in England; for some years it was practised only by foreigners, and recognised no supreme power, but was afterwards, as well as the Degree called K——h (the 30th of the *Rite Ancien*), put under the charge of the Grand Encampment of Knights Templar. Those English Encampments which did not submit to that Grand Encampment, were, of course, held to be irregular, and the Degrees of Rose Croix and K——h, therein granted, irregular also.

I know not whether the Grand Encampment of England has now, by consent of its daughter Encampments, resigned its powers over the two Degrees alluded to, to the Ancient and Accepted Rite; nor is it of much consequence. If it has, then the Encampment of Bristol, if otherwise regular, has the same right now to practise them, but under the sanction of the Ancient and Accepted Rite; if no such arrangement has been made, the Encampment of Bristol has still the same privileges that were given to it by the Grand Encampment.

When the Ancient and Accepted Rite is introduced into a country, it assumes no exclusive power over any Degree already under the charge of another supreme power in that country, without consent of that power; and therefore, although the three Degrees of St. John's Masonry are the three first of the service of the *Rite Ancien*, and the Royal Arch is its 13th Degree, it does not, and dare not interfere with the powers of the Grand Lodge, or Supreme Chapter. In the same way it cannot interfere with the Grand Encampment.

In France the Rose Croix forms part of several Rites (see Thory's "Acta Latomorum"), all acknowledged and authorized by the *Grand Orient;* the *Rite Ancien* being only one of these. Persons who received the Rose Croix Degree under one Rite, are allowed to visit and become members of a Chapter under another Rite; and what is more to the purpose, they were allowed to fraternise with the Rose Croix Masons connected with the "Supreme Council of the 33rd Degree for France," a body differing from, and no way connected with the *Grand Orient.* Of this body the laws restrict its power to degrees above the Rose Croix; but there are even doubts if it can claim an exclusive jurisdiction over any but the 32nd and 33rd Degrees; at all events individuals in France belonged to the Order of Mizraim, and also to the *Rite Ancien,* in both of which the Degree of K——h, and G. Inq. Com., were conferred.

I myself belong to a Rose Croix Chapter in Holland, where the Ancient and

* See *Freemasons' Quarterly Review* for 1843, p. 495.

Accepted Rite is unknown; to the same, and to a council of K——h, under the *Rite Primitif* of Namur, a series of 33 Degrees, but quite distinct from the *Rite Ancien.* I received these also as a Knight Templar, and likewise as part of the Order of Mizraim; and more lately among the series of the 33 ∴ of the *Rite Ancien.* I hold myself perfectly entitled to visit and take part in the proceedings of a Chapter or council established under any of these rites; whether it be *expedient* to do so must be left to my own decision.

The question as to Bro. Nash resolves itself into another,—viz., whether the Bristol Encampment holds, or did hold, a warrant to confer these degrees from the Grand Encampment of England.

When parties fly to the pages of your *Magazine* for either attack or defence, they often quite forget that the public feel no interest in the matter unless a general principle be involved, and cannot even understand the affair unless the powers of the one or privileges of the other, be specified. In the present case we are left in the dark.

It is much to be regretted that when the *Rite Ancien* was introduced into England and Scotland, they did not follow the example set in Ireland, and, after striking out about three-fourths of the degrees as useless, or already under other Supreme Power, place the few that remained along with the Order of Mizraim, under the control of a "Council of Rites." Why, while purging the list in Ireland, the "Knights of the *Sun*" escaped from being permanently and totally *eclipsed,* I cannot conceive; it certainly did not merit preservation.

SCRUTATOR.

"FREE"—MASON.

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

DEAR SIR AND BROTHER,—In opposition to your explanation of the prefix "Free" in Freemason, will you allow me to quote the following paragraph from Mr. Knapp's little work on English Roots:—

"As the abbot was the head, so were the friars the brethren of the establishment, in the same way as the master and brethren of a hospital with us constitute the members of such a foundation; the word *friar* being a corruption of the French word "*frère,*" derived from the Latin *frater,* a brother. Innumerable instances might be found of the word *frère* being used by our early writers; but one shall suffice, from Chaucer. "The Prologue," v. 208:—

'A *frere* there was, a wanton and a mery.'

In our word Freemason, descriptive of the Brethen belonging to the fraternity of Masons, we preserve the original word, the prefix *free* referring not to the immunities of that body, but to their brotherhood, the word *Freemason* being a corruption of the French *frère* (a brother), and *maçon* (a mason)."

Will any of your readers be at the trouble of overthrowing or supporting this statement? It will not be sufficient to say that the equivalent term in French for Freemason is *Francmaçon,* for the latter term may be an incorrect translation of the former, unless it can be shown that *Francmaçon* originated prior to, or contemporaneously with, Freemason.

In your interesting article you state—"We are told, by many authors, that this term was first used in the tenth century."

Can any documentary evidence be produced of this statement? for J. O. Halliwell—no mean authority on such a subject—says that the term *Freemason,* as applied to those who practised the actual trade, is of recent use; that is, was not employed before the fifteenth century. And in the manuscript he has edited, and which he refers to the close of the fourteenth century, although occupying 800 lines, and altogether taken up with the Constitutions, &c. of Masonry, the word Freemason and Freemasonry never once occur,—I remain, dear Sir and Brother, yours fraternally,

J. BROOK SMITH, *M.A.*, P.M.

THE MASONIC MIRROR.

MASONIC MEMS.

THE M.W.G.M. has been pleased to appoint Bro. William Johnstone, the W.M. of the Grand Steward's Lodge, as Prestonian Lecturer. The lecture will be delivered at a public night, of which it is intended to give ample notice to the Craft.

IN addition to the Westbourne (1,035), two new Lodges are about to be established, the charters having been issued, viz., the Arboretum (1,033), to be held at the Arboretum Hotel, Derby; and the Brunswick (1,034), at the Old Ship Hotel, Brighton.

WE understand that two Mark Lodges are about to be established in Leicester, by the Brethren of the two flourishing Craft Lodges, and that they are expected to be opened at an early date.

THE Florence Nightingale Lodge, No. 1,008, has removed from the Crown and Anchor Hotel, Woolwich, to Bro. de Gray's, the Freemasons' Tavern, in the same town.

THE Hugh de Payens Encampment of Masonic Knights Templar, will be consecrated and opened by the Prov. G.C.L., Sir Knt. Matthew Dawes, on Thursday, the 4th February, at the Old Bull Hotel, Blackburn.

OWING to a great number of troops leaving the garrison of Woolwich for the East, many of the soldiers' wives have been left but scantily provided for. A few of the officers' ladies, therefore, have formed themselves into a committee, for the purpose of raising funds for the immediate relief of these poor creatures. This notice having found its way into the Masonic Lodges of Woolwich, the Brethren at once liberally subscribed £50 towards this laudable purpose. The best thanks of the Brethren are due to Bro. H. Clerk, for his valuable assistance in this noble work.

A GRAND Masonic Ball, under the patronage of the Grand Master and other Grand Officers and the Provincial Grand Officers, &c. &c., will be held in the Town Hall, Blackburn, on Thursday evening, the 11th February. The ball is expected to be well attended, and to be distinguished by all the *éclat* and splendour of the former Blackburn Masonic balls.

METROPOLITAN.

APPOINTMENTS.

Wednesday, February 3rd.—Grand Chapter, Freemasons' Hall, at 8. Lodges, Westminster and Keystone (10), Freemasons' Tavern; Jerusalem (223), Freemasons' Tavern; Florence Nightingale (1,008), Freemasons' Tavern, Woolwich.

Thursday, 4th.—Lodges, Strong Man (53), Falcon Tavern; Good Report (158), Radley's

Hotel; Lion and Lamb (227), Bridge House Hotel; Ionic (275), Ship and Turtle; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial-road East. Chapters, St. James's (2), Freemasons' Tavern; Moriah (9), Thatched House.

Friday, 5th.—Chapters, British (8), Freemasons' Tavern; Prince of Wales (324), Thatched House.

Saturday, 6th.—Lodges, London (125), Freemasons' Tavern; St. Thomas's (166), Freemasons' Tavern. Committee Boys' School at 4.

Monday, 8th.—Lodges, St. George and Corner-stone (5), Freemasons' Tavern; Fortitude and Old Cumberland (12) Freemasons' Tavern; St. Alban's (32), London Coffee House; Domatic (206), Falcon Tavern; Confidence (220), Anderton's Hotel; St. Andrew's East (269), London Tavern.

Tuesday, 9th.—Lodges, Burlington (113), Albion Tavern; St. James' Union (211), Freemasons' Tavern; Percy (234), Ship and Turtle; Israel (247), Seyd's Hotel, Finsbury; St. Michael's (255), George and Blue Boar; Nine Muses (286), Freemasons' Tavern; Wellington (805), Bull, Lewisham. Chapter, Jerusalem (218), Dick's Coffee House.

Wednesday, 10th.—Lodges, Fidelity (3), Freemasons' Tavern; Enoch (11), Freemasons' Tavern; Union Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Justice (172), Royal Albert, Deptford; Pilgrim (289), Ship and Turtle. Royal Benevolent Institution Committee at 3.

Thursday, 11th.—Lodges, Friendship (6), Thatched House; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington.

Friday, 12th.—Lodges, Britannia (38), Thatched House; Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern; Union (195), London Tavern.

Saturday, 13th.—Lodge, Phœnix (202), Freemasons' Tavern.

LODGE OF ANTIQUITY (No. 2).—The first meeting for 1858, of this ancient and honourable Lodge, was held at the Freemasons' Tavern, on Wednesday, the 27th January, when there was a numerous attendance of the Brethren, including the R.W. Bros. B. B. Cabbell, Prov. G.M. for Norfolk; Henderson, G. Reg.; Tomkins, G. Treas.; W. H. Smith, P.G.W.; V.W. Bros. Thory Chapman, Assist. G. Dir. of Cers.; Horsley, G. Org.; &c. The Lodge having been duly opened, the immediate P.M., Bro. Pulteney Scott, proceeded most efficiently to install Bro. Col. Weston as W.M. for the ensuing year. The ceremony having been completed, the Officers were appointed and invested as follows:—Bros. Tomkins (as *locum tenens* for His Grace the Duke of Manchester, who was prevented attending by illness in his family), S.W.; Horsley (G. Org.), J.W.; W. H. Smith (P.G.W.), Treas.; Henderson (G. Reg.), Chancellor; A. Thiselton, Sec.; Capt. Creaton, S.D.; and Edward Barron, J.D. Bros. the Earl Howe, Samuel Scott, and R. H. Fisher, were elected members of the Permanent Committee. All business being ended, the Brethren adjourned to a very elegant banquet, most ably presided over by the W.M., Bro. Col. Weston, supported by (with the exception of Bro. Cabbell, who was compelled to leave early) the Brethren we have mentioned and several visitors, amongst whom were Bros. Colonel Baird; F. Slight, P.M.; Adlard, P. Prov. Assist. G. Dir. of Cers., Essex; F. Crew, H. G. Warren, and others. The first toast having been duly honoured, the W.M. called attention to the fact that they had met on the anniversary of the birth of their late deeply lamented and highly respected Grand Master, H.R.H. the Duke of Sussex, who, in addition to holding that distinguished office in the Craft, had for a period of forty years presided over the Lodge of Antiquity. He would therefore call upon them to drink to his memory in solemn silence. The usual Masonic toasts having been drunk and responded to, including "The Visitors," briefly acknowledged by Bro. H. G. Warren, Bro. Henderson said they were almost as much noted in the Lodge of Antiquity for the strictness with which they adhered to the usual list of toasts as they were for their close adherence to the ritual in their lodge-working; but he thought there were occasions on which they might deviate a little from that list, and he was sure the Brethren would acknowledge the present to be one of those occasions. They were that evening honoured with the company of their old friend, Bro. Crew; but it might not be generally known by the Brethren that within two days Bro. Crew would have reached the green old age of seventy-three—green he was sure, as compared with some of themselves who were much younger. He was most gratified at seeing Bro. Crew looking so well, as he was a

most invaluable member of the Order, one who had done much to benefit their charities, and who was at all times a welcome guest in Masonic society, to which he lent a charm by his *bonhommie*, his Masonic talent, and his exquisite singing. He would ask them to join him in drinking Bro. Crew's good health, wishing him many happy returns of the day. The toast having been most cordially drunk, Bro. Crew feelingly responded, and expressed the great satisfaction he experienced at having his health proposed by so honoured and worthy a Brother as Bro. Henderson, whom it had long been his good fortune to be acquainted with, both in Masonry and in private life, and whom he deeply revered and loved. He thanked the Brethren for the great kindness he had always experienced at their hands, and the Lodge of Antiquity for the support it invariably gave to the charities, more especially the Girls' School, with which he had the honour to be connected, and the Boys' School, of which his friend, the Secretary of this Lodge, Bro. Thiselton, was a most zealous representative. He thanked them most cordially for the honour conferred upon him, and should have great pleasure, should he be spared so long, to continue meeting the Brethren for seventy years yet to come. The meeting passed pleasantly, and was brought to an early and harmonious conclusion, Bros. Donald King, Lawler, and Barnby contributing by their musical talents to the general enjoyment. We should not omit to mention that the Duke of Manchester will be the Grand Steward for the Lodge in the coming year, and the W.M. (we believe) the Steward for the Girls' School.

Tuscan Lodge (No. 14).—At the usual meeting of this Lodge, which was held at the Freemasons' Tavern, on Tuesday, the 26th inst., Mr. Walter Richardson jun., was introduced to a knowledge of our secrets and mysteries by Bro. Ellis, P.M. Then followed the installation of W.M., to which high office Bro. T. D. Grissell had been elected at the previous meeting, and who was now presented and duly placed in the chair in ancient and solemn form. We regret our inability to give a list of the Officers for the year, or the details of the meeting; but, from the high character of the "Tuscan," we have no doubt that the former will prove themselves efficient, and that the latter were of the usual agreeable nature. We congratulate the Lodge on having at its head a Brother so energetic and distinguished as Bro. Grissell, under whose rule we shall look for an increase of that prosperity which has so long attended it.

Neptune Lodge (No. 22).—The installation festival of this well-managed Lodge was held at Radley's Hotel, in New Bridge-street, on Thursday, the 28th of January—present, Bro. Joseph Ashwell, W.M., attended by his Wardens and Officers. The Lodge was opened in the 1st Degree, and the minutes of the preceeding Lodge were read and confirmed; as was also the report of the Audit Committee, which was most satisfactory. The Lodge was opened in the 2nd Degree, and Bro. Joseph Henry Batty, the W.M. elect, being presented, he engaged to accept the office of Master, and was afterwards, before a Board of Installed Masters, duly installed in the chair by Bro. Ashwell, who, in this, as in all the duties of office, proved his efficiency. The W.M. then appointed as his Officers: Bros. Joseph Ashwell, P.M.; Farran, S.W.; H. Richardson, J.W.; Osmond, Sec.; John Boughey, S.D.; A. Pratt, J.D.; Perry, I.G.; Holt, Tyler. Bro. Wilcocks, who had been re-elected Treasurer, was also invested. The cloth being removed, the W.M., in proposing "The Queen," said, he was assured on good authority that as soon as the Prince of Wales arrived at a proper age he was to be received into the Order. "The M.W.G.M.," "The D.G.M. and Officers," of course, followed, and to the "Health of the Visitors," Bro. Graham, of No. 66, responded, and expressed the sentiments of all, that nothing could exceed the excellence of the working of the Lodge, unless it was the capital banquet its hospitality had provided. Bro. Ashwell, in proposing "The W.M.," said, the manner in which Bro. Batty had discharged the duties of every office he had filled in the Lodge was the best assurance for his supporting the character of No. 22; to which the W.M., in reply, said he would endeavour to emulate the conduct of his predecessor, and trusted at the close of his year of office they would be equally pleased with him. The W.M., in proposing "The Past Masters of the Neptune Lodge," would, although all were entitled to thanks for their good services, more

particularly alluded to his predecessor, Bro. Ashwell, to whose indefatigable zeal the present prosperous state of the Lodge was mainly owing, he having initiated thirteen Brethren during his year of office. The Treasurer and Secretary were especially noticed by the W.M., the good suit and service of both those officers entitling them to the warmest thanks of the members of the Lodge. The harmony of the evening was enlivened by the imitative talent of Bro. Osmond, the Secretary, one of his efforts to amuse we particularly admired—a travestie of the "Seven Ages" of Shakspeare, in which he traced a Mason's career, first, "as seeking reputation, even from the Tyler's mouth," and, in his progress, becoming the Master "full of wise saws;" and, at last, subsiding into the Past Master "with jewel on breast, and his manly voice subdued in sound," and so progressing to "forgetfulness, out of office, *sans* everything." Several visitors were present, including Bros. Daws, Ebsworth, Hill, Hogg, How, Jackson, Lamond, Hill, Manuelle, and Perry.

Old King's Arms Lodge (No. 30.)—The regular meeting happening to fall on the 25th, the day fixed for the celebration of the Royal Nuptials, it had been decided to postpone the usual assembly, in order to afford the members an opportunity of participating in the various festivities held in honour of the auspicious event. Thursday the 28th was the substituted day, and, accordingly, the Brethren mustered at half-past four, at the Freemasons' Tavern, for the despatch of business, which, however, consisted only of the installation of W.M. for the ensuing period of twelve months. The respected P.M., Treas., and father of the Lodge, Bro. John Barnes, was, to the regret of all, unavoidably prevented from attending until a late hour; in consequence of which, the duties he in general so admirably discharged were undertaken by Bro. F. Binckes, P.M. No. 11, by whom Bro. Marsh, S.W., was installed into the chair of K.S., according to ancient custom. This done, the W.M. proceeded to appoint and invest his Officers as follows:—Bros. F. Playford, S.W.; E. S. Phillips, J.W.; John Barnes, P.M., Treas.; Jaques, Sec.; Mazzetti, S.D.; Williams, J.D.; W. Paas, P.M., Dir. of Cer.; I.G. left open. The office of Tyler having become vacant by the death of Bro. Longstaff, was filled by the election of Bro. Crawley. Bro. F. Playford, the newly-appointed S.W., kindly volunteered to represent the Lodge as Steward at the forthcoming festival in aid of the funds of the Girls' School. The Lodge having been closed, the members and their friends, in number sixteen, adjourned to the banquet. The King's Arms has lately suffered the loss of some of its oldest members, and does not meet very numerously, but it still retains in its rank some worthy and distinguished Brethren, maintains its character for hospitality, and is distinguished for its constant and liberal support of the charities. The excellent social qualities of many of its members always insure an evening of pleasurable enjoyment, and amongst them we cannot help pointedly alluding to Bro. Paas, Dir. of Cer., who, by his genial warmth of disposition, kindness of manner, and courteous attention, contributes so materially to the comfort and happiness of all within his circle. The visitors were Bros. F. Binckes, P.M. No. 11; Potts, P.M. No. 201; Powell, P.M. No. 225; Dr. Croft, No. 329.

Mount Moriah Lodge (No. 40).—At the meeting of this Lodge on the 27th of January, Bro. Braune was most ably installed as W.M. by Bro. Absolon, P.M. The W.M. appointed Bros. Ebburne, S.W.; and Geo. Elwood, J.W.

Gihon Lodge (No. 53).—This Lodge had an emergency meeting on the 21st of January, when Bro. Sowden, W.M., initiated two gentlemen into the Order; Bro. Sheriff, P.M., raised one Brother, and Bro. England, P.M., a second to the Degree of M.M.

Lodge of Prudent Brethren (No. 169).—The monthly meeting of this Lodge was held at the Freemasons' Tavern, on the 26th January, the W.M., Bro. Blackburn, presiding, when Bro. Thorpe was duly passed to the 2nd Degree. Under ordinary circumstances, this should have been the night of installation, but the J.W. (Bro. C. Hart), who, owing to the ill health of the S.W., was elected W.M. in his absence, declined the office on the honourable ground that he, as a young Mason, did not as yet feel himself competent to the proper discharge of the duties of the chair, and without which he could not conscientiously undertake

them. Another selection will therefore have to take place, and it is earnestly hoped that the health of Bro. William Lea, the highly respected S.W., will be sufficiently restored to admit of his accepting the office.

PHŒNIX LODGE (No. 202).—An emergency meeting of this Lodge was held at the Freemasons' Tavern, on Friday, 29th January, Bro. Thomas Barton, W.M., in the chair, when Mr. Henry Lippmann, of Hamburg, was initiated into the Order on the introduction of his brother, Bro. B. Lippmann.

LODGE OF SINCERITY (No. 203).—This well-conducted Lodge held its usual monthly meeting on Wednesday, the 20th ult., at the Cheshire Cheese, Crutched Friars, when, it being installation night, a large party assembled. Bro. Rawley, having passed through a most satisfactory year of office, resigned his seat to Bro. Potts, the highly esteemed Sec. and P.M., who proceeded to install Bro. Turtineau, the late S.W., he having been unanimously elected at the previous meeting. We have had reason to descant with so much pleasure lately upon the excellent way in which the W.Ms. elect have been inducted to the chairs of their various Lodges, that we find it difficult to vary the usual terms, or pay a just compliment without continually going through the same stereotyped phrases. Therefore, Bro. Potts must pardon us if we fail to give him that full meed of praise he so well deserves. To say that the ceremony of installation was well done, is to say but little. The various phases of this beautiful ceremony were never rendered better or more impressively, and well was Bro. Potts rewarded by the great attention paid him,—also by the congratulations of the Brethren at the conclusion. Bro. Turtineau having taken his seat, appointed his assistants as follows:—Bros. Knibbs, S.W.; Thompson, J.W.; Bulmer, S.D.; Blichfieldt, J.D.; Spencer, I.G.; Potts, Sec.; and W. Oman, Treas. Lodge matters ended, the Brethren adjourned to banquet, which was placed before them with that liberality for which mine host, Bro. Wright, is so justly famous; after which the usual loyal and Masonic toasts were proposed and responded to in excellent speeches, intermixed with some good singing, which rendered the evening a most pleasing one. The visitors present were Bros. Guest, W. Rumsey, T. Gibbins, and Wiggins, all P.Ms. of the Lodge of Friendship, No. 248.

ST. ANDREW LODGE (No. 281).—At a meeting of this Lodge on the 7th of January a Brother was raised to the 3rd Degree, and Bro. Richards, S.W., elected W.M. for the ensuing year.

PRINCE OF WALES LODGE (No. 324).—This Lodge, so much distinguished for its illustrious members, having initiated and been presided over by several Brethren of the royal blood, met at the Thatched House Tavern, St. James's-street, Tuesday, January 26th, on which occasion it was honoured by the attendance of the Earl of Zetland, M.W.G.M., who, having been duly marshalled to his chair by the Tylers, was saluted by the Brethren according to ancient custom, with every demonstration of love and respect. There were present several visiting Brethren, including Bros. Henderson, G. Reg.; a member of the Grand Lodge of Ireland; P. Mathews, Prov. G.D. of Essex; Crew, P.M. No. 1, and others. The W.M., Bro. Wheeler, then proceeded to pass a Brother to the Degree of a Fellow Craft. It being the night of election, Bro. Lyons, P.M. of No. 167, was unanimously elected W.M. for the ensuing year; Bro Nelson was also unanimously elected Treasurer. The health of her Majesty the Queen was drunk with acclamation, and congratulation on the late happy event of the alliance of the Princess Royal with an illustrious Brother whose advent into Masonry promised so much for promulgating its principles, and promoting the happiness of mankind. In drinking the health of the M.W.G.M., it was observed that this Lodge had always felt the most sincere attachment to the noble Earl, which was now redoubled by his having been tried by difficulties—the overcoming of which, like gold passing through the fire, had served only to demonstrate his sterling worth. The health of the late D.G.M., the Earl of Yarborough, with expressions of regret that his continued ill health prevented his attendance, was drunk; and the W.M. informed the Brethren that the noble brother had expressed to him the happiness he should feel in attending the Lodge on the earliest opportunity that his health

would permit. The health of the D.G.M., Lord Panmure, and the rest of the Grand Officers, was next drunk. Bro. Henderson, in returning thanks, adverted to the fact that the noble lord, the D.G.M., though having to discharge so many onerous affairs of the state, still found time to attend to his Masonic duties, and perform them in that excellent manner which surprised every member of the Order who had had the honour of observing his zeal and love for the Order. He also, in allusion to the remark of the W.M., of the pleasure felt by the Craft on his (Bro. Henderson's) resuming the office of Grand Registrar, assured them that it had always been his study to render every service in his power to the Order, and he should ever continue to do his utmost to promote its interests. The health of the visitors was drunk, the W.M. expressing the gratification he felt, in conjunction with the members of the Lodge, in receiving visitors and discharging the rights of hospitality; he more particularly alluded to Bro. Crew, whose eminent services in the cause of charity had been such as to render him invaluable to the Craft, and particularly to the Girls' School, for which he had laboured with so much diligence and success, that he hardly knew how it could do without him. The W.M. closed the evening by thanking the Officers for their able support during the past year. The meeting was highly delighted by the vocal abilities of a professional Brother, whose name we regret we were unable to obtain. Bro. Crew also contributed some of his best songs, which were received with the usual satisfaction.

Royal Union Lodge (No. 536).—The installation meeting of this Lodge was held on Wednesday, January 27, at the Ram Inn, Uxbridge, when Bro. Warder, the W.M. elect, was installed by Bro. Henry Muggeridge, and Bro. Wright was appointed S.W.; Bro. Pratt, J.W.; and Bro. Weedon, Secretary. The Brethren present afterwards dined together, and parted in good fellowship.

La Tolerance Lodge (No. 784).—This Lodge held a meeting at the Freemasons' Tavern, on the 5th of February, when Bro. Martinas was duly installed as W.M. by Bro. Watson, and some Brothers raised to the 3rd Degree.

INSTRUCTION.

EMULATION LODGE OF IMPROVEMENT.—TESTIMONIAL TO BRO. STEPHEN BARTON WILSON, J.G.D.

On the evening of Friday, the 29th ult., the members of the Emulation Lodge of Improvement celebrated their anniversary by a supper at the Freemasons' Tavern. The attendance of the Brethren was more than ordinarily numerous, it having become known that Bro. Stephen Barton Wilson, J.G.D., was to receive a testimonial at the hands of his Brethren, in acknowledgment of the eminent services he has rendered to the Lodge as one of its recognised teachers for the last twenty-five years. Nearly 300 Brethren sat down to supper. The chair was occupied by Bro. Beadon, P.G.J.W. On his right sat the honoured guest of the evening, Bro. Stephen Barton Wilson, J.G.D., and on his left Bro. Purton Cooper, Prov. G.M. for Kent. There were likewise present, Bros. Havers, P.G.D.; Harvey, P.G.D.; Clarke, G. Sec.; Farnfield, Asst. G. Sec.; Pullen, D. Prov. G.M. Isle of Wight; Jennings, G. Dir. of Cers.; Gooch, D. Prov. G.M. for Wilts; Soames; Wood, of Brighton; Muggeridge, Preceptor of the Stability Lodge of Instruction; G. Barrett, F. Slight; Biggs, P.G.S.B., &c. The gifts presented to Bro. Wilson were a magnificent gold watch and chain, a complete suite of Grand Lodge clothing, with the jewel of his office, and a tea and coffee service of silver. The watch and chain were the work of Bro. Phillips, of Cockspur-street; the regalia was supplied by Bro. Platt, of Beaufort-buildings, and were remarkable for the excellence of their material, and for the good taste and skill with which they were manufactured; the tea and coffee service was not forthcoming, as Bro. G. Lambert having received a sudden command to wait upon her Majesty, forgot to send it in time to be presented. As is usual at the anniversary meetings of the Emulation Lodge of Improvement, the first toast, which was drunk in solemn silence, was "To the pious memory of Bro. Peter Gilkes," the founder of the Lodge.

The W.M. then proposed "The Health of Her Majesty the Queen," making special allusion to the recent happy event, which had united her eldest daughter to a Mason.

The toast having been most loyally responded to,

The W.M. called on the Brethren, in honour of their Masonic allegiance, to drink "To the Health of the M.W. the G.M. the Earl of Zetland," a command which was most enthusiastically obeyed.

The W.M. next proposed "The Health of the D.G.M., Lord Panmure," and "The rest of the Grand Officers, past and present;" and highly eulogized his lordship. He coupled with the toast the name of Bro. Cooper, Prov. G.M. for Kent.

Bro. Cooper replied, and in the course of his observations expressed his satisfaction in having on the muster roll of his province the name of Bro. Stephen Barton Wilson.

Bro. Havers then took the gavel, and said,—"Right Worshipful Master and Brethren, — When the Master in the chair entrusts his gavel to another, there usually follows one toast which is known to you all. On this occasion, however, we depart from that practice. I have been desired—and I assure you, Brethren, I consider it a great honour to be so requested—to propose to you the health of one dear to all who are members of the Emulation Lodge of Improvement, and equally dear to the Craft in general. (Hear, hear.) My good friend on the left (Bro. Cooper) has, with justifiable pride, claimed him for Kent. I claim him not for Kent, I claim him not for the Emulation Lodge of Improvement, but for all Masonry. (Cheers.) The labours of the working Brethren of the Lodge we have this evening all witnessed. Will you bear with me while I endeavour to trace the result of the exertions of a good and active Mason. You have all seen the amount of memory and brain-work which is required for working the several sections of each lecture. (Hear, hear.) Well, then, just as we teach our children important principles of religion and morality in certain formulæ of words the true meaning of which they do not at the time comprehend, but which, impressed upon the mind, become the nucleus or abiding place of future thoughts—so must young Masons be content to commit to memory certain forms of words the full import of which they are hereafter to acquire. (Hear, hear.) I do not insist that the ritual of Masonry should be regarded as the principle and essence of Masonry itself. A prayer-book is not a religion. But the ritual of Freemasonry contains the expression of the truth of those doctrines by which we profess to be guided, and those rules of life which we profess to practice. Masonry boasts of no books, no ponderous tomes, or carefully-writ parchments, containing the record of its ceremonies. (Hear, hear.) Such as they are, they have been handed down to us by oral tradition, varying in their phraseology to suit the altered character of the language, but still possessing that quaint simplicity of diction which both attests their age and gives a peculiar charm to their delivery. (Hear, hear.) These traditions, transmitted to us through many generations and through many mouths, would have varied much more, were it not that there have arisen at all times and seasons, and in regular succession, true and trusty men, who by no election, by no canvas, but by the universal consent of their Brethren, have been recognized as leaders and teachers. (Hear, hear.) Among those teachers more true or more trusty none have been found than he in whose honour we are this evening assembled. (Great cheering.) It has been remarked that at the present day we possess but the traditionary remnant of what Masonry was in former times. In earlier days, in addition to its moral power it also possesed great political and religious power. Here we have to deal with its moral power only, and the wonder is not that so much of it has been lost, but that so much remains. (Hear, hear, and cheers.) Instituted by the skilled artificers of old, in times of the most remote antiquity, when kings and princes presided over us and joined in the work, Masonry passed through a great and glorious career of peace and prosperity; since then, however, it has had to pass through many perils and contend with many difficulties. Attacked by base imitators, who, under the assumed name of Masons, carried out the wildest schemes of religious and political intrigue; wounded by the baser treachery of some of its own children, who endeavoured for motives of

unworthy gain to expose its mysteries to the vulgar eye; menaced by tyranny, persecuted by bigotry, its Lodges scattered but not dismayed, itself proscribed but not dishonoured, it still maintained its object; relying on its truth, it wins its way, folding in its embrace men of all climes and all tongues, and possessing within itself a tie nowhere to be found out of the pale of Masonry. (Great applause.) It is not in the busy hum of cities, or by our own domestic firesides, that this tie is felt in its full strength. All the histories we have read go to show that in far distant lands and on mid-ocean it is—in times of danger, distress, and misery—that Masonry possesses a chord of sympathy which finds a responsive echo in the heart of every Brother. (Loud and continued cheering.) Its history in this country has been adorned by the names of those who have been the highest in talent and the most exalted in rank. Its Lodges were gathered together soon after the death of Sir Christopher Wren, when, for the first time, speculative Masons were admitted to its ranks; and we have, again in our day, witnessed kings and princes joining in the good work, taking part in our assemblies, giving to us their labours and to the world their names and reputations as hostages for the good faith of their Brethren: and we now have the satisfaction of seeing Grand Lodge holding the highest position in pageantry and in power. Our Lodges are more numerous than ever, our wealth greater, and our means of promoting charity greatly extended. There has, however, in our days, occurred a dark cloud of discord between us and our western Brethren; we deplore it, and they too, I am sure, deplore it: there are, however, on both sides of the Atlantic, men of keen heads and sound hearts, who will yet, I hope, be able to smooth down the differences which have arisen between us. With that exception, we live in peace and brotherly love with all the world. We have, I say the satisfaction of seeing our Grand Lodge hold the highest position in Masonry, because here we have most exactly and most persistently carried out the principles of the Craft within the limits of the ancient landmarks of the Order. In this country, accepting from our ancestors the ancient Degrees, we know no change in the form of Masonry. (Hear, hear.) And here I would observe that the whole history of the Order shows that it has been in times of discord that the greatest changes and innovations have occurred, and that innovation has been most frequent under Masonic jurisdictions of the most recent origin. Here we have been content to abide by the ancient charges and landmarks, and therefore it is that we find the Grand Lodge of this country the arbiter and judge in all cases of doubt and difficulty. To whom is the glory of that high position to be ascribed? (Hear, hear.) It is not alone to the patronage and the labours of the great and mighty. It is to the patient teaching of zealous and good Masons who have made it the work of their lives, and who, scattered throughout the country, have, in such Lodges as the present, spread a knowledge of the true principles of the Craft among the Brethren generally. They, I say, have been the means of raising Masonry in England to its present high position. As chiefest among the Lodges of the world is the Grand Lodge of England, so, chiefest among the Lodges of Instruction, which have contributed to place her there, has been the labour of the Emulation Lodge of Improvement; and need I say that among the labourers of that Lodge stands out in boldest relief the worthy Brother whom we are delighted to honour this evening. (Great cheering.) As the master builder selects with patient care the stones which are to form the intended structure, animating, instructing, and guiding the workmen employed under him, so with equal diligence and zeal does our Master builder arrange, adapt, and preserve our ancient fabric, animating, guiding, and instructing the Brethren; he, in fact, carries out in speculative Masonry all those duties of the master builder of old, and possesses, in an eminent degree, those qualifications we require in a Master. Of him I may truly say that he is "of good report, true, and trusty, and held in high estimation amongst the Brethren and fellows." (Loud cheers.) Thus have I endeavoured to trace the advantage which may arise to the whole of the society from the labours of even a single individual. Bro. Wilson—in the name of this assembly of eminent and influential Masons—I beg your acceptance of these gifts, possessing in themselves a certain degree of intrinsic value, but still more valuable and honourable as carrying with them the expression of the kind will

entertained towards you by your Masonic Brethren. Gifts, I am well aware, may be in themselves but of small value, and yet be most valuable to the receiver, as showing the direction of the current of good will and approbation. To you the Brethren of this Lodge are greatly indebted—you they recognize as their leader and master. Educated, sir, as you have been in that profession to which Masonry is most allied, you have the skill to compare what is speculative with what is operative, and you have the ability to explain that comparison to your Brethren. Following in the footsteps of your illustrious predecessor, you have voluntarily and disinterestedly laboured for the good of this Lodge; you have skilfully executed the work; and you have, with no ordinary talent, maintained the great trust reposed in you; you have increased its value, and you have extended its usefulness. (Hear.) Hence our present meeting. To say that this is the only particular in which you have deserved well of your Brethren, would be to do you scanty justice. You have ever practised those sublime lessons which you have taught here. As teacher in this important Lodge, you have naturally acquired a great influence in the Craft. That influence you have used well, not to your own advantage, but to the advantage of the Brethren. (Cheers.) You have curbed the impetuosity of the young and inexperienced; you have been the adviser of those of more mature years; you ever studied—in support of order and of regularity—to maintain the authority both of the Master in the chair and of the Grand Master upon the throne. Rigid as a disciplinarian—and no man has succeeded in a great object who has not strictly enforced subordination—trusted and acknowledged as an authority—you found yourself the honoured member of many Lodges, and the leader and teacher of this the most important Lodge of Instruction in the world. By your labours here you have consecrated your name in our memory, and to future ages, as a benefactor to the Craft. (Great cheering.) Well and worthily have you been honoured by the Grand Master. Never was honour more worthily bestowed, and never was the bestowal of it hailed with greater satisfaction by the Craft. (Immense cheering.) Beyond these testimonials there ought to have been on the table a tea-service, but, owing to some carelessness, it has not been delivered. We have, however, sent a messenger to the silversmith; and the answer he has brought us back is, that the articles are all ready, polished and inscribed, but that the maker has gone away for the evening, locked up the house, and taken the key with him, so that they are not now forthcoming. We ought to have the opportunity of placing before you all the the testimonies of our regard; that, unfortunately, not being so, you must, in your mind's eye, picture to yourself the whole of that domestic apparatus used in the preparation of the cup that cheers but not inebriates; and I hope they will be as mute tokens to the ladies of your family, and tell them, as they cannot be here present, of the esteem in which we hold you. We have the pleasure of presenting them to a veteran in Masonry, but one not at the end of a long life, wearied with labour—not bowed down by age, and anxious for repose; we behold you in the full youth of your power, in the full maturity of your strength and judgment, ready to give us good service here. (Cheers.) May, Sir, your domestic happiness keep pace with your public reputation, and may you have the blessing of many more years of sound health to give us the benefit of your guidance and assistance. Bro. Wilson, I have, in the observations I have addressed to the Lodge and to you, refrained from using terms of fulsome praise, or any expression which might be considered over-laudatory, feeling that I best consult the wishes of the Brethren who have placed me here; and that anything more than the plain and honest truth would so far from being grateful to your feelings, be annoying to one of your earnest, simple, and honourable disposition. Permit me, in the name of this meeting, to beg you to accept these gifts, and with them, to assure you that you possess that far greater reward, that which all good men covet—the respect, the approbation, and the affection of your Brethren. (Immense cheering.)

Bro. Wilson, who was for some minutes so overpowered that he could not speak, replied in the following terms:—"Right Worshipful Master and Brethren, I rise with considerable diffidence to address you, because I find that I am utterly incapable of expressing those sentiments which are due to you on this particular

occasion. But I feel assured that if I should not attempt to follow the worthy chairman of your committee through the extremely eloquent and laudatory observations which he has been pleased to make; or if I should in any way omit to return you my thanks in suitable terms, I shall receive at your hands the fullest consideration; and that as Masons you will make an ample allowance for the very embarrassing position in which I am now placed. With these assurances I will now proceed to thank you, although briefly, yet most cordially and sincerely for these munificent tokens of your regard and esteem; and also to thank your committee and their worthy chairman, for their kind attentions and the very flattering manner in which they have been presented to me. First, then, Brethren, I will advert to those articles of a purely domestic character, which the worthy chairman of your committee alluded to as not being on the table, which he stated would have been presented to me, but which from some unknown cause have not arrived. I can only say I should have accepted them with a twofold pleasure, because they are the means by which your kind wishes and intentions towards me would have been conveyed into the bosom of my family; and I feel assured that my better half would not only have received them with the highest gratification, but would have had the greatest pleasure in exhibiting and using them on all proper and convenient occasions. With regard to this splendid watch and chain, I can only say I return you my sincere and heartfelt thanks for so munificent a present. I shall consider it as an heirloom, the value of which is increased by the very kind and cordial manner in which they have been presented to me. The latter—viz., the chain—forcibly calls to my recollection that beautiful passage in our lectures, recited in the former part of the evening by our Bro. Artus, that "we are linked together by one indissoluble chain of sincere affection;" and that "to sooth the unhappy, sympathize in their misfortunes, compassionate their miseries, and restore peace to their troubled minds, is the grand aim we have in view." The former—the watch—which may very appropriately be considered as a symbol both of time and eternity, points out to us that regularity, punctuality, and integrity of conduct which we are bound to pursue whilst journeying through the several and varied stages of this existence, so that when we shall have arrived at the end of our mortal career, and are summoned from this sublunary abode, we may, with humble but holy confidence, hope that our spirits may ascend to those blessed mansions whence all goodness emanates. And with respect to this superb clothing and jewel, inasmuch as it is the custom of Grand Lodge to provide the necessary insignia for the use of its Officers during their current year, I may consider this clothing as provided by you for my use as your representative in Grand Lodge; and whilst I am wearing it I may be excused the vanity of supposing that the act of the Grand Master in appointing me to office has received your concurrence and approbation. I am quite aware that the few words I have uttered fall very far short of what is due from me; and that there have been many observations made by our worthy and esteemed Bro. Havers, to which I ought to respond; but I feel myself under the necessity of requesting that you will allow me now to conclude by again thanking you for these tangible and munificent tokens of your regard and esteem, and to assure you that I shall endeavour to merit a continuance of your approbation by a zealous and assiduous attention to those duties which have, for upwards of twenty-five years, been exercised through this Lodge with the view to benefit the Craft in general.

Bro. Harvey then took the gavel, and proposed "The Health of the Master in the chair," whom he described as a constant and consistent supporter of the Emulation Lodge of Improvement.

The toast having been most cordially responded to,

The W.M., in returning thanks, said that when asked to occupy the chair on that occasion, and present the gifts of the Lodge to their worthy Bro. Wilson, he objected to doing so upon the grounds that he had frequently before had the honour of presiding over them; and he especially felt that there was in the Craft no brother better qualified than his worthy Bro. Havers, as the chosen vessel of the Lodge, to convey to Bro. Wilson the sentiments entertained towards him by the Brethren. He was gratified to find that he was not wrong in that opinion; for was it possible that any presentation could take place characterized with more vigour

of language, with more eloquence, with more excellent feeling, or with better real rhetoric than they had that night listened to. It was a speech well deserving to be reported in that excellent and deserving publication, the *Freemasons' Magazine;* and he was happy to say that there was present a skilled and trusty reporter connected with the *Magazine,* who was, he knew, well able, by enshrining in print such a display of eloquence and rhetoric (as rhetoric was that evening explained to them in the lectures), to convey to the Brethren out of doors that delight and pleasure which it had been the good fortune of those present to enjoy; and he trusted it would soon be in the hands of every brother in the Craft.

The next toast was "Prosperity to the Lodge of Unions," the Lodge under which the Emulation Lodge holds its warrant. This was responded to by Bro. John Harvey, P.G.D.

The W.M. then proposed "Success to the Sister Lodge of Instruction the Stability," coupling with it "The health of our worthy Bro. Muggeridge," the excellent Preceptor of the Lodge, and expressed a hope that the differences of working between the Lodges of the east and those of the west of London might soon be reconciled.

Bro. Muggeridge, in replying to the compliment, said that although there was no fundamental difference in the two systems, there was yet sufficient variation to cause confusion, and he was glad to find that there was a prospect of their being assimilated.

The W.M. next proposed "The health of the members of the Committee entrusted with getting up the testimonial to Bro. Wilson," and coupled with the toast the name of Bro. Havers.

Bro. Havers having briefly replied, "The Officers of the Lodge" were toasted; and the S.W., Bro. Absalom, having acknowledged the honour, the festivities of the evening terminated in the usual manner observed among Masons.

The following is the inscription upon Bro. Wilson's jewel of office:—"Presented to Bro. Stephen Barton Wilson, J.G.D., as a tribute of gratitude from the members of the Emulation Lodge of Improvement, No. 318, for the eminent services he has rendered that Lodge.—29th January, 1858."

The watch upon its inside case bears the following inscription:—"Presented by the members of the Emulation Lodge of Improvement, No. 318, to Bro. Stephen Barton Wilson, J.G.D., in grateful acknowledgment of his valuable services as a Mason, and in token of esteem for him as a man.—29th January, 1858."

We should not omit to mention that, prior to the banquet, the sections of the first lecture were ably worked under the presidency of Bro. Beadon.

Confidence Lodge (No. 228).—This Lodge held a meeting at Bro. Wadeson's, Bengal Arms, Birchin Lane, on Jan. 27th. Bro. James Jackson was in the chair, and put the questions throughout the fifteen sections in such an admirable manner, as not only to call forth many complimentary remarks from the Brethren but a special vote of thanks, which was carried unanimously. The replies were given by the following Brethren:—1st lecture—Bros. Solomon, Vanderlyn, Marks, Brewer, Rogers, Marks, and Brett; 2nd lecture—Bros. Barnard, S. B. Wilson, Brett, Anslow, and Brett; 3rd lecture—Bros. Moss, J. Phillips, and Anslow. A resolution was also carried unanimously, that the *Freemasons' Magazine and Masonic Mirror* should be taken in for the use of the Lodge in its weekly form—the monthly Magazine having been previously subscribed for by the Lodge. The visitors were Bros. G. A. Hodges, No. 118; Dietrich, No. 206; Phillips, W.M. No. 223; Gardiner, No. 228; M. W. Morris, W.M. No. 247; Turner, No. 704, who each joined the Lodge. Bro. S. B. Wilson will work the ceremony of installation on Wednesday, the 10th of February, when a very full attendance of the Brethren is expected.

PROVINCIAL.

BRISTOL.

Lodges.—Wednesday, February 3rd, Moira (408), Freemasons' Hall, at 7; Monday 8th, Royal Clarence (81), Freemasons' Hall, at 7; Tuesday 9th, Jerusalem (986), Freemasons' Hall, at 7; Wednesday 10th, Royal Sussex (221), Freemasons' Hall, at 7. *Instruction.*—Friday, at 7. *Chapters.*—Thursday 4th, Hospitality (221), Freemasons' Hall, at 7; Thursday 11th, Clarence (81), Freemasons' Hall, at 7.

CHESHIRE.

Lodges.—Thursday, February 11th, Mersey (701), Angel Hotel, Birkenhead, at 5. *Chapter.*—Wednesday 3rd, Fidelity (701), Angel Hotel, at 6.

HYDE.—*Lodge of Industry* (No. 465).—This Lodge held its usual monthly meeting on Thursday, the 28th instant, at the Norfolk Hotel, when the Lodge was opened in form by the W.M., Bro. Thomas Wood; and after the minutes of the previous meeting had been read and confirmed, Mr. James Perrin, of Hyde, was balloted for, and unanimously elected. The ceremony of initiation was performed by the W.M. in his usual excellent style. The other business of the evening having been disposed of, and the Lodge closed, the Brethren partook of refreshments, and separated in peace and harmony, after spending a very pleasant evening, at the hour of high twelve. This Lodge-room, which has just been refurnished at considerable expense, was, for the first time, this evening splendidly lighted by a sun-light, which, by causing a thorough ventilation, has rendered this the best and most comfortable room in the district.

DEVONSHIRE.

Lodges.—Wednesday, February 3rd, Perseverance (190), London Hotel, Sidmouth, at 7; Monday 8th, Sun (123), Globe Hotel, Exmouth, at 5; Wednesday 10th, Fortitude (122), Prince George Hotel, Stonehouse, at 7.

DORSETSHIRE.

Lodges.—Wednesday, February 3rd, Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6; Thursday 4th, Unity (542), Town Hall, Wareham, at 6; Science (640), Bourton Private Rooms, at 7; Montague (963) Lion Inn, Lyme Regis, at 7.

DURHAM.

Lodges.—Thursday, February 4th, Tees (749), Black Lion, Stockton, at 7; Thursday 11th, Palatine (114), Bridge Hotel, Sunderland, at 7.

ESSEX.

Lodges.—Monday, February 8, Star in the East (935), Private Rooms, Harwich, at 7; United (998), George Hotel, Colchester, at 7. *Chapters.*—Essex (343), George Hotel, Chelmsford, at 7; Patriotic (59), Cups Hotel, Colchester, at 7.

ROMFORD.—*Lodge of Hope and Unity* (No. 259).—At a meeting of this Lodge, held at the White Hart Inn, on Thursday, the 28th of January, 1858, two Brethren were passed to the 2nd Degree. The installation of the W.M. elect was performed by the W. Bro. W. Pulteney Scott, the immediate P.M. of the Lodge of Antiquity, in a very admirable manner, so much so that it was resolved that a vote of thanks expressive of the feelings of the Brethren should be entered on the minutes. The W. Bro. George Augustus Addison (P. Prov. G. Purs.) appointed as his Officers:—Bros. John G. Matthews, S.W.; T. E. Dashwood, J.W.; Frederick Adlard (P. Prov. Asst. Dir. of Cers.), Treas.; Augustus N. Thiselton (P. Prov. G. Reg.), Sec.; Rev. W. V. Dawson, *M.A.*, Chaplain; Wm. P. Scott, S.D.; Josiah Walker, J.D. This Lodge numbers some of the most distinguished Prov. G. Officers amongst its members, including Bro. Frederick Pattison, Prov. J.G.W., &c. &c. Amongst the visitors we noticed Bros. Arthur Pattison, No. 6; Charles H. Law, P.M. No. 109, and P.

Prov. S.G.W. Herts; Henry Garrod, P.M. No. 206; W. B. Walker, No. 255; and Percy Milford. After the Lodge was closed the Brethren sat down to the banquet provided for them by the worthy hostess, Mrs. Baker. The usual toasts were given and responded to by the Officers and visitors, and the one devoted to the Masonic charities was responded to by Bro. Thiselton, the secretary to the Boys' School, who not only duly answered for the advantages the daughters of decayed Freemasons enjoyed through the Girls' School, but alluded more particularly to the eminent services rendered to that charity by its indefatigable secretary, the veteran Bro. Crew, who, he stated, would arrive at the advanced age of 73 on the following day, the 29th of January. He alluded also to the Boys' School and the alterations which have lately taken place in the constitution of the institution; and adverting to the benefits which many of the sons of Freemasons had received and were receiving at the present time in the county of Essex (five boys alone are now residing in Colchester), regretted that the Lodges and the members of the Craft in Essex were apparently not sufficiently alive to the return which might be expected for the great outlay expended in that county. He also particularly alluded to the pressing emergencies of the Royal Masonic Benevolent Funds for Freemasons and their widows, and trusted that the Freemasons of Essex would not only be advised, but would see the necessity of supporting the old and infirm; for the apathy hitherto shown towards the last two associations was greatly to be deplored, and cast a reproach upon the character of Masonry at large.

GLOUCESTERSHIRE.

Lodge.—Wednesday, February 3rd, Royal Union (307), Freemasons' Hall, Cheltenham, at 5.

CHELTENHAM.—*Foundation Lodge* (No. 97).—The Brethren of this flourishing Lodge met at the Masonic Hall, on Wednesday, the 27th of January, when Bro. J. R. Lee was raised to the Sublime Degree of Master Mason, and Mr. Jessop initiated into the mysteries of the Craft, in a most satisfactory manner, by the W.M. The Brethren afterwards adjourned to the banqueting-room, and spent the remainder of the evening in the greatest harmony and brotherly love.

Royal Union Lodge (No. 307).—On Monday, the 25th of January, the Brethren of this prosperous Lodge met at the Masonic Hall, when two candidates were duly initiated into the mysteries of our Order. It was expected that Bro. Knight would have been passed to the 2nd Degree, and the necessary examination was actually gone through, but for want of time the W.M. deferred the ceremony to a future meeting. The W.M. and some of the Brethren then adjourned to the Lamb Hotel, where a substantial dinner had been provided by Bro. Scott, to which the Brethren did ample justice. The usual loyal and Masonic toasts followed, and the evening was passed in a most agreeable manner.

HAMPSHIRE.

Lodges.—Thursday, February 4th, Panmure (1025), Royal Hotel, Aldershot at 6; Wednesday 10th, Economy (90), Black Swan, Winchester, at 7; Thursday 11th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7. *Chapters.*—Wednesday 3rd, Southampton (555), Freemasons' Hall, Southampton, at 7; Thursday 4th, Royal Gloucester (102), Freemasons' Hall, Southampton, at 7; Wednesday 10th, Friendship, Private Rooms, Portsmouth, at 7.

ISLE OF WIGHT.

Chapter.—Wednesday February 3rd, Yarborough (109), High Street, Ventnor, at 7.

KENT.

Lodges.—Wednesday, February 3rd, Royal Naval (621), Hiscocks' Hotel, Ramsgate, at 7; Invicta (1011), George Hotel, Ashford, at 8; Thursday 4th, United Industrious (34), Freemasons' Tavern, Canterbury, at 8; Friday 5th, Union (149), King's Head, Margate, at 7; Belvidere (741), Star Hotel, Maidstone, at 7.

CHATHAM.—*Royal Kent Lodge of Antiquity* (No. 20).—A desire of some officers of her Majesty's service to enter the Order, induced the W.M. to call a Lodge of Emergency on Monday, the 25th of January, and extra care was bestowed to provide a banquet meet for the occasion of the bridal of the Princess Royal of England. The Lodge was held at the Sun Hotel, and a dispensation being granted by the

Prov. G.M., the following gentlemen were duly initiated into the mysteries of ancient Freemasonry:—Capt. Howson, 51st regt., Lieut. Surgent, 43rd regt., Lieut. Dawson, 18th regt., and Lieut. St. John, 20th regt.; also, Mr. Turner and Mr. Hawley, the contractors for the North Kent Railway. The Lodge being called off, the Brethren adjourned to the Mitre Hotel, where the banquet was prepared. The Brethren assembled amounted to about thirty, and there were also present in the drawing-room of the Mitre, the R.W. Bro. Charles Purton Cooper, Prov. G.M.; the V.W. Bro. Thomas Bisgood, D. Prov. G.M.; the W. Bros. Cruttenden, P. Prov. G.Reg., and Windeyer, Prov. G.Reg., &c. The banqueting-room was decorated throughout; the walls and ceiling being covered with various ornaments suggestive of the union of two European monarchies. These decorations, we understood, were the handiwork of the Wardens and other officers, and their fair ladies, and reflected great credit on their taste. There were the royal standard and the union jack, "the flag that brav'd a thousand years the battle and the breeze;" the lions of England and the black eagle of Prussia, the initials V.A. and F.W. in white roses intertwined with the true lover's knot, and many more emblems.

The banquet waits our presence, festal joy
Laughs in the mantling goblet, and the night,
Illumined by the taper's dazzling beam,
Rivals departed day.

The W.M. Bro. Isaacs, Prov. G. Sec., presided, having on his right the R.W. Prov. G.M. and his Deputy; Bro. Spencer, P.M. of Lodge 91, and Bro. Capt. G. Rhodes, of H.M's. 94th regt., and the newly-initiated Brethren; while on his left was the Rev. Bro. Batchelor, who acted as Chaplain, Bro. J. How, Prov. G.Dir. of Cers., Herts, Bros. Cruttenden and Windeyer, and Bro. Cook, of No. 741, &c.; Bros. L. Harvey, S.W. and C. C. Piper, J.W. filling their respective chairs. Grace was said by the Chaplain. Due honour having been given to a most excellent dinner, and the cloth removed, the W.M. arose and said, they had met to celebrate the nuptials of the daughter of England's Queen; the morning of whose life had broken into a brilliant mid-day; and hoping that which all had every reason to expect, that the day would be to her but the beginning of a life of happiness, he called on the Brethren to join him in the toast, "The Queen." The national hymn was sung, and chorused with enthusiasm by the Brethren. The W.M. next proposed in kindly and fraternal terms, "The M.W.G.M., the Earl of Zetland." The R.W. Bro. C. P. Cooper, Prov. G.M., then claimed the privilege of proposing the next toast. He said, for the first time in his life he had not to regret his age, as on the present occasion it had its advantages. Old age had its mode of looking at events like those of that day by a retrospective view of the past. They were called upon to-day to celebrate an event which he (Bro. Cooper) considered of great importance to Europe as well as to our own nation; he touched therefore upon matters of past history, which had reference to the happy occurrence of the day. Little more than a century and half ago, Prussia was one of the minor powers of Europe, the head of the state being the Elector of Brandenburgh, who afterwards assumed the royal dignity, and became King of Prussia. Immediately on his succession as elector, he agreed with William, Prince of Orange, to furnish him with a considerable force for his expedition to England; and he afterwards joined the grand alliance against France, sending a large army to the Netherlands, of which William had the command. Thus Prussia contributed to the completion of the great design of William III., the reduction of the tyrannical power of Louis XIV., and the security of the liberties of the Protestant world. Within our own time, Prussia had been the steady ally of England when arrayed against the domination of Buonaparte. In the great conflict of 1815, Prussia assisted to complete the victory we had already achieved. It was not easy to forget such events in which two great states had been mutually engaged. They must also call to mind that the King of Prussia was the godfather of the bride of the day. These matters might not be strictly Masonic; but he reminded the Brethren that Frederick the Great established a Lodge at Berlin in 1720, under the authority of the Grand Lodge of England; he having been initiated when Crown Prince, two years previously, at the Hague. The late Duke of York was initiated at Berlin, and

this Masonic connection had always been kept up between England and Prussia. The youthful bridegroom was a member of the Institution, and he could not but recollect that the fact of Frederick the Great establishing a Lodge at Berlin had largely contributed to produce the present good understanding between the two countries ; and thus a good reason was furnished for the W.M. calling them together that day. He (Bro. Cooper) was proud that his connection with them enabled him to be present on the occasion, and dilate upon the events that had passed. He then called on the Brethren to join in the toast which he was sure would meet with a volley of enthusiasm,—"Health and Happiness to the Royal Couple." The W.M. rose and said they were that day honoured with the presence of the G.M. of the Province. He (the W.M.) had held office under three Grand Masters, but by none of his predecessors had the interests of Freemasonry been so strictly preserved as by the R.W. Bro. Charles Purton Cooper. So much was he revered by every Brother in the province, that his health would meet with the warmest greeting. The R.W. Prov. G.M. responded, and said the W.M. had told them that his health was the toast of the evening. At these meetings they ought to endeavour to vary the sentiments they expressed, and as he had the happiness of meeting them often, they must really think the Court of Chancery was a very gay place, if he (Bro. Cooper) were able to amuse them by his observations. When Bro. Isaacs spoke of the way in which the G.M. discharged his duty, he felt how deeply he was indebted to the G.Sec. for his Masonic services generally, but more especially for his anxious desire to keep up constant communication between the Prov. G.M. and the Brethren of the Province. By the Brethren initiated that day, as had often before been the case, the light of Masonry would be carried to distant lands ; the benefits that had resulted were matters of Masonic history. He reciprocated the kind wish of all around, that the G.A.O.T.U. would long permit him to attend their meetings. (Cheers.) The W.M. next proposed—"The D. Prov. G.M., and the rest of the Grand Officers." Bro. Bisgood said it afforded him much delight to be present on so happy an occasion. Their G.M. was always so ready to attend their summons, that little was left for the Deputy to do. The Prov. G.M. then calling on the Brethren to fill their glasses said, that although there was inspiration in the wine they did not need it, for he would at once tell them he was about to propose—"The W.M. of the Lodge No. 20., the G. Sec. of the Province." In either capacity they had all the benefit of his good service. He (the Prov. G.M.) knew no Mason who by his example and qualifications had drawn so many into the Order—"their name was legion." He knew it would be a work of supererogation to say more than that in future generations his merits would be remembered and acknowledged. (Cheers.) The W.M. said, the kind expressions of the G.M. were most gratifying to him. He could not but say he was pleased to be the means of giving admittance into the Order of so many excellent candidates, more especially through the Lodge in which he himself received the light of Masonry. "The Newly-initiated Brethren" was acknowledged by Bro. Capt. Howson. "The Visitors," and other toasts, concluded the day.

LANCASHIRE (EAST.)

Lodges.—Thursday, February 4th, Affability (399), Cross Street Chambers, Manchester, at half-past 6 ; Friday 5th, Anchor & Hope (44), Swan Hotel, Bolton, at 6 ; Wednesday 10th, Antiquity (170), One Horse Shoe Inn, Bolton, at 7. *Chapters*—Monday 8th, Perseverance (432), Old Bull Inn, Blackburn, at 8 ; Tuesday 9th, St. John's (268), Commercial Inn, Bolton, at 7.

BLACKBURN.—*Lodge of Perseverance* (No. 432).—A meeting of emergency was held on the 21st of January, the W.M., Bro. W. Harrison, presiding, assisted by Bros. Bell, S.W. and Radcliffe, J.W. (P.M. No. 434), when Bro. Baldwin was raised to the Sublime Degree of M.M. by Bro. Clough, P.M., and P. Prov. G. Reg. E.L. The regular Lodge night was held on the 28th of the same month, the W.M. again presiding, and after ordinary business was transacted, the Rev. Bro. William Hartley, P.M. No. 434, was unanimously elected honorary joining member, and appointed Chaplain to the Lodge. The meeting of the Lodge of instruction was altered from its present period to the Thursday before the regular Lodge night. A gentleman, having been regularly proposed, was balloted for,

elected, and initiated, the ceremony being performed in a most impressive and very excellent manner by the S.W., Bro. Bell. The Lodge shortly afterwards adjourned, and passed a very agreeable evening, the Brethren being honoured by the presence of several visitors, among whom we noticed Bros. Johnson, J.W. No. 336, Lieut. Forrest, &c. &c.

LANCASHIRE (WEST.)

Lodges.—Wednesday, February 3rd, St. John's (971), Caledonian Hotel, Liverpool, at 6; Thursday 4th, Mariners' (310), 42, Duke Street, Liverpool, at 6; Tuesday 9th, Merchants' (294), Duke Street, Liverpool, at 5; Royal Preston (418), Cross Axes Inn, Preston, at 8. *Instruction.*—Friday 5th, Mariners' (310), Duke Street, Liverpool, at 7. *Chapters.*—Wednesday 3rd, Unity & Perseverance (845), Wheatsheaf, Ormskirk, at 5; Thursday 11th, Harmony (267), Wellington Hotel, Garston, at 6.

LIVERPOOL.—*Downshire Lodge* (No. 864).—This Lodge, which for character of working may well bear comparison with No. 971 (whose proceedings we noted last week), held its usual monthly meeting on Thursday, the 28th Jan., at the Crown Hotel, Lime Street. The Lodge was opened in due form, by the W.M. Bro. Blanchard, and Mr. Bird was initiated, in the W.M.'s usual dignified and imposing style. Bro. Heyes, P.M., who was recently presented with a superb jewel for his activity and zeal, both in and out of the Lodge, then passed Bro. Kelly. His fine voice and mien were singularly effective. The Lodge then closed down to the 1st Degree, and a gentleman initiated. In the course of the evening, £13. 2*s.* 6*d.* was voted in charity, of which £10 was advanced to the widow of the late S.W., to be converted into a gift if necessary. We are glad to find that this Lodge is exercising more caution than heretofore in admitting candidates. Only two or three visitors were present, and we cannot close our account of the proceedings without recommending the Brethren of West Lancashire to visit this Lodge, as they will doubtless gain much instruction, and experience great pleasure in observing the mode of conducting the ceremonies.

LEICESTERSHIRE.

Lodge.—Wednesday, February 3rd, St. John's (348), Bell Hotel, Leicester, at 7.

PROVINCIAL GRAND LODGE.

The regular quarterly communication of this Prov. Grand Lodge was held in the Lodge-room of the John of Gaunt Lodge, No. 766, at the Three Crowns Hotel, Leicester, on Thursday last, the 28th ultimo. The D. Prov. G.M., Bro. Kelly, presided, in the absence of the Right Hon. Earl Howe, *G.C.H.*, Prov. G.M., whose engagements detained him in London. The following Brethren were present:—Bros. Buck, Prov. J.G.W., as Prov. S.G.W.; Bankart, W.M. No. 766, as Prov. J.G.W.; Rev. W. J. Edlin, *M.A.*, Prov. G. Chaplain; Morris, Prov. G. Reg.; Goodyer, Prov. G. Sec.; Smith, P. Prov. S.G.D.; Weare, Prov. J.G.D.; Williamson, P. Prov. J.G.W.; Clephan, P. Prov. S.G.W.; Millican, Prov. G. Supt. of Works; Emberlin, Prov. G. Purs.; Brewin, jun., and Cummings, Prov. G. Stewards; Dr. Sloane, Paul, Davis, Wheeler, Gamble, &c. &c. The minutes of the last quarterly communication, and of a subsequent special Prov. Grand Lodge, having been read and confirmed, and the routine business transacted, the seven sections of the lecture of the 1st Degree were worked in good style by the D. Prov. G.M. and Bros. Buck, Bankart, Paul, Millican, Brewin, jun., and Smith. The next meeting will be held in connection with St. John's Lodge, No. 348.

LINCOLNSHIRE.

Lodges.—Wednesday, February 3rd, Lindsey (1014), Public Buildings, Louth, at 6; Tuesday 9th, Harmony (339), Masonic Hall, Boston, at 7.

NORTHUMBERLAND.

Lodges.—Thursday, February 4th, Newcastle (24), Freemasons' Hall, Newcastle-on-Tyne, at 7; Monday 8th, St. Peter's (706), Catewich Buildings, Newcastle-on-Tyne, at 7; Tuesday 9th, De Ogle (919), Morpeth, at 7; Wednesday 10th, Blagden, Ridley Arms, Blyth. *Chapters.*—Wednesday 10th, De Swinburne (24), Freemasons' Hall, Newcastle, at 7; Friday 12th, De Sussex (586), Freemasons' Hall, Newcastle, at 7.

SHROPSHIRE.

Lodge.—Friday, February 5th, St. John's (875), Bull's Head, Wellington, at 4.

SOMERSETSHIRE.

Lodges.—Wednesday, February 3rd, Sincerity (327), Clark's Hotel, Taunton, at 7; Thursday 4th, Royal Cumberland (48), Masonic Hall, Bath, at 8; Benevolent (653), Town Hall, Wells, at 7; Mark Royal, Cumberland (Immemorial), Masonic Hotel, Bath, at 8. *Chapters.*—Royal Sussex (61), Amery's Hotel, Bath, at 7.

STAFFORDSHIRE.

Lodges.—Thursday, February 4th, St. Peter's (607), Star and Garter, Wolverhampton at 7; Friday 12th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½; Encampment, Geoffrey de Bouillon, Town Hall, Stoke-upon-Trent, at 3.

BURSLEM.—*Sutherland Lodge* (No. 660).—On Wednesday, Jan. 27th, the festival of St. John was celebrated in the New Town Hall, Burslem, by the members of this Lodge, in connection with the celebration of the marriage of the Princess Royal of England with his Royal Highness Bro. Frederick William of Prussia. The Lodge met at two o'clock in the afternoon, and, after the ordinary business had been gone through, Bro. G. Baker was installed W.M. for the ensuing year, the ceremony being impressively performed by the W.M. Bro. G. Sergeant, in a manner which elicited the approbation of the Brethren present. The W.M. appointed the following Brethren as his officers for the ensuing year:—Bros. R. Hales, S.W.; J. S. Forbes, J.W.; S. Bowering, S.D.; W. Malpas, J.D.; R. Bates, I.G., and Pearson as Sec. The Brethren then adjourned to the Court-room, which had been beautifully decorated for the occasion, and which is admirably adapted for gatherings of this description, where an elegant banquet was served by Mrs. Lees, of the Leopard Hotel. The chair was occupied by Bro. G. Baker, W.M., supported by Bros. G. Sergeant, P.M. and W.M. No. 606; W. K. Harvey, Prov. S.G.W.; W. Harding, P.M.; C. T. Davenport, Prov. S.G.W.; T. Alcock, J. Baker, and J. C. Wedgwood. The vice-chair was occupied by Bro. R. Hales, S.W., supported by Bros. E. Wedgwood, chief bailiff of Tunstall, A. Shaw, W. Malpas, J.D.; J. Lowndes, P.M.; and S. Bowering, S.D. The cloth having been removed, and the dessert placed upon the table, the usual loyal and Masonic toasts were given (by the chairman, vice-chairman, and others), followed by that of Bro. Prince Frederick William of Prussia and his royal bride, which was given by the chairman in a suitable speech, and enthusiastically responded to by the company. Bro. G. Sergeant proposed the health of R.W. Prov. G.M. Col. Vernon, adverting to the many amiable qualities possessed by that gentleman, both as a citizen and a Mason. The health of R.W.D. Prov. G.M. Thomas Ward, and the other Prov. G. Officers, was given by Bro. Hales, and suitably responded to by C. T. Davenport. The health of the P.M. Bro. G. Sergeant, was proposed in a very complimentary speech by the chairman, and appropriately responded to by Bro. Sergeant. A number of other toasts, including the chairman, the Past and Present Wardens and Officers, the poor and distressed Brothers, were also duly honoured. A most convivial, agreeable, and happy evening was spent, the chair being vacated about ten o'clock, showing how happy it is "for Brethren to dwell together in unity."

SOUTH WALES.

CARMARTHEN.—*St. Peter's Lodge* (No. 699).—Wednesday, the 30th December last, was a day long to be remembered in the Masonic annals of Carmarthen, that day being appointed for the opening of the very handsome and unique rooms lately taken and fitted up by the Brethren of the St. Peter's Lodge. The old Lodge has been held for many years at the Ivy-bush Hotel in this town; but the Brethren having lately become very numerous, it was determined to obtain suitable rooms, and fit them up exclusively for the use of the Lodge. The W.M. for the past year, Bro. W. G. S. Thomas, together with Bros. Benj. Jones, P.M.; Thirlwall, W. H. Cole, and many others, took the matter in hand, and the neces-

sary premises being taken by the Lodge, a committee was formed for carrying out the requisite arrangements. Bros. Benj. Jones and W. H. Cole actively superintended the decorating and furnishing of the new hall, which under their auspices soon presented a very elegant appearance. Every regard has been paid to true Masonic rules, and the result has been that a purely Masonic hall, both in the decorations and furniture, has been completed. It is, without exception, the most perfect and unique Lodge-room in the principality, full scope being given for Masonic decorations, from the fact of the rooms being for the exclusive purposes of the Lodge; and great credit is due to the decorator, Mr. W. J. Wandsbrough, and the upholsterer, Bro. Henry Harris (both of Carmarthen), for the very efficient way in which they have each carried out their instructions. The hall was opened for the first time on the above evening, when the W.M. elect for the ensuing year, Bro. J. Thirlwall, S.W., was duly installed by the late W.M., Bro. W. G. S. Thomas, in a very able and impressive manner, and a unanimous vote of thanks to Bro. Thomas was ordered to be recorded on the minutes for the great services he had rendered to the Lodge during the past year, it being universally admitted by all the Brethren present that no Master hitherto had shown one half the ability or Masonic knowledge displayed by Bro. Thomas. Immediately after the installation, the W.M., Bro. Thirlwall, proceeded to appoint his Officers as follows:—Bros. James Nowlands, S.W.; W. H. Cole, J.W.; Rev. R. J. H. Thomas, Chap.; F. G. Williams, Hon. Sec.; D. E. Lewis, S.D.; W. Davies, J.D.; D. Davies and W. de G. Warren, Stewards; and Geo. Evans, I.G. The Lodge unanimously elected Bro. James Gwyther as Treas., and Bro. Thos. Williams as Tyler; and they were invested with the badges of their respective offices. Nothing farther being offered for the good of Masonry, the Brethren adjourned to the banquet, and spent a most pleasant and fraternal evening. The progress made by this Lodge during the past year has been so great, that Brethren visiting Carmarthen who may have done so during the old *régime* would scarcely credit that so great an improvement—particularly in the working—could have been made in so short a time; and we have much pleasure in being informed that it is mainly to the exertions of Bros. W. G. S. Thomas, Benj. Jones, and W. H. Cole, that the Lodge of St. Peter's owes its present proud position.

On Friday, the 19th of January, the regular monthly Lodge was held, when Mr. Lloyd Jones was duly initiated into the mysteries and privileges of our Order, by W. Bro. G. S. Thomas, P.M., and the charge given by the W.M., Bro. Thirlwall. The Lodge was then opened in due course in the 3rd Degree, when Bro. Geo. Evans was raised to the Sublime Degree of a M.M. by Bro. W. H. Cole, in his usual effective and impressive manner. Several candidates were proposed, and the Lodge closed.

LLANDILO.—*St. Teilo Lodge* (No. 996).—This Lodge met on Tuesday, the 19th instant, when Bro. W. H. Cole, of Carmarthen, was duly installed in the chair of K.S. by Bro. W. G. S. Thomas, P.M. Nos. 699 and 996, in a most able manner. Bro. Cole appointed the following Brethren as Officers for the ensuing year:—Bros. Dr. Prothero, S.W.; J. P. Lewis, J.W.; Rev. R. J. H. Thomas, Chap.; Thos. Walker, S.D.; John Thomas, J.D.; Geo. Williams, Hon. Sec.; Thos. Williams, I.G.; and Thos. Evans, Tyler: and Bro. Cole, W.M., afterwards raised Bro. Evans to the Sublime Degree of M.M. The Brethren then adjourned to an excellent banquet, provided by Bro. Tracey, and spent a most delightful evening. Many visitors from neighbouring Lodges were present to do honour to Bro. Cole, including Bros. W. G. S. Thomas, P.M. No. 699; Benj. Jones, P.M. No. 699; Lloyd, P.M. No. 288 and P. Prov. G.J.D.; J. Thirlwall, W.M. No. 699, &c. &c.: and Bro. Thirlwall bore testimony in a very able speech to the Masonic knowledge and ability displayed by the new W.M., and congratulated the St. Teilo Lodge upon having so efficient a Master. Several Brethren contributed to the harmony of the evening by singing some excellent songs; and Bro. Lloyd, P.M. No. 288, delivered a most eloquent and appropriate speech, illustrating the true and beautiful principles of our Order. The Lodge was closed at an early hour, and the Brethren departed highly gratified at the entire arrangements for the evening.

SUFFOLK.

Lodge.—Wednesday, February 3, Doric (96), Private Rooms, Woodbridge, at 7.

WARWICKSHIRE.

Lodges.—Wednesday, February 3rd, Abbey (625), Newdegate Arms, Nuneaton, at 7; Monday 9th, Howe (857), Masonic Hall, Birmingham, at 6. *Chapter.*—Wednesday 10th, Howe (857), Masonic Hall, Birmingham, at 6.

WORCESTERSHIRE.

Lodges.—Tuesday, February 9th, Royal Standard (730), Dudley Arms, Dudley, at 6.

DUDLEY.—*Vernon Lodge* (No. 819).—This Lodge was holden at the Old Town Hall, on Wednesday, 20th January, by Bro. George Henry Deeley, (P.M.) W.M., assisted by his Officers. Bro. Joseph Smith was afterwards brought forward, and raised to the Sublime Degree of M.M. The funds of this Lodge were stated to be in a very satisfactory condition, and notice of motion was given to add to the beauty and utility of the Lodge-room by an increase to its furniture. Established in September, 1856, with fourteen members, it now numbers upwards of thirty, with a good prospect of a still further accession.

YORKSHIRE (NORTH AND EAST.)

Lodges.—Friday, February 5th, St. Germain (827), Crescent Hotel, Selby; Monday, 9th, Royal (926), Belle House, Filey, at 7; Minerva (211), Masonic Hall, Hull, at 7.

YORKSHIRE (WEST.)

Lodges.—Wednesday, February 10th, Wakefield (727), Old Rectory, Wakefield, at 7; Thursday, 11th, Britannia (162), Music Hall, Sheffield, at 11. *Chapters.*—Thursday, 4th, Sincerity, (874), Freemasons' Hall, Bradford, at 8; Tuesday, 9th, Fidelity (364), Freemasons' Hall, Leeds, at 7; Thursday, 11th, Perseverance (342), Masonic Hall, Huddersfield, at 7½.

BAILDON.—*Aire Dale Lodge* (No. 543).—On Sunday, the 22nd of November last, the W.M., Henry Smith, Officers, and Brethren of this Lodge, attended the funeral of the late Bro. Thomas Wharton, P.M., who died in his twenty-ninth year, and was interred at St. John's church, Baildon. Bro. Thomas Holmes delivered a short but very appropriate address to the Brethren and a large assemblage of friends who had come from a long distance to join in paying the last respects to the remains of departed merit.

CHANNEL ISLANDS.

Lodges.—Wednesday, February 3rd, Hammond (829), Masonic Hall, Guernsey, at 7½; Tuesday, 9th, St. Anne's (863), New-street, Alderney, at 7.

ROYAL ARCH.

METROPOLITAN CHAPTERS.

ROBERT BURNS CHAPTER (No. 25).—This ancient Chapter held a convocation on Monday, the 25th ult., at the Freemasons' Tavern, a large number of the Companions being present, the occasion being that of election of Officers, which were as follows:—Comps. Henry Carpenter, M.E.Z.; Allen, H.; Hewlett, J.; Frampton, N.; Harrison, P.S. Comp. W. Watson, P.Z., was elected Secretary, *vice* the venerable and much-esteemed Comp. Tombleson, who, from advanced age, was compelled to decline continuing the onerous duties of that important office. Comp. Kirby, P.Z., was elected Treasurer, in lieu of Comp. Blackburn, resigned; after which the Companions adjourned to refreshments, which were well served by Bros. Elkington and Co.; and the evening passed off satisfac-

torily. The Chapter was honoured on this occasion by the presence of Comps. M. Levinson, of Chap. No. 49; Norman, ditto, ; and Ladd, of Chap. No. 223.

MOUNT SION CHAPTER (No. 169).—At the convocation held at Radley's Hotel, in New Bridge-street, on Monday, the 25th of January, there were present, Comps. C. W. Steele, M.E.Z.; Sharpe, H.; Johnson, J.; several Past Principals, and Officers. The Principals elect were presented and installed into the respective chairs, by Comps. H. Muggeridge and Breitling:—Comps. R. Sharpe, M.E.Z.; J. Johnstone, H.; and J. E. Long, J. The other Officers being:—Comps. Partridge, Treas.; C. E. Goodwin, E.; Spooner, N.; and Parr, P.S., who were duly invested and instructed in their duties by the installing P. Principal. There was a good attendance of Companions, and a pleasant banquet, as usual, concluded the evening.

DOMATIC CHAPTER (No. 206).—The usual convocation of this prosperous Chapter was held on Thursday evening, Jan. 28, at the Masonic Hall, Fetter-lane, Bro. Adams, M.E.Z., presiding. After the exaltation of Bro. Holman, of Lodge No. 198, had been performed in a most able and impressive way, the election of Officers for the ensuing year was proceeded with:—Comps. Thompson, M.E.Z.; W. Carpenter, H.; and Odell, J.—all unanimously. Comp. J. Smith was unanimously elected Treas., and S. Child, N. Comp. Suter was appointed P.S. Business concluded, the Companions retired to the banqueting-room, where the tables had been well spread by Comp. Ireland; and a very pleasant evening was spent.

MARK MASONRY.

(UNDER SCOTTISH CONSTITUTION.)

THISTLE MARK LODGE (No. 3).—An emergency meeting of this Lodge was held at Dick's Coffee-house, Fleet-street, on Tuesday, the 19th of January, when the following Brethren were duly advanced to the Mark Degree:—Rev. Bro. Louis Mercier, P. Prov. G. Chap., Warwickshire; Bros. J. B. Smith, W.M. No. 307; A. Shirer, No. 307; J. Field, No. 7; T. Riley, No. 228. The ceremony was performed by the R.W.M. Bro. Sheen, whom we regretted to find suffering so severely from illness as to prevent his remaining to partake of the festive board, which, under the circumstances, was presided over by Bro. Binckes, with his accustomed kindness and ability. We must not omit to mention that Bro. Quelch's promptness of design and facility of action were put to the test, for, in spite of a very short notice, the banquet was quite up to the mark of his usual excellence.

FLORENCE NIGHTINGALE LODGE (No. 10).—This Lodge held its first meeting on Tuesday, the 19th of January, at Bro. de Gray's, the Freemasons' Tavern, Woolwich. Bro. P. S. Warren, *M.D.*, as R.W.M., who invested his Officers with their respective collars, giving each a suitable address upon the various duties they were about to undertake. After the opening hymn had been played by Bro. Smyth, the Organist, and sung by the Brethren, the following candidates were advanced to this Sublime Degree, viz., Bros. Clerk, Dowling, Hassall, and Boddy, The ceremony was very ably performed by Bro. Warren, the R.W.M., assisted by Bro. M. Thearle, who acted as D.R.W.M. The Lodge having been closed with due solemnity, and the closing hymn ably performed by Bro. Smyth, the Brethren sat down to a sumptuous banquet, served up by Bro. de Gray. The Brethren retired at an early hour well satisfied with the opening of their new Lodge.

SCOTLAND.

LERWICK.—*Morton Lodge* (No. 89).—On the anniversary of St. Andrew, the tutelary saint of the Order in Scotland, the Freemasons of Morton Lodge, according to their usual custom, assembled in their Hall for the purpose of electing office-bearers for the ensuing year. The result of the appointments was as follows :—Bros. G. H. B. Hay, W.M. ; R. Hicks, W.D.M. ; S. D. Hunter, S.W. ; W. A. Grant, J.W. ; A. J. Hay, S.D. ; J. Goudie, J.D. ; Rev. Zach. M. Hamilton, Chap. ; Thos. Gilbertson, Treas. ; N. Jamieson, Sec. ; P. S. Colvin, Steward ; R. Davidson, I.G. ; W. Isbister, Tyler ; Henry Cheyne, Edinburgh, Proxy Master at Grand Lodge of Scotland. The elections being over, and the other business of the Lodge concluded, the Brethren enjoyed a relaxation from labour, and spent the rest of the evening in social harmony. The anniversary of the festival of St. John the Evangelist having fallen on Sunday, it was celebrated by the Brethren on Monday, the 28th Dec.—The Brethren met in their Hall at 11 A.M., and, soon after the opening of the Lodge and the installation of the newly-elected Office-bearers, formed in order of procession, and marched to the parish church, where their worthy Bro., the Rev. Z. M. Hamilton, minister of Bressay, preached, at their request, a most able and impressive sermon, having for its subject *that* charity which should ever form a distinguishing characteristic of every good Mason. At the conclusion of the service a collection was taken up in behalf of the widows and orphans left destitute in Shetland by the loss of so many fishermen during the past season, to which the Lodge funds and the Brethren individually liberally contributed. In addition to the Brethren present, the church also contained a highly respectable audience of the uninitiated, to whom the services gave the highest satisfaction. The Brethren then returned to the Hall in proper order, when some other charitable donations were bestowed on the widows of deceased Masons. At 5 P.M. the Brethren again met in the Hall and partook of an excellent dinner ; and the remainder of the evening was spent in that harmony and sociality which are seldom to be found without the walls of a Masonic temple.

INDIA.

BENGAL.

PROVINCIAL GRAND LODGE.

A special communication was held on the 20th October, for the purpose of considering emendations proposed by two committees to be made in the Prov. Grand Lodge By-laws.

The committee specially appointed to revise the By-laws met on the 20th November, 1856.

Another committee was appointed and met on the 29th April, 1857, to report on the propositions of W. Bro. Wray :—

" 1. To increase the resources of the District Fund of Benevolence, and decrease the contributions of the District Grand Officers : to devote to the District Fund of Benevolence (instead of banqueting) the fees paid for warrants of Grand Officers, and to require every one who partakes of the dinner to pay for his share of it :—*and*

" 2. To open the banquets to all Masons, who may choose to provide themselves with tickets."

The Committee made the following suggestion :—

" In respect to the second and third suggestion made by Bro. Wray, it was re-

solved, that the fees for patents of Prov. Grand Lodge Officers be carried to the Prov. Grand Lodge Fund, and that the expenses of Prov. Grand Lodge banquets be contributed by subscriptions of the Prov. Grand Lodge Officers and the several Lodges in Calcutta whose representatives attend the Prov. Grand Lodge—the Past Masters and other Brethren who wish to attend the banquets being at liberty to do so by providing themselves with tickets from the Prov. Grand Director of Ceremonies. It was suggested that the subscription of Prov. Grand Officers should be 8 rupees per quarter, and that each Lodge should contribute 24 rupees per quarter, *i.e.* 8 rupees for each of the representatives, to consist of the Master and the Senior and Junior Wardens."

Originally the Grand Officers' Fund, out of which the banquets at the Prov. Grand Lodge communications were provided, was composed of the subscriptions of those officers, and their banquets were confined to themselves. A proposition was made to admit all (representatives of Lodges as well as other Brethen) by tickets of 5 rupees for each; but few or none availed themselves of the benefit of it. It was then proposed to and resolved by the Prov. Grand Lodge, that the fees for patents of Grand Officers should be appropriated towards the banquet, to admit of all representatives of Lodges being invited to them. This plan has been acted upon; but the contributions derived from this source were so inconsiderable, that the Grand Officers' Fund could not support the expense of quarterly banquets. It was therefore agreed that there should be but two communications in the year.

W. Bro. Wray then brought forward his views, which went on the principle of assimilating the practice here to that of the Grand Lodge of England, by devoting half the patent fees to the Masonic Fund of Benevolence, and half to the Grand Lodge Fund, leaving Grand Officers and representatives to pay for their own dinners. His views were opposed by Grand Officers, on the ground that previous experience, as above stated, had shown that it was not likely to *answer*—the great test by which every new scheme should be examined. When, however, his views were referred to a committee, a Brother, who was not a Grand Officer, showed, by a reference to the Book of Constitutions and "Preston's History of Masonry," that the state of things in England was wholly dissimilar, and that it was necessary in this country to adopt a very different procedure. There the Grand Stewards took upon themselves the expense of the banquet for the Grand Lodge, to which others were admitted by tickets, the amount of which went to square the accounts; but in general the Stewards were considerably out of pocket. As there were no Grand Stewards here charged with the like responsibility, there was no particular reason why any portion of the patent fees should go the Masonic Fund of Benevolence. There remained, then, the question whether the Prov. Grand Lodge could not directly provide funds for their entertainments, as the Grand Lodge had done indirectly by appointing Grand Stewards and granting them distinguishing principles. It was therefore considered, that a middle course might be struck out by the Committee's suggesting that the patent fees should be reserved to the Prov. Grand Lodge as before; that the Prov. Grand Officers should contribute their quotas towards the banquet, as they then did; and that the quotas of the representatives of Lodges should be paid by their constituent Lodges, while Past Masters and Past Grand Officers (who attended Prov. Grand Lodge in their own right), and any Brethren who wished to be present at the banquets, should pay for their tickets.

When this proposition was put to the vote by the R.W. the D. Prov. G.M., it was opposed by R.W. Bro. Judge and W. Bro. Ledlie, on the ground that the Prov. Grand Lodge could not tax the private Lodges. All attempts made to show that, when, with the Grand Officers, the representatives of Lodge voted according to the instructions of those Lodges, the resolution was binding on the dissentients, proved ineffectual.

The other point on which there was some discussion, was on the suggestion of the Committee, that dispensations should be required not merely for "public processions," but also for "assemblies." This addition was proposed seemingly because one of the Lodges in Calcutta had not long ago asserted the right to hold a ball in the Town Hall without a dispensation, and had termed it a *Masonic* ball.

W. Bro. Kirkpatrick thought that the by-laws of the Prov. Grand Lodge should not aim at going beyond what was in the Constitutions, which book merely said: —"No Masonic funeral or other public procession shall, on any pretence, be allowed, without the license of the G.M. or Prov. G.M." R.W. Bro. Judge and others supported this view. It was urged on the other side by R.W. Bro. Roberts, that the Lodge in question had by terming theirs a *Masonic* ball, arrogated the use of the term to themselves, when there were so many Lodges in Calcutta, who would share in the credit or odium which might result from the proceedings of one of their number. The alteration was carried by a large majority.

CALCUTTA.

Lodge St. John's.—We have not for some time offered to our readers the little items we were occasionally wont to give of the doings of the Lodges in Calcutta. We are glad to recommence by briefly recording the very cordial reception given by this Lodge to the D. Prov. G.M., on his officially visiting it on the 27th Oct., attended by the Prov. G. Wardens. After the work of the Lodge had been done, and the toasts of obligation had been drunk, the W.M. proposed the health of R.W. Bro. Hoff, observing that though there might be differences of opinion between them, and they agreed to differ, it could make no change in their mutual sentiments. It would be generally conceded that Bro. Hoff was the most zealous and active Mason in all India; had deservedly attained the eminent position of D. Prov. G.M.; and would yet, he did not doubt, attain to the rank of Prov. G.M. Bro. Ledlie's sentiments, "warm from the heart," were enthusiastically responded to. Bro. Hoff replied with equal warmth of feeling, alluding to his connection with St. John's from the first as a member, and expressed his hope that the Lodge, notwithstanding recent discouraging circumstances, would not fail to prosper under the presidency of Bro. Ledlie, so well known for his zeal in Masonry.

Ferozepore, 28th Oct. 1857.—"I trust you and the Brethren have been pursuing the even tenor of your way, and labouring in the good cause with the same zeal and industry as ever. I fear Masonry is at a stand still at Simla and the Upper Provinces generally. There is a Lodge here; but I do not know of a single Mason being present. H.M's. 61st are at Delhi, the 45th and 57th N.I. disbanded, the 10th cavalry mutinied, and most of the officers are scattered over the face of India from Mooltan and Googaira to Delhi and Meerut."

Rangoon, 5th Nov. 1857.—"All goes on well here in the Masonic world; and I think you will very shortly have an application for a new Lodge for Rangoon, one which will not in any way injure Lodge "Star of Burmah." W. Bro. Wickham has just gone up to the frontier, and will be absent about ten days or a fortnight. He has done much for the Craft here. Being independent and straightforward in everything that he does, he is very well suited to be at the head of the Rangoon Lodge. I have the greatest respect for him."—*India Freemasons' Friend.*

TURKEY.

Oriental Lodge (No. 988).—On the 7th day of September, 1856, sixteen Masonic Brethren residing in Constantinople and its environs held a meeting in Pera, for the purpose of forming a Lodge in Constantinople, when it was unanimously agreed to apply for a warrant, and the sum of £52 was at once subscribed for that purpose. Seven subsequent meetings were held, and a warrant applied for and accorded by the Grand Lodge of England, under the title of the Oriental Lodge, No. 988. The Lodge was consecrated and the first W.M. (Bro. Silly) installed on the 7th day of August, 1857, there being twenty-seven Brethren present. There have been six regular Lodges and seven Lodges of emergency held, at which fifty-three gentlemen have been balloted for, thirty-five of whom have been elected; twenty-one initiations, fifteen passings, and six raisings have taken place.

MASONIC FESTIVITIES.

An assemblage of elegantly dressed ladies and their friends honoured the Brethren of the Old Concord Lodge with their presence on Wednesday evening last, at the Hanover Square Rooms, on which occasion the annual ball of the above highly respectable and influential Lodge took place. Bro. Taylor's band was in attendance, and gave great satisfaction. The M.C. (Bro. Frampton) by his obliging and untiring efforts lightened the labours of the stewards, and relieved them from the onerous duties of providing bashful young Masons and others with partners. He was also equally successful in keeping something like order and regularity in a very over-crowded room. At one o'clock the company sat down to an excellent banquet provided by Mr. Withers, to which full and ample justice was done. What the Rev. Mr. Spurgeon would have said to the party we know not, if he had happened to drop in half-an-hour after the onslaught on the viands had commenced—but we think it would not have made much difference *to us*, for being under the banner of Bro. Jeffries we did not care to listen to speeches. We are informed that Bro. Jackson, the W.M., proposed the health of the Queen, making some very appropriate allusions to the peculiar circumstances connected with royalty at the present time; the toast was received with enthusiastic cheers. This was followed by Bro. Emmens, P.M. and Sec. soliciting the attention of the company for a few moments, while he addressed them upon the subject of this meeting. He said, "Ladies and gentlemen, believe me it is no wish of mine to infringe upon your valuable time, being fully aware that the delights of Terpischore are far more in unison with your feelings than listening to a number of speeches; still I am bound by my position as secretary to this ball, to solicit your indulgence for a very short time, while I thank you on behalf of the stewards—more particularly the ladies—for this ready response to the call of charity, for charity it is. By thus enjoying yourselves, you are adding some comfort to your less fortunate fellow creatures, the profits of these festive occasions being devoted to the charities connected with our valuable Order; therefore I am not wrong in addressing you as subscribers, for such you really are. In supporting the "Old Concord Ball" you are subscribing to the funds of our Institution, and I may add, although now in the full measure of enjoyment—many of us probably in the tide of prosperity—yet it is not impossible, so uncertain are the ways of life, that some of us might ere the next anniversary be placed by untoward circumstances in a position to require the aid of those very charities whose funds we are augmenting by these meetings. Again thanking you for your attendance, ladies and gentlemen, allow me in conclusion to propose "The health of our President, Bro. Jackson," who is only to be known to be appreciated. The toast was received with loud applause; Bro. Jackson returning thanks with his well known ability. "The health of the Ladies" followed, which was neatly responded to by Bro. Nicholson, P.M. If the Brethren upon occasions of this sort will make long speeches, and wish all the company to hear them, they ought each in their turn to step into the middle of the room, but for ourselves (we only express it as a private opinion) we think speechmaking is out of place at balls. On the whole, the affair passed off exceedingly well, and we wish the "Old Concord" every success at their next anniversary.

HUDDERSFIELD.—On Monday, Jan. 25, the Brethren of the Lodge of Harmony, No. 342, held a ball in honour of the marriage of the Princess Royal with H.R.H. Bro. Prince Frederick William of Prussia, The spacious and well-furnished hall belonging to the Lodge was richly decorated and brilliantly illuminated for the occasion. Outside the building was a very beautiful gas illumination, representing the star of Brunswick, surmounted by a crown. Inside the hall was another illumination, representing the five-point star of Masonry, the effect of which, combined

with the many decorations of the Lodge room, the gay and varied dresses of the fair visitors, and the rich colours of the Masonic costumes of all ranks, formed a *tout ensemble* striking and brilliant. The Brethren and their fair sisters mustered in goodly number. The fatigues of the dance were relieved by an elegant and substantial supper, such as Masons well know how to provide, and the amusements were prolonged until the early hours of morning.

SHEFFIELD.—The annual ball of the Brethren of the Britannia Lodge was held on Tuesday evening, the 19th Jan., at the Cutlers' Hall, and afforded the greatest pleasure to all who were favoured with invitations. The company numbered about 120, and under the lively influence of the band kept the dancing up with great spirit to a late hour. The Masonic collars, jewels, and aprons worn by many of the gentlemen, and by the gallant colonel and major of the 22nd regiment, added materially to the scene, and, combined with the beautiful dresses of the ladies and the rich uniforms of the officers, presented a *tout ensemble* of considerable gaiety and brilliance. An elegant collation was provided in the saloon by Bro. F. Wilkinson, of the Angel Inn, at which the W.M. presided (supported on his right by Col. Harding, *C.B.*, and on his left by Major Sir George Robinson, Bart., &c.), and gave the usual Masonic and loyal toasts. Amongst those present were Colonel Harding, *C.B.*; Major Sir George Robinson, Bart.; Captain Dean; Lieut. Ellis, and Lieut. Lyon Campbell, of the 22nd regiment; Cornets Howley and Lovell, of the 10th Hussars; the Officers of the Lodge; Bros. Cutts, W.M., Clayton, Roberts, and Wootton, of Chesterfield; Marshall, of Grimsby; Fielding, of Dundee; Danby, P.M., Martin, Redfern, Wilgand, Marshall, Wilkinson, Dymond, Hay, Shortbridge, Arden, Bishop, Layton, Bird, Harrison, &c. &c.

THE WEEK.

THE Indian news continues satisfactory, General Outram having been successful in an engagement with the mutineers; and no further risings are noticed. ——Affairs begin to be of greater interest in the Chinese seas; and the English and French envoys, have delivered their *ultimatum*, which, as it was not likely to be attended to, would be doubtless the prelude to active operations against Canton. Two sepoy regiments, who will be safer in China than India, had been despatched to reinforce the English forces.——In France arrests of individuals and repressive measures against the press continue, as the natural consequence of the late attempt against the life of the Emperor.——At home the royal marriage has completely set aside everything else; and the west end of London has exhibited a scene of animation rarely witnessed even in the height of the season. The royal bride and bridegroom proceeded to Windsor after their nuptials, where they remained until Friday, when they returned to town, and were present at the performance of Sheridan's "Rivals," under the direction of Bro. Buckstone, at the Opera House, in the evening, being accompanied by her Majesty and a large party of her royal and distinguished visitors. The reception of the prince and princess was most enthusiastic. On Saturday there was a drawing-room, when a large number of congratulatory addresses were presented to their royal highnesses; the only body who appear to have omitted doing so being the Freemasons. Had the Craft any voice in calling together a Grand Lodge, we are sure they would not have allowed our distinguished Brother to quit our shores without paying him an equal compliment to that which every other class of her Majesty's subjects took a pleasure in doing. The royal pair left England on Tuesday, amidst the greetings of the people—greetings to be repeated as heartily when they arrive in the bridegroom's fatherland.——In the commercial world but little has been doing. The Brighton Railway Company has declared a dividend of 4 per cent., and the North Staffordshire 4 per cent.

NOTICES.

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

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

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

The January number of 1857 having been reprinted, the Brethren may now complete their sets without inconvenience.

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

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

TO CORRESPONDENTS.

"WILLY."—We do not understand your question.

"A YOUNG MASON."—Read "Freemasonry Illustrated."

"P. Z."—The G.M. is G.Z. in virtue of his office as the head of the Craft, and the D.G.M. G.H. The G.J. is appointed by the G.Z.

"L. L."—We have no desire to enter into controversy upon a subject which has nothing to do with the objects of our *Magazine.*

COUNTRY APPOINTMENTS.—A complete list (so far as they are authenticated from the districts) will be published monthly. The lists in the form they appear in the present number will be published weekly.

"T. L. J.-W."—All communications are considered strictly confidential. Were it otherwise, it would be impossible to conduct the *Magazine* to the satisfaction of our correspondents or with honour to ourselves.

"BRISTOL."—We regret that we are unable to avail ourselves of the invitation to be present at the meeting of the Royal Sussex Lodge of Hospitality, No. 221, on the 27th ult.

The Brethren are cautioned against giving relief to a person calling himself Chas. Lallonet, without due inquiry. He should be referred to Grand Lodge.

TO A SUBSCRIBER.—Should this meet the eye of a subscriber who addressed a letter to Bro. R. Spencer, Masonic Depôt, dated "Humberstone Road, Leicester," on 25th inst., he is requested to send his name, so that the book ordered may be sent without delay.—26, Great Queen-street, W.C., 26th January, 1858.

No. VI.—FEBRUARY 10, 1858.

ON THE SYMBOLISM OF THE EQUILATERAL TRIANGLE AND THE NUMBER 666.

By Bro. D. W. Nash, Past Dep. Prov. G.M., Bristol.

Freemasonry has been defined as a system of morals, veiled in allegory and illustrated by symbols. The source of that allegory and of those symbols is acknowledged to be the sacred writings of the Hebrews. From that great fount of elevated thought and majestic diction the technical language of Freemasonry has been for the most part borrowed and from thence also its signs and symbols, its words and tokens, have been derived. Great lessons of moral truth, defining the duties of man as a reasoning and responsible being, in relation to his Creator, to his neighbour, and to himself, are deduced from and illustrated by the history of events and personages recorded in the same Scriptures. The newly initiated Entered Apprentice, on his first introduction to the light of Masonry, is taught to look upon the sacred volume of the Holy Law as the depository of unerring wisdom, the source of true knowledge, and the guide and rule of his conduct as a man and a Freemason. Its perusal and study are enjoined on him not only with a view to his walking uprightly in the paths of life, but also as the means of obtaining an accurate knowledge of the history and philosophy of the Society of which he has been admitted a member.

In the course of his perusal of the sacred volume, the speculative Mason who, mindful of the precepts delivered to him at his entrance into our Order, seeks to penetrate beneath the surface of the symbolism which forms the visible structure of Freemasonry, discovers an ample field for investigation, and an endless variety of subjects for historical, philosophical, and theological speculation. The numbers of the *Freemasons' Magazine*, and those of its predecessor the *Quarterly*, present a variety of learned and interesting disquisitions on points connected with the history, antiquities, and esoteric learning of Freemasonry, the mere existence of which (to say nothing of the published works of Oliver, Mackay, and others), afford sufficient proof that there is something more in the science of Masonry, than the outer world, or even a considerable portion of the Craft itself, generally give it credit for.

Among similar questions connected with the symbolic foundations of Masonry, one of great interest and importance has lately been

raised, as to the symbolic meaning of the equilateral triangle; in other words, whether the esoteric doctrine of a triunity in unity, or of the triune nature of the Great Architect of the universe, is capable of being eliminated from the symbols of Freemasonry.

The assertion—that the number 666, of the books of Kings and Chronicles, is "a Masonic emblem typifying the union of the grand architectural and Masonic symbols, the equilateral triangle and the square," and that the former of these two symbols is emblematic of the triune nature of the Deity—made by Brother Gillespie,* appears to have been received with some scruple, as tending to alter the position of our ancient landmarks, and to narrow the circle (at present including all theological opinions), of universal Masonry. This objection, however, founded on apprehended consequences of an investigation of Masonic symbolism, ought to have no weight; the only question worthy of consideration being, whether the assertion is capable of proof, and true. If so, it must be accepted in Masonry as in all other sciences, with all its legitimate results.

The original paper of Brother Gillespie, above cited, is one of much interest, and touches upon one of the most fertile areas of speculation, in connection with the symbolism of Masonry—the occult meaning and value of names and numbers in the Hebrew writings. It is precisely one of those investigations which elevate Masonry from an art to a science, and bring it into alliance with history and philosophy in general. I for one very much regret that Brother Gillespie, taking fright apparently at the supposed consequences of his investigation, should, in his subsequent communication,† have abandoned his original line of argument, and taken shelter in a metaphysical disquisition on the innate perception by the human mind of a sacred triunity pervading all nature.

In venturing to differ from Brother Gillespie as to the value and meaning of the number 666 in the places cited—1 Kings x. 14, and 2 Chronicles ix. 13,—as well as to the significance of the equilateral triangle as a Masonic emblem of the Deity, I do so with a full appreciation of the acquaintance displayed in his first paper with the value set by the ancients upon the properties of numbers. At the same time, he has not, as it appears to me, taken into consideration the marked distinction to be drawn between the opinions on this subject of the Pythagorean and the Rabbinical schools.

It is true that the Samian philosophers, having accompanied the returning army of Cambyses to Babylon, imbibed the learning of the Chaldæan sages at the same fount as did the Hebrew philosophers during and after the era of the captivity. But the Hebrew students of the occult philosophy and of the harmony and proportions of numbers were circumscribed in their speculations by strong

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* "On the Mathematical and Masonic Properties of the Number 666."—*Freemasons' Magazine,* vol. iii., p. 704.

† "On the Universality of the Grand Masonic Triunity."—*Freemasons' Magazine,* vol. iii., p. 857.

religious feelings and prejudices, and did not travel beyond the limits set by the sacred records of their nation, to whose interpretation they devoted themselves; while the Pythagorean philosophers were quite unshackled in their cosmogonic and theological speculations; and the notions which their master had acquired in his association with the Eastern philosophers were treated by him and his disciples with the freedom and vigour of the Greek intellect.

It is, indeed, probable that the equilateral triangle, taken as a symbol of the Deity, is rather of Pythagorean than of Hebrew origin; and even if so, I shall, I believe, be able to demonstrate that it is a symbol, not of a triune character, or of the equality of three persons in one, but a symbol of the unity and perfection or completeness of the Divine agency.

I would, in the first place, premise, that the notion that a triunity of the Deity is to be observed in all or most of the religions of antiquity—is one of those generalizations which have been adopted rather from the captivating nature of the theory than upon well-founded observation—and rests, for the most part, on inaccurate or exaggerated conceptions of the meaning of ancient traditions or pictorial representations. Thus the triple representation of the Deity in the Egyptian temples, as father, mother, and child—Osiris, Isis, Horus, &c.—has been designated a trinity, but without any foundation other than the appearance of the three persons.

The idea involved in the representation is rather that which runs through most of the religions of the old world—that of a duality, male and female, the generating and reproducing powers of nature. As far as the Hebrew theology is concerned, nothing can be more improbable, *primâ facie*, than that the doctrine of a trinity of persons in the One God should be discoverable, even under the application of the key of the Kabbala, in the Hebrew writings. Even if it should be contended that the Elohistic portion of the Book of Genesis points to a time when a plurality of gods was acknowledged, there is nothing in that document to shadow forth the doctrine of a triple personality; and the idea of plurality, even if it can be supposed to have existed, was certainly abnegated on the assumption of the most sacred name, the Tetragrammaton.

The distinctive doctrine of the Old Testament is undoubtedly that of the unity of the Deity, as opposed to the polytheism of the nations by whom the Hebrews were surrounded, and the revelation of a trinity in unity was reserved for the era of the Christian dispensation.

The passages in the Old Testament in which the doctrine of a trinity has been supposed to lie concealed, have been collected in the learned work of Dr. J. P. Smith;* but it is evident that the interpretations and arguments are too ingenious to weigh against the positive tendency of the great body of the Hebrew Scriptures.

The presumption is clearly against the introduction into the

* "Scripture Testimony to the Messiah."

history of King Solomon of a sacred number, under which was concealed the symbol of a doctrine certainly opposed to the apparent express teaching of the Hebrew writings in a multitude of instances. It would seem also most improbable that a doctrinal point of such importance should have escaped the research of the many learned Jews and Hebraists who have laboured in the field of the occult interpretation of the Hebrew Scriptures. The number 666 is undoubtedly a very remarkable number, and possesses many of the qualities which entitles it to rank among powerful, if not strictly sacred numbers. The Pythagoreans were no doubt acquainted with its properties, for its base (considered as an equilateral triangle), the number 36, was the *tetractys* or grand quaternary of the Pythagoreans, and one of their most solemn oaths. The number 36 in the Pythagorean doctrine, symbolised the male and female powers of nature united, being composed of the sum of the four odd numbers, $1 + 3 + 5 + 7 = 16$, added to the sum of the four even numbers, $2 + 4 + 6 + 8 = 20$, and $16 + 20 = 36$. The other remarkable peculiarities of this number have been well exhibited by Brother Gillespie. But do these properties justify the conclusion that, in the place where it is found, this number can be held to have been intended as a symbolization of the attributes of the Deity?

In the first place it is reasonable to conclude, that had this number possessed the occult value attributed to it, we should find it not only in the isolated and comparatively unimportant position in which it actually occurs, but in many other instances where the nature and attributes of the Deity are treated of.

Secondly, it is not one of the peculiarly sacred numbers of the Hebrews. The numbers 8 and 4 are the two numbers which play the most important part in the symbolic portion of the learning of the Kabbala. It is unnecessary to discuss the evidences of this statement, which occur in vast abundance, and produce the most curious results. It is sufficient to refer to the twenty-six names of the Deity, the value of the four letters composing the Tetragrammaton, and the value of the letters in the great Name itself, and in the substituted names. In the Pythagorean system, 4, which is the first square, and 8, which is the first cube, were important numbers; 4, which was termed the quadrate, quaternary, or tetrad, was the most perfect number, symbolizing the soul of man. But in the Hebrew system they were more than important—they were sacred; and to the number 8, especially, the most extraordinary virtues were attributed. For the Hebrew application of the harmonic properties of numbers to occult philosophy, is governed by the same theocratic element which runs through the whole of their social and religious polity. We must, therefore, endeavour to ascertain the qualities belonging to this number 666, not merely as to its mathematical properties, but according to the methods adopted in similar cases by the sages of that school of interpretation which has elaborated the Kabbala.

(*To be continued.*)

CLASSICAL FREEMASONRY,

AS DEVELOPED IN THE POETRY OF THE ANCIENTS.*

BY J. F. ADAMS, M.D.

ALTHOUGH we have no certain guide to lead us through that labyrinth in which we grope for the discovery of truth, and are so often entangled in the maze of error, when we attempt to trace the origin of Freemasonry in the manners of *remote* antiquity; yet, in what may be considered its *classical* period, we trust to be able to point out a moral and philosophical resemblance in the principal objects which occur in this research.

Poetry was originally of an earlier date than philosophy. The different species of the former were brought to a certain pitch of perfection before those of the latter had been cultivated in an equal degree. Imagination shoots forth to its full growth, and even becomes wild and luxuriant, when the reasoning faculty is only beginning to bud, and is wholly unfit to connect the series of accurate deduction. The information of the senses, from which fancy generally borrows her sublimest images, always obtains the earliest credit, and never fails to make the most lasting impressions. Plato says, that poetry was originally an inspired imitation of those objects which produced either pleasure or admiration. To excite the feelings and passions, no method could have been so effectual as that of celebrating the perfection of the powers who were supposed to preside over nature. The ode, therefore, in its first formation, was a song in honour of these powers, either sung at *solemn festivals*, or after the days of Amphion, who was the inventor of the lyre. Thus Horace tells us:—

> "Musa dedit fidibus divos, puerosque deorum." †
>
> "The muse to nobler subjects turned her lyre,—
> Gods, and the sons of gods, her songs inspire."
>
> *Francis.*

In this infancy of the arts, when it was the business of the muse to excite admiration by songs, as the same poet informs us:—

> "Publica privatis secernere; sacra prophanis;
> Concubitu prohibere vago; dare jura maritis,
> Oppida moliri; leges incidere ligno."
>
> "Poetic wisdom marked with happy mean,
> Public and private, sacred and profane;
> The wandering joys of lawless love suppresst,
> With equal rites the wedded couple blest;
> Planned future towns and instituted laws," &c.
>
> *Francis.*

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* From the *American Quarterly Review of Freemasonry.* † Hor. de Art. Poet.

This was accomplished without difficulty by the first performers in this art, because they were themselves employed in the occupation which they describe. They contented themselves with painting in the simplest language the external beauties of nature, and with conveying an image of that age in which men generally lived on the footing of *equality—they met on the level and parted on the square.*

In succeeding ages, when manners became more polished, and the refinements of luxury were substituted in place of the simplicity of nature, men were still fond of retaining an idea of this happy period.*

Though we must acknowledge that the poetic representations of a golden age are chimerical, and that descriptions of this kind were not always measured by the standard of truth, yet it must be allowed, at the same time, that, at a period when manners were uniform and natural, the eclogue—whose principal excellence lies in exhibiting simple and lively pictures of common objects and common characters—was brought at once to a state of greater perfection by the persons who introduced it, than it could have arrived at in a more improved and enlightened era. It was, therefore, to lyrical poetry that the philosophical axioms and moral ethics so conspicuous in Freemasonry owe their adornment. The poet in this branch of his art proposed, as his principal aim, to excite admiration; and his mind, without the assistance of critical skill, was left to the unequal task of presenting succeeding ages with the rudiments of science. The lyric poet took a more diversified and extensive range than the pastoral poet. The former's imagination required a strong and steady rein to correct its vehemence and restrain its rapidity. Though, therefore, we can conceive without difficulty that the latter in his poetic effusions might contemplate only the external objects which were presented to him, yet we cannot so readily believe that the mind, in framing a theogony, or in assigning distinct provinces to the powers who were supposed to preside over nature, could, in its first essays, proceed with so calm and deliberate a pace through the fields of invention.

It will be necessary to briefly sketch over the period in Grecian history before the advent of Orpheus, that great reformer, who introduced the celebrated mysteries which were called after him, and in which so many points of resemblance are to be found in modern Freemasonry.

The inhabitants of Greece, who make so eminent a figure in the records of science as well as in the history of the progression of empire, were originally a savage and lawless people, who lived in a state of war with one another, and possessed a desolate country

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* Elle ne doit pas s'en tenir à la simple représentation du vrai réel, qui rarement seroit agréeable; elle doit s'élever jusqu'au *vrai idéal,* qui tend à embellir le vrai, tel qu'il est dans la nature, et qui produit dans la poésie comme dans la peinture le dernier point de perfection, etc.—"Mem. de Lit." *ubi sup.*

from which they expected to be driven by the invasion of a foreign enemy. Even after they had begun to emerge from this state of absolute barbarism, and had built rude cities to restrain the encroachments of the neighbouring nations, the inland countries continued to be laid waste by the depredations of robbers, and the maritime towns were exposed to the incursions of pirates.

Ingenious as the Grecians were, the terror and suspense in which they lived for a considerable time, kept them unacquainted with the arts and sciences which were flourishing in other countries. When, therefore, a genius capable of civilizing them started up, it is no wonder that they held him in the highest estimation, and concluded that he was either descended from or inspired by some of those divinities whose praises he was employed in rehearsing.

Such was the situation of Greece when Linus, Orpheus, and Musæus, the first poets whose names have reached posterity, made their appearance on the theatre of life. These writers undertook the difficult task of reforming their countrymen, and of establishing a theological and philosophical system.

Authors are not agreed as to the persons who introduced into Greece the principles of philosophy. Tatian will have it that the Greek philosophy came originally from Egypt;* while Laertius, who certainly was no better informed, will allow foreigners to have had no share in it. He ascribes its origin to Linus, and says expressly that Linus, the father of Grecian poetry, was the son of Mercury and the muse Urania; and that he sung of the generation of the world, of the course of the sun and moon, of the origin of animals, and the principles of vegetation. He taught, says the same author, that all things were formed at one time, and that they were jumbled together in a chaos.†

But we are told, upon even better authority, that both Orpheus and Musæus travelled into Egypt, and infused the *traditionary* learning of a cultivated people into the minds of their own illiterate countrymen.‡

The name of Orpheus, consecrated as it is by the veneration paid to it in all ages, from the remotest antiquity, bears the same relation to science in the earliest period of society, as that of Cæsar or Alexander could be supposed to do to war. He is handed down to us as a philosopher, who taught the knowledge of God, and laid down the rudiments of science; as a lawgiver, who reformed his countrymen, or rather who brought a horde of savages to live in society; as a priest, who instituted the worship of the gods and the sacred rites of religion;§ and, finally, as a poet, unequalled in harmony, sweetness, and energy.

In these several points of view, we propose to consider him as the

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* Orat. con. Graec.

† תהו ובהו Void and without shape, as in Gen. i. 2.

‡ Herod, liber i. c. 9.

§ Thus Horace distinguishes him by the name of *sacer interpresque Deorum.*

originator of those mysteries which bear his name. And in order to identify them with this great man, it will be necessary to review his character and writings.

Orpheus flourished at the time when the celebrated Argonautic expedition was undertaken, which renders him contemporary with the judges of the Jewish nation, before the regal government was established. The wonderful effects that are ascribed to his lyre, and the power which he is said to have possessed over the minds of men in this early and uncultivated period, lead us naturally to suppose that his own mind must have not only received from nature a higher share of intellectual qualities than others, but that these must likewise have been improved by experience and study. Accordingly we are informed that both he and his pupil Musæus travelled into Egypt, and in that land of mystery and allegory acquired the first principles of that mythology which he afterwards taught, and which, developed into its full luxuriance, we regard with admiration as the highest effort of creative genius. Here it was that he learned first to sing of the generation of the gods, of the birth of the giants, of the *creation of the world*, and of the *origin of man*: he sung, we are told, of the æther, as separated from night and chaos; of the light that first illuminated the world;* of love, as the operating principle in this work; he distinguished a first cause from inferior ministers; and, in order to impress these lessons more powerfully on the minds of his wondering audience, he professed in all to be inspired by the power of divine illumination.

We must, however, acknowledge that as authors are at a loss with regard to the writings of Orpheus, so they differ still more from each other in their account of his theology. By some he is allowed to be the father of polytheism, on account of his deducing the generation of the gods. Others, however, considering his doctrines as mysterious exhibitions of the most sublime truths, affirm that he inculcated the belief of the divine unity and self-existence; insist, in proof of this, upon the esteem in which he was held by the Pythagorean and Platonic philosophers; and assert, that his seeming belief of polytheism arose from the characters of the people whom he addressed, who were wholly uncultivated, and whose attention could only be arrested by the objects of sense.† These opinions, however apparently contradictory to each other, may yet, we think, be reconciled, especially when we consider that the Orphic philosophy was veiled in allegory. Upon this hypothesis, we need only suppose that Orpheus, as a poet, took the liberty of giving expression and action to the most important of those objects which he undertook to delineate; and we may believe that he might appear to have inculcated polytheism at the time when he acknowled the unity of God. Thus the names of Minerva, Mars, Apollo, Hermes, &c., and the

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* Συιδ., περι Ορφ., Τιμ., &c. ויאמר אלהים יהי אור ויהי אור Gen. i. 3. This, Longinus considers the most sublime passage in the Holy Scriptures.

† See Burns, "Archæol. Philosoph.," pp. 120, 121.

actions in which these are particularly engaged, will be considered only as various personifications of the attributes ascribed to the Supreme Being, representing his wisdom, power, universal intelligence, and that care with which he superintends the government of mankind. This is the manner in which Homer appears to have contemplated the Deity and his perfections as the moral Governor of the universe. When displayed with such strength of colouring by a creative imagination, to a superficial mind they may appear as so many separate beings; whereas, when the veil is thrown aside, they are beheld as emanations from the Supreme Mind, which enlighten, indeed separately, the various departments of his government, but which all of them centre, when traced to their source, in one complete and undivided Original. If Orpheus was great as a poet, he was still greater as a musician. When the reformer of mankind tuned his lyre, and raised the minds of his hearers to the contemplation of these sublime objects—accompanying the researches of philosophy with the irresistible charms of melodious versification—they grew insensibly mild as they listened, and their thoughts were exalted by the greatness of his subjects—their ferocity was subdued by the sweetness and harmony of his numbers; and succeeding generations, astonished at the change which this divine poet had wrought upon the characters of mankind, fabled that he had taught the woods to dance, the streams to hang suspended, the tiger to leave his prey, and even the lion to become gentle, obsequious, and submissive:—

Silvestres homines, sacer, interpresque Deorum
Cædibus et victu fœdo deterruit Orpheus;
Dictus ob hoc lenire tigres rabidosque leones.—*Hor.*

The wood-born race of men when Orpheus tamed,
From acorns and from mutual blood reclaim'd,
The Priest divine was fabled to assuage
The tiger's fierceness and the lion's rage.—*Francis.*

Without, therefore, falling into the error of those who attempt to deduce from the inspired writings every absurdity of mythology, and almost every stroke of excursive imagination, it may, we think, be supposed that the Greek poet, during his residence among the Egyptians, became acquainted with these twin arts of poetry and music (in which he excelled in their highest perfection) from models preserved by that cultivated people, but which had a Hebrew origin, and were originally appropriated to the worship of God, among a people consecrated to his service. Thus the ὕμνος or "song of praise" of the Supreme Being, was originally introduced by Orpheus, and sung at the initiation of candidates into the sacred rites or mysteries. These mysteries were, at a remote period, in the highest estimation, and exercised an important influence over the intellectual development of mankind. Orpheus is said to have been taught his mysteries by the Idæan Dactyli, and to have introduced them into Thrace, whence they were gradually propagated throughout all Greece by his initiated followers. The nature of these mysteries is involved

in an impenetrable veil of obscurity; but there can be no doubt that they partook of the general character of all mysteries, inculcating a purer knowledge of religion than was compatible with the superstitious observances then prevalent. On the union of these mysteries with the Bacchanalian orgies they fell into merited contempt, and were at length gradually disused. The initiated in these mysteries, as well as the persons employed to initiate candidates in them, were called, in some cases, *Orpheotelestæ.**

The word mystery has been by some traced to the Hebrew סתר, to hide, whence *mystar*, a thing concealed, formed from which are the Greek *μυστηριον*, old French *mestier*, English *mystery*, and old English *mistar*, a trade or *craft*, the learning of which was something occult and mysterious.† A very clear and concise account of the Egyptian mysteries has been given by Sir G. Wilkinson, in his "Manners and Customs of the Ancient Egyptians," of which the following abstract will convey a good description:—"The Egyptian mysteries consisted of two degrees, denominated greater and less; and to become qualified for admission into the higher class the aspirant must have passed through those of the inferior degree. The priests alone could arrive at a thorough knowledge of the greater mysteries; but so sacred were these secrets held, that many members of the sacerdotal order were not admitted to a participation in them at all, and those alone were selected for initiation who had proved themselves virtuous and deserving of the honour." "The Egyptians," says Clement, of Alexandria, "neither intrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir apparent of the throne, and for such of the priests as excelled in virtue and wisdom." But there can be little doubt that, at a later period, the same liberality as to the admission of the laity, which characterized the Eleusinian and other mysteries, prevailed in Egypt, and that many laymen, and even some foreigners, were admitted to the lesser mysteries. The Orphean and Eleusinian mysteries constitute the great models on which all succeeding mysteries were formed. These festivals were instituted at Eleusis, in honour of Ceres and Proserpine, the former of whom was believed to have taught the inhabitants the art of agriculture and the holy doctrine—a doctrine which was said not only to purify the heart from sin and expel ignorance from the mind, but to ensure also the favour of the gods, and to open the gates of immortal felicity to the initiated.‡

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* Brande's Encyclopædia.

† Id.

‡ At their entrance, candidates had to purify themselves by washing their hands in holy water; they were, at the same time, admonished to present themselves with pure minds, without which the external cleanliness of the body would by no means be accepted:—

> The prince with living waters sprinkled o'er
> His limbs and body; then approach'd the door.
>
> *Æneid*, vi. 865.

The mysteries, like those of Egypt, were of two kinds, the less and the greater—held at two different periods of the year, and at two different places: the lesser, which were introductory to the greater, being celebrated at Agræ, on the banks of the Ilissus; the greater at Eleusis. The celebration of the greater mysteries occupied nine days, chiefly devoted to the sacrifices, processions, and other acts of worship; and during this period the judicial tribunals were closed, an armistice was proclaimed, private enmities were hushed, and death was decreed by the Athenian senate against any one, how high soever in rank, who should disturb the sanctity of the rites. The ceremonies of *initiation* into both the lesser and greater mysteries were conducted by four priests—Hierophant,* Dadouchos, Hierokeryx, and Epidomias; and these again were assisted by numerous inferior functionaries, to whom various appellations were given indicative of their several duties. The examination of those who had been purified by the lesser mysteries, and who were preparing for the greater, was apparently vigorous.† "But as the benefit of initiation was great, such as were convicted of witchcraft, murder, even though unintentional, or any other heinous crimes, were debarred from those mysteries."‡ A child, styled *the child of holiness*, whose innocence, it was believed, of itself endowed him with capacity to fulfil the requirements of the mysteries, was selected to conciliate the Deity in the name of the initiated. Of the ceremonies which attended the initiation, we know but little; since every postulant was required, under the most dreadful oaths, to conceal whatever he saw or heard within the hallowed precincts; and he who violated the oaths was not only put to death, but devoted to the execration of all posterity. Crowned with myrtle and enveloped in robes, which, from this day, were preserved as sacred relics, the novices were conducted beyond the boundary impassable to the rest of men. The hierophant, with his symbols of supreme Deity and his three assistants, were carefully visible. Lest any should have been introduced not sufficiently prepared for the rites, the herald exclaimed, "*Far from hence the profane, the impious, all who are polluted by sin!*" If any such were present, and did not instantly depart, death was the never-failing doom. The *skins*‡ of new slain victims were now placed under the feet of the novices, the ritual of initiation was read, and hymns were chanted in honour of Ceres. One of these hymns has been translated as follows: "I will declare a secret to the initiated, but let the doors be shut against the profane. But thou, Musæus, the offspring of fair Selene, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the divine nature, incessantly contemplate it, and govern well the mind and heart. Go on in the right way, and

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* Revealer of Holy Things. † Brande's Encyclopædia. ‡ Bell's Panth.
‡ The lamb skin has been in all ages the badge of innocence and purity.

see the sole Governor of the World. HE IS ONE, and of himself alone; *and to that One all things owe their being.* He operates through all, was never seen by mortal eyes, but does himself see everything."* The novices moved on, while a deep sound arose from beneath, as if the earth itself were complaining; the thunder pealed, the lightning flashed, and spectres glided through the vast obscurity, moaning, sighing, and groaning.

> "Of various forms, unnumber'd spectres more—
> Centaurs and double shapes—besiege the door.
> Before the passage horrid Hydra stands,
> And Briareus with his hundred hands;
> Gorgons, Geryon with his triple frame,
> And vain Chimæra vomits empty flame."
>
> *Dryden's Æneid*, i. 6.

Mysterious shades, the messengers of the infernal deities—Anguish, Madness, Famine, Disease, and Death—flitted around,† and the explanations of the hierophant, delivered in a solemn voice, added to the horrors of the scene. This was intended as a representation of the infernal regions, where Misery had its seat. As they advanced, amidst the groans which issued from the darkness were distinguished those of the suicides—thus punished for cowardly deserting the post which the gods had assigned them in this world. But the scenes which the novices had hitherto beheld seemed to be a sort of purgatory,‡ where penal fires and dire anguish, and the unutterable horrors of darkness were believed, after countless ages of suffering, to purify from the guilt acquired in this mortal life. Suddenly the bursting open of two vast gates, with a terrific sound, dimly displayed to their sight, and faintly bore to their ears, the torments of those whose fates were everlasting—who had passed the bounds beyond which there is no hope.

> "Obscure they went through dreary shades that led
> Along the waste dominions of the dead.
> Thus wander travellers in woods by night,
> By the moon's doubtful and malignant light."
>
> *Dryden's Æneid*, vi.

On the horrors of this abode of anguish and despair a curtain may

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* Div. Leg. vol. i. p. 154.

† "Revengeful cares and sullen sorrows dwell,
And pale diseases and repining age,
Want, fear, and famine's unresisted rage;
Here toils and death, and death's half brother, sleep."
Dryden's Æneid, vi. 385.

‡ "The few, so cleansed, to these abodes repair,
And breathe, in ample fields, the soft Elysian air.
Then are they happy, when by length of time
The scurf is worn away of each committed crime;
No speck is left of their habitual stains;
But the pure æther of the soul remains."
Dryden's Æneid, vi.

be dropped; the subject is unutterable. Onward proceeded the novices, and were soon conducted into another region—that of everlasting bliss, the sojourn of the just—of those whose hearts had been purified, and whose minds had been enlightened by "the holy doctrine." This was Elysium, the joys of which were equally unutterable,—equally incomprehensible to mortals not admitted into these mysteries. Here a veil was, in like manner, thrown over this scene.*

When we come to reduce this to a plain statement of facts, at what do we arrive? We find that a candidate for initiation had to be a man of unblemished character. The code of morals to which he had to subscribe, and in which he was afterward instructed, was based upon the highest principles of virtue and wisdom. He became from that moment identified with all that was pure—an enemy to sin—and a regenerated being. Is there no resemblance here? We think there is a strong likeness to genuine Freemasonry,—so strong that we scarcely know how to consider them distinct from each other.

The essential principles, such as a belief in one God,† the doctrine of rewards and punishments, the resurrection of the body, and the immortality of the soul, are the same.

The verses which, according to Bishop Warburton, were sung in the Eleusinian mysteries, contained the following passage:—

"*Pursue thy path rightly*, and *contemplate the King of the world: He is One, and of himself alone*, and to that One all things have owed their being. He encompasses them. No mortal hath beheld him; but he sees every thing."

Before the initiation commenced, it was customary for the officiating priest to inquire aloud, "Who is fit to be present at this ceremony?" The answer given was, "Honest, good, and harmless men." He again ejaculated, "Holy things are for those who are holy;" and then, with much solemnity, enjoined them to receive the benefit of prayer.

Homer thus describes the place of initiation in Greece:—

"High at the head a branching olive grows,
And crowns the pointed cliffs with shady boughs;
Beneath, a gloomy grotto's cool recess
Delights the Nereids of the neighbouring seas;
Where bowls and urns were form'd of living stone,
And massy beams in native marble shone,
On which the labours of the Nymphs were roll'd,
Their webs divine of purple mix'd with gold.
Within the cave the clust'ring bees attend
Their waxen works, or from the roof depend.

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* Cabinet Cyclopædia, vol. lxi.

† In one of the "Orphic Fragments," preserved by Proclus, we find it expressly declared that, "There is One Power, One Deity—the Great Governor of all things."

Perpetual waters o'er the pavement glide;
Two marble doors unfold on either side;
Sacred the south, by which the gods descend;
But mortals enter at the northern end."

Pope, Od. I. xiii. v. 122.

The gate of entrance for the aspirant was from the north; but when purged from his corruptions he was termed, indifferently, "new-born" or "immortal," and the sacred south door was accessible to his steps.*

It is only necessary to observe further, on this head, that it is not only in detached parts of those several poets from which we have quoted that a resemblance to the principles and ceremonies of Freemasonry are plainly seen, but whole cantos contain a full description of the rites then observed.

It has happened, fortunately for the republic of letters, that the higher species of poetry are exempted from the same licentious use of allegory and metaphor from which sprung the fables of the wars of the giants, of the birth and education of Jupiter, of the dethroning of Saturn, and of the provinces assigned by the Supreme to the inferior deities; all of which are subjects said to have been particularly treated by Orpheus.† In the loose fragments of the early writers, however, imagination was permitted to take its full career; and sentiment was rendered at once obscure and agreeable by being concealed behind a veil of the richest poetic imagery.

The love of fable became, indeed, so remarkably prevalent in the earliest ages, that it is now a difficult task, in many instances, to distinguish real from apparent truth, and to discriminate the persons who were useful members of society—the Freemasons of those times from those who exist only in the works of a poet, whose aim was professedly to excite admiration. Thus several events of importance to the Order were disfigured by the colouring of poetic narration, so that we are often unable to separate truth from a perplexed system of real and fictitious incidents.

It is necessary to observe in general on this subject, that whatever degree of superiority the reasoning faculty ought ultimately to possess in the sphere of composition, we are not to consider this power as acting the same part in the work of a poet which it should always act in that of a philosopher. In the performance of the latter an appeal to reason is formally stated, and is carried on by the process of connected argumentation; but in that of the former, the judgment is principally employed in the disposition of materials. Thus the philosopher and the poet are equally entitled to the character of judicious, when the arguments of the one are just and conclusive, and when the images of the other are apposite and natural. We shall only further observe, in conclusion, that no one who is familiar with the history of the past, and those great and lofty minds associated

* Oliver's "History of Initiation," sec. vi.
† Orphic Hymn in Apollon. Rhod.

with it, but must be impressed with the fact that most of the great philosophers and lawgivers, seers and prophets, and men of renown in the ancient world, were Freemasons, and identified themselves with that beautiful system of ethics which was practised in the very rites and mysteries which are now held in such veneration and sacred regard by every man who claims to be a Brother and adorns that character by every moral and social virtue.

There is not a holy tradition—there is not a sublime aphorism or moral precept—there is not a sacred character of which the poets have sung or philosphers written—that does not breathe the spirit of Masonry, and associate its principles with the worship of God and the glory which surrounds His everlasting throne.

MASONIC ANTIQUITIES.

We continue our remarks upon the work to which we lately directed the attention of our readers, viz., "Les Jésuites Chassés de la Maçonnerie," and the work quoted in it, Prichard's "Masonry Dissected." Mr. Prichard, in his Preface, has perpetuated one very remarkable absurdity: he says that if *after* admission *into the Secrets* of Masonry, any Brother should dislike their proceedings and seclude himself from the Society, that though admitted into a regular Lodge, he shall not be allowed to know the mystery for which he has already paid. It surely could be no very severe punishment to deprive any man of that which he did not choose to have, if indeed he could be deprived of knowledge which he already possessed. The Catechism which follows is as full of absurdities as the Preface, to say nothing of the extreme faultiness of the orthography and the grammatical construction, while the printing is about as bad a specimen of typography as we ever saw. The names given to the teeth and the roof of the mouth, namely, the "Bone-Box" and the "Tow-Line," the latter of which he asserts is nine inches or a span in length, are sufficiently ridiculous, as is also the question and answer about the dress of the Master, viz., a yellow jacket and a blue pair of breeches, in allusion to a pair of compasses with a brass hinge and steel points. In the Fellow Craft's "part," as it is called, occurs the following conversation, commencing with an assertion that "In the midst of Solomon's temple there stands a letter G." This letter G is undoubtedly recognized by Freemasons (we know a town, in fact, in which it is the public sign of Freemasons' Hall), but our Brethren will remember the manner in which it is used in Freemasonry. It is also asserted that the door of the middle chamber of the temple was "so high that a Cowan could not reach to stick a Pin in." We subjoin the dialogue alluded to on the letter G.

"*Q.* Can you repeat the letter G.
A. I'll do my endeavour.

The repeating the Letter G.

Resp.

In the midst of *Solomon's* Temple that stands a G.,
A Letter for all to read and see;
But few there be that understand
What means the Letter G.

Ex.

My Friend, if you pretend to be
Of this Fraternity,
You can forthwith and rightly tell
What means that Letter G.

Resp.

By Sciences are brought to Light
Bodies of various Kinds,
Which do appear to perfect Sight,
But none but Males shall know my Mind.

Ex. The Right shall.
Resp. If worshipful.

Ex.

Both Right and Worshipful I am
To hail you I have Command,
That your forhwith * let me know,
As I you may understand.

Resp.

By Letters four and Science five,
This G aright doth stand.
In a due Art and Proportion,
You have your Answer, Friend.

Ex.

My Friend, you answer well,
If Right and Free Principles you discover,
I'll change your Name from Friend
And henceforth call you Brother.

Resp.

The Science's are well compos'd
Of noble structure's Verse,
A Point, a Line, and an Outside,
But a Solid is the last.

Ex. God's good Greeting be to this our happy Meeting.
Resp. And all the Right Worshipful Brothers and Fellows.
Ex. Of the Right Worshipful Lodge of St. John's.
Resp. From whence I came.
Ex. Greet you, greet you, greet you thrice heartily well, craving your Name.
Resp. *Timothy Ridicule.*
Ex. Welcome, Brother, by the Grace of God."

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* Sic in orig.

On this jumble of nonsense, which was published in 1730, under the pretence of being the true Ritual of Freemasonry, Dr. James Anderson writes as follows in his "Defence" of the Order:—

"The 'Masons' Catechism' has given occasion to a great deal of idle mirth and ridicule, as the most trifling and despicable sort of jargon that men of common sense ever submitted to. The bone-box and the tow-line have given wonderful diversion. I think that there are some verses in the last chapter of the Book of Ecclesiastes, which in some measure resemble this form of expression. I shall transcribe them, with the opinion of the learned upon them, without making any particular application. The passage is as follows:—

"'In the day when the keepers of the house shall tremble; and the grinders cease because they are few; and those that look out at the windows be darkened; and the doors shall be shut up in the streets; when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.'

"The expositors upon these verses are almost unanimous in their opinion that they ought to be thus explained: The keepers of the house are the shoulders, arms, and hands of the human body; the grinders are the teeth; those that look out at the windows are the two eyes; the doors are lips; the streets are the mouth; the sound of the grinding is the noise of the voice; the voice of the bird is the crowing of the cock; the daughters of music are the two ears; the silver cord is the string of the tongue; the golden bowl is the pia mater; the pitcher at the fountain is the heart, the fountain of life; the wheel is the great artery; and the cistern is the left ventricle of the heart."

In order to shew the real object of the author of "Les Jésuites Chassés de la Maçonnerie," in inserting Prichard's "Dissection," of Freemasonry in the middle of his book, we append a brief sketch of the "Notes et Preuves" (Notes and Proofs) which immediately follow Mr. Prichard's work.

In order, he says, to facilitate the understanding of the Ritual, some observations are added on certain points, which, on account of the monkish device adopted by the Jesuits, might escape the attention of the most attentive readers.

It is well known that the Jesuits have ever been strong, and in some instances formidable, opponents of Freemasonry; and we cannot therefore be surprised that a vigorous upholder of the Order, such as the author of this work evidently was, should attribute to them or to their agency any work which in his opinion was in any way calculated to throw a slur, or to bring discredit upon it. As to the title, "Masonry Dissected," he observes, M and D, its initial letters, give the numbers 12 and 4. Adding together 1, 2, and 4, the number 7 is produced, which is equivalent to the letter G (the seventh in the alphabet), which is the first letter of the word "GÉNÉRAL." Nothing can be more hard and forced than the title "*Maçonnerie Disseguée:*" the French language scarcely contains words which could frame a more barbarous title. But the author

wished to express by it the GENERALSHIP of the *Jesuits*: and also to indicate that it was the Generalship and not the General, which the emblematic letter G designated, he announced in the title a division of G into all its branches, from its origin to the present time: it is then to express the history of the Generalship of the Order of Jesuits from the origin of the Society of St. Ignatius down to the Conquest of Freemasonry, that we find in the sixth line of the title the words "All its BRANCHES, from the original to the present time." "Constituted Regular Lodges" again, taking the initial letters C, R, L, and the numbers 3, 17, 11, denoting respectively their places in the alphabet, gives, by adding these numbers together, 31, and by adding together the 3 and 1 of this number, we obtain 4, which refers to the profession of the four vows of the Jesuits. If chance only had given such a result, the words of the title "As it is delivered in the Constituted Regular Lodges," would be but nonsense. This line of the title means then, "This is the History of the Generalship, or chief command of the Order, such as our authorities have given to the Lodges regularly constituted by them, and consequently under their orders." If the meaning conveyed in this assertion was not that intended by Samuel Prichard, he could only have told a lie; for no explanation ever has been given *in Lodge*, to any Mason, of *all* the branches of Freemasonry from its origin to the present time (1788).

Another proof that Samuel Prichard could not have intended a lie (and must therefore, as I have asserted, have intended these passages to refer to the Jesuits), is that he has placed on the back of the title page an attestation sworn before a magistrate, affirming that he had told the truth. The editor of "Freemasonry Dissected" attributes the work to a pretended *late* Samuel Prichard, formerly a member of a CONSTITUTED LODGE C, 3 L, 11. Three and eleven makes 14, the number corresponding to O, the initial letter of the word Ordo. This signifies that this *Samuel Prichard* was formerly a member of the Order of Jesuits. If he had not been admitted a member of this Order, he would never have been able to write the preliminary discourse,—he would never have been able to take his oath that his "Masonry Dissected" was "a true and genuine copy in every particular."

This preliminary discourse just alluded to seems to contain only ridiculous and unintelligible assertions; but in this instance also the letter kills, and the spirit gives life. This introduction and Catechism or Dialogue, were compiled with an ingenuity and subtility which are scarcely conceivable, so skilfully has he made use of the most intricate emblematical combinations, to conceal in them the true origin of the influence of the Jesuits in Free-Masonry.

By comparing the general history with the signification hidden under these multiplied numbers, we shall discover that the primitive institution in question could only have reference to the intrigues of those Popes whose utmost pursuit or study was that of "*the Art and Science*" of subjugating to themselves kings and empires; and in

order to express that this policy had previously been submitted to and approved by the Jesuits, Samuel Prichard says that the principal pursuit of those who lived in the sixteenth century, was in laying the foundation of the SCIENCE of GEOMETRY; S.G., that is to say, that in the sixteenth century the foundation of the enormous power of the GENERAL or Chief of the SOCIETY of Jesuits was being laid, *Generalis Societatis.* The epoch of this establishment was intended to remain concealed; we find it symbolized thus, however, in the word Babel: B, 2; A, 1; B, 2; E, 5; L, 11; which added together produce 21. The number 15 is here omitted, in order to express *by abbreviation* the number 1521, the date of the celebrated pilgrimage of Ignatius Loyola. Then it was that he first conceived the scheme of his order,—that order which was to subjugate to his power kings, nations, and empires.

Nor is even poor Euclid spared. His name is thus turned into the title of Ignatius Loyola: E, 5; U, 20; C, 3; L, 11; I, 9; D, 4; which produce 52; 5 and 2 again make 7, representing the letter G the first letter of GENERAL. The General is said to be a worthy and excellent mathematician of the *Egyptians*, because he has the initial E; that is to say, allegorically "*Eglise*" (Church). The word Egyptians is placed in the plural number, in order that the number of its letters (9) may express the letter J, so as to make altogether the words *Eglise Jésuitique*. Prichard meant thus to signify that St. Ignatius Loyola separated himself from the church; that is to say, from the chief point of the policy of the popes, in order to become himself a "Hiram," or a new architect who should construct a new building. This new building is represented by the Temple of *Solomon* at *Jerusalem*. These words, *Solomon* and *Jerusalem*, are printed in italics, to show that they are the only important words, and signify particularly by their initials S.J., the *Society* of *Jesuits*.

Manon Grecus instructed our *Charles Martel*, or *Marcel* (or as he called in the Burghley papers in the British Museum, "*Marshall*"), who was afterwards elected king of France; but it was not that fact that Prichard meant to express; he wanted a C and an M, to symbolise the college of *Cler'-Mont*. This college of Cler'-Mont, or Clergy-Mount (Mont du Clergé), represents the Order of the Jesuits. This *Charles Martel*, who was elected king of France, means that the Jesuits succeeded in getting within their power, and governing the kings of France. The *Manon Grecus*, or chief of the expert initiates, points to all the means employed to establish firmly the college of *Cler'-Mont*. It is from France that the Order was imported into England. King Athelstan and the Lodges at York refer to James II., who established a college of Jesuits in London when he was duke of York.

The *Laws or Charges* represent the Book of Constitutions of the Order of Jesuits, which is, so to speak, the book of the order; and in order that there may be no mistake in the matter, L, 11; and C, 3, make 14, or O, standing for *Order*.

The phrase "their Brother's and Fellow's necessities," demands

attentive reflection (especially from the French). On account of the differences of idiom of the two languages, this passage is rather more difficult than others either to abridge or to explain; the meaning, however, is somewhat as follows: the word "*Necessités*" is placed there for the name of a sect. And what is this sect? The sect of "Necessités" is an absurdity. But this word signifies the "Nôtres" (or "Our Brethren," a technical expression among the Jesuits), for *Necessity* gives the initial of *Noster*.

As for all the foregoing ingenious twisting and turning of poor Prichard's "Dissection" of Masonry, it is undeniably skilful, but we cannot place more faith in it than in the notable scheme described in Dean Swift's "Voyage of Gulliver to the Island of Laputa," for discovering plots and conspiracies, which we will quote as a fitting pendant to such absurdities. We do not suspect Samuel Prichard of a sufficient amount of wit or acumen to have been a Jesuit, and can only regard the ingenious adaptation of figures and letters to Jesuitical meanings—we cannot say purposes—as the production of one whose zeal against that order led him into a degree of enthusiasm rarely attained by modern Masons.

"In the kingdom of Tribnia," says Gulliver, "the bulk of the people consist in a manner wholly of discoverers, witnesses, informers, accusers, prosecutors, evidences, swearers, &c., all under the pay of the ministers of state, and their deputies. The plots in that kingdom are usually the workmanship of those persons who desire to raise their own characters of profound politicians; to restore new vigour to a crazy administration; to stifle or divert general discontents; to fill their coffers with forfeitures; and raise or sink the opinion of public credit, as either shall best answer their private advantages. It is first agreed and settled among them what suspected persons shall be accused of a plot; then effectual care is taken to secure all their letters and papers, and put the owners in chains. These papers are delivered to a set of artists, very dexterous in finding out the mysterious meanings of words, syllables, and letters: for instance, they can discover a flock of geese to signify a senate; a lame dog, an invader; the plague, a standing army; a buzzard, a prime minister; a gibbet, a secretary of state; a sieve, a court lady; a empty tun, a general. When this method fails they have two others more effectual, which the learned among them call acrostics and anagrams. First, they can decipher all initial letters into political meanings. Thus N shall signify a plot; B, a regiment of horse; L, a fleet at sea. Or, secondly, by transposing the letters of the alphabet in any suspected paper, they can lay open the deepest designs of a discontented party. So, for example, if I should say, in a letter to a friend, 'Our brother Tom has just got the piles,' a skilful decipherer would discover that the same letters that compose this sentence may be analyzed into the following words, 'Resist—a plot is brought home—The tour.' And this is the anagrammatic method."

X.

CORRESPONDENCE.

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

THE MASONIC CHARITIES.

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

SIR AND BROTHER,—I have the pleasure to inform you of the result of the observations regarding the want of support to the Masonic charities, "especially the Annuity Fund," which were made by the Secretary of the Romford Lodge on Thursday, the 28th inst. It was resolved unanimously that the Lodge of Hope and Unity, No. 259, held at Romford, Essex, do subscribe for the future the sum of one guinea to each of the Masonic charities.—Yours fraternally,

FREDERICK ADLARD,
Treasurer, No. 259.

February 5, 1858.

FREEMASONRY ILLUSTRATED.

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

DEAR SIR AND BROTHER,—In your number for the 13th Jan., I find at page 50 the following passage :—

"From this city, with materials to assist King Solomon in erecting his temple, came, by order of his sovereign master, 'Hiram Abif.' King Hiram calls him 'Huram Abi,' which is an evidence of his high standing at Tyre ; for the title of 'Ab,' or father, was, among the Hebrews, bestowed as a title of honour or dignity : thus 'Hiram Abif' means in Hebrew 'Hiram my father.'"

Interesting as the article "Freemasonry Illustrated" is, in which the foregoing paragraph appears, it is spoiled by the incorrectness of the rendering of the Hebrew words "Hiram," or "Huram Abif," as "Hiram, my father."

Let us consult the original Hebrew, and see how the matter stands. The first mention of Hiram, the architect, occurs in 1 Kings vii. 13-14 :—"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Napthali, and his father was a man of Tyre, a worker in brass," &c. &c.

Hiram is next mentioned twice in the 40th verse of the seventh chapter, and again once in the 45th verse.

Thus we find Hiram's name four times in the Book of Kings, without any mention of the term "Abif."

In Chronicles we find the name is written "Huram," and the architect is first spoken of, but not by name, in the 2nd Book, second chapter, and 13th verse :—"And now I have sent a cunning man, endued with understanding of Hiram my father's." In the Hebrew text, the word rendered "my father's," is in English letters, "Abi."

Continuing the quotation in the 14th verse,—"The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold and in silver," &c. &c.

In the fourth chapter, 11th verse, the architect is spoken of by name twice, and in the 16th verse we read—"All their instruments did Huram *his* father make for

King Solomon." In the original text, the word rendered "his father" by our translators, is, in English characters, "Abif."

We have, therefore, in the Book of Kings, and of the Chronicles, six instances of the use of the architect's name, without the term "Abi," or "Abif," and once with each of those terms.

That the translators of our authorized version have correctly rendered the original texts, I presume no Hebrew scholar can for a moment doubt; but, how the two Hebrew words "Abi" and "Abif" came to be considered, as it were, surnames of Hiram, the widow's son, I am at a loss to imagine.

Let us examine the phrase "of Hiram my father's." This rendering is correct. It may, however, be varied, and translated thus:—"belonging to my father," thus giving a stronger meaning to the prefix, in the original, attached to the name Hiram.

The term "Abif" rendered "his father" is also correct; but some may ask why such a term was used—Hiram certainly was not the father of Solomon? The use of the term "father" in the Hebrew writings often occurs to denote *chief, principal, head, leader,* &c. I will adduce a few instances.

"And Adah bare Jabal; he was the father of such as dwell in tents, and of such as have cattle." Genesis iv, 20.

The next verse has, "And his brother's name was Jubal; he was *the father* of all such as handle the harp and organ."

In the 2nd Kings, second chapter, twelfth verse, we read, "And Elisha saw it, and he cried *my father, my father,* the chariot of Israel, and the horsemen thereof." Elisha here spoke of Elijah as his *principal* in the prophetic office.

In the same book, fifth chapter, thirteenth verse, we find, "And his servants said, *my father,* if the prophet had bid thee do some great thing, &c." In this passage Naaman's servants use the term "father" in the sense of *chief,* or *master.*

In the sixth chapter of the same book, twenty-first verse, we read, "And the king of Israel said unto Elisha when he saw them, *my father,* shall I smite them." The king used this term in the sense of *chief,* or *principal prophet,* as Elisha doubtless was in those days.

Considering, then, all these circumstances, I cannot see how the term "Abif" can be maintained; besides, is there an instance of *a surname* in the Old Testament? The only distinctive mark used in that Holy Book to distinguish individuals is, to append the name of their father, as, Saul, the son of Kish; David, the son of Jesse; and sometimes the patronymic term, as Heber, the Kenite; Doeg, the Edomite.

Influenced by these considerations, I have ceased for many years to use the term "Abif;" it is not necessary, and nothing is lost by rejecting it entirely. The term "widow's son" is quite sufficient to distinguish the architect from the king.

I cannot forbear alluding to the incorrect manner of representing Hiram's name on the plinth of the altar. It is there represented as if "Abif" was two words, viz., H. A. B. How my Companions of the Hebrew persuasion regard it, I know not; but, as it is so on the altar in the S.G.C., it is of course considered *en règle.* —I am, dear Sir and Brother,

Yours fraternally,

February 2nd, 1858. P.Z.

MASONIC ANTIQUITIES.

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

SIR AND BROTHER,—In your last number, at p. 214, Bro. Smith has a query whether *free* be not derived from *frère,* and alluded to the *brotherhood.* I do not consider this of much importance, unless in an etymological way, because one only became *free* of a body, or admitted to its privileges, by becoming a *frère* or brother of the same. It is even quite possible that our English word *free*—which has many different meanings—may have different roots; and that as far as applicable to societies or corporations, it may have come from *frater* or *frère.*

Bro. Smith's letter, however, suggests some other points to which I hope some of your archæological readers will devote their attention; premising that nothing but extrinsic evidence will suffice, and all reference to "old Masonic traditions," or "time immemorial," is of no avail, since these rarely extend beyond what the neutral world calls fifty or a hundred years.

First.—When was the appellation *Free* first given to distinguish the speculative from the operative Mason? I know of no degree, except one, that could be called speculative, till about the commencement of last century. That one is believed to have been instituted in the tenth or eleventh centuries, for giving instruction to Master Masons (*i. e.* Masters of Lodges): certainly not before that; and as it is purely Christian, it cannot be given in an ordinary Lodge. In its ritual the appellation *Free* is rarely introduced, and only in places where it may have been an after-interpolation.

Second.—Was any distinction made between "Free" and "operative" Masonry before the end of the seventeenth, or beginning of the eighteenth centuries?

Third.—When were individuals not architects or operative masons first admitted to the Fraternity? Robison states that "the first distinct and unequivocal instance" is the admission of Mr. Ashmole and Colonel Mainwaring, in 1648, into a Lodge at Warrington.

Fourth.—Were any allowed to follow a trade or profession, especially in towns, without first belonging to the guild or corporation of that town? Or were all such obliged to become *free* of that guild? Robison says: "A person who has the privilege of working at any incorporated trade is said to be a *freeman* of that trade; others were *accepted* as Brethren, and admitted to a kind of honorary freedom, as is the case in many other trades and incorporations."

Fifth.—Were not all trades included under the same guild, originally one corporation, although afterwards separated, each forming a corporation by itself?

Sixth.—Was there not a peculiar and secret ceremonial practised at conferring the freedom? In many places carpenters or wrights, gardeners, &c. still retain ceremonials which indicate that these are all offsets of one craft. That the "freedom of the city" is now conferred on many distinguished men without a ceremony, as a compliment, is no proof that such did not exist for centuries after the foundation of the guild.

Seventh.—Was it not requisite to have a private mode of recognition by which artizans could prove their freedom when travelling in search of employment, at a time when reading and writing was not very customary? I can see a much better practical reason for such among operative, than among speculative Masons.

Eighth.—May not the word *free-born*, as used by Masons, have originally referred to those who were descendants of *freemen*?

Ninth.—Did not all the great orders of Knighthood require postulants to submit to a private or secret ceremonial before admission? It is well known to have been so with the Knights Templar, Knights of the Bath, and some others—such ceremonials implying a lustration, purification, or *separation from others.*

Repugnant although it be to our pride as Freemasons to think that our glorious art was one and the same with, and only separated from operative masonry about 150 years ago, still it seems the only conclusion at which an unbiassed mind can arrive. It may be some consolation to think that, in early ages, "Masonry" and "learning" were of the same import. In Egypt all learning was confined to the priests or such few others, chiefly princes, whom they associated with them: religion was the chief object; arts and sciences were of secondary importance; buildings were, however, under their superintendence. When science or Masonry was transplanted into Greece, and taught at Eleusis, religion was also the primary object, science secondary; that is, speculative Masonry preponderated over the operative. But this was not likely to please the tastes of all. Those engaged in the erection of buildings would naturally consider practice better than theory; and the result was an emigration of builders to the coasts of Ionia and Syria. These latter had their chief residence at Byblus (Greek), or Gebal (Hebrew), whence in the Bible they are called Gibblim or Ghibblites, or "stone-squarers." Here architecture became the main object, but a religious ceremonial of admission

was retained. This ceremonial still referred to the great mysteries of their religion; and, although Bacchus or Dionysus (from which they got the name of "Dionysian artificers") was substituted for Ceres, the same *Sol invictus* was the personage kept in view.

There seems no doubt, from what the Bible tells us, that the ancients of Gebal, or the Ghibblites, were sent by Hiram of Tyre to assist King Solomon to build the Temple; and if so, there cannot be a question that Solomon would put a stop to their heathenish rites before permitting the Jews to join the association; and as these rites chiefly related to the killing some great person and his revival (as in the ancient religious mysteries of every country), in reference partly to distorted accounts of Noah's entry into the ark, and partly to the sun passing from the one hemisphere to another, and his setting at night—this was easily attained by substituting the great solar light itself, Ur or Urim, and thus making the whole astronomical. Here also the speculative merely opened the door to the operative part of the art.

That Freemasonry of the present day may have been derived from the reformed ceremonials of Solomon is more than probable, but I fear that those only who have some acquaintance with astronomy could trace, or even understand, the connection. Suppose this proved (after reforming some of our traditions), Masonry must have long retained the Dionysian or Israelitish stamp of the speculative part being more subservient to the operative than it was in ancient Egypt or Greece. How far this disjunction, in the present day, is advantageous, is a fit subject for discussion in a Lodge, not in public; but I may express my regret that the rank of Master Mason is now lowered to that of a mere degree; and that much of the addresses and lectures got up by the late Bro. Preston for the three Craft degrees, had not been buried with him. Sure I am that Solomon would have ignored them.

The word Masonry, or *Maison*, has itself furnished much speculation to the Fraternity. I cannot see any good reason against its being from the Mediæval Latin *massa*, a club: *domus-massata* being a *club*-house (where gentlemen belonging to the club associate), or, in other words, a tyled house, from the porter at the door being then armed with a club to keep out strangers. The club, or *massa*, would soon give name to the peculiar subjects (building) discussed at the meeting: and hence both the French and English expressions seem to have originated.

SCRUTATOR.

THE GRAND CHAPTER.

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

DEAR SIR AND E. COMP.—I must say I have been very much surprised that among that learned and highly placed phalanx that like constellated stars surrounded the triple representatives of the royal and august Sanhedrim, not one rose to make any observation on the topic of which all Royal Arch Masons have lately heard so much, in your columns and elsewhere, viz., the irregular, to use the mildest word, issue of certificates by the Grand Chapter of Scotland.

Finding the Dais silent, I looked round the Chapter below the Dais for one who had the fullest knowledge on this subject and who had promised to be there to raise his voice against such irregularity; but I presume serious business avocations alone prevented his presence there, as his well-known indefatigable Masonic labours, when work is required, bring him always to his post if it is within length of his C.T.

His absence brought me on my legs to put a question on this subject; when, to the surprise of myself and those surrounding me, we saw the presiding officers quietly walking down, without, as we thought, having put the usual question, if any Comp. had anything to propose. I suppose such strict disciplinarians as the presiding officers could not have omitted this question; but it must have been put in such low tones, that we seated so far from the thrones, could not hear it. Of course, under these circumstances, I was forced to hold my tongue, as I am too

well acquainted with our laws and regulations to think of putting a question after the Sanhedrim had risen.

But, sir, as it will be three months before Grand Chapter meets again, I trust to you to keep this subject alive; and hope that some influential and learned Companion will give notice in time that he will bring this subject forward.

It perhaps does not so much affect London Chapters as it does materially influence those in the country, more especially those provinces on or in the vicinity of the Scottish border; for they are the first visited by our northern Brethren. What is to prevent the provinces being inundated by Royal Arch Masons who have never entered a Royal Arch Chapter in Scotland, and who may have got their certificates in the same way as the Brethren alluded to in your Magazine, who had never left London?

Mark, Sir, that those certificates purport to have conferred on the said Brethren *other Degrees* than the Royal Arch, among which is the P.M.'s Degree, on the faith of which certificates I have seen Scotch Brethren claiming the honours attached to a *real P.M.* But though, out of courtesy, I have never insisted on their not taking a seat among P.Ms. if they were so disposed, I have always made it a *sine quâ non* not to admit such in a Board of P.Ms., unless they had ruled and governed a Lodge for a twelvemonth. I shall not enter on the other Degrees these certificates purport to confer, as I wish this letter to speak only of those Degrees which are recognized by the Grand Lodge and Grand Chapter of England. But you, Sir, and those Brethren who possess the other Degrees mentioned in the Scotch certificates, will at once apply the same principles to them.

I fear I have already dwelt too long on this subject, and will therefore close this letter, reserving myself for any further remarks, should they be deemed necessary, at a future period, and in the event of you or any of your correspondents not sufficiently ventilating this subject, which, until satisfactorily explained by the Grand Chapter of Scotland, must cause great suspicion to be attached to the certificates issued by that Grand Chapter.—I remain, dear Sir and E. Comp.,

Yours fraternally,

LONDON, *Feb.* 6, 1858. ONE OF YOUR OWN CORRESPONDENTS, AND A P.Z.

[We have reason to believe that the Grand Chapter of Scotland will itself settle the difficulty by cancelling the certificates complained of, and rendering their regulation so explicit as to prevent the error being again committed of affiliating Brethren or Companions in their absence.—ED.]

THE WORD IN SEASON.

No matter in what shape or form
  The "word in season" comes,
In the still voice, or in the storm,
  Or in the peaceful home,
So that the "word" awake the heart
  And holy thoughts inspire,
To teach us ere from earth we part,
  The "home" we should desire.

In Masonry there is a light
  Fed by a mystic fire,
And every Brother has the right
  To see, mark, and inquire.
The "word in season" sometimes comes
  From some Masonic sound;
Thus "sacred truth," denied to none,
  Has been by many found.

THE MASONIC MIRROR.

MASONIC MEMS.

We have great pleasure in announcing that the M.W. the Earl of Zetland, G.M. of England, has conferred the honour of Prov. G.M. of Derbyshire upon Bro. C. R. Colvile, *M.P.*, in place of his Grace the Duke of Devonshire, deceased. The appointment has given the greatest satisfaction throughout the province of Derbyshire, and we congratulate the new Prov. G.M. on the honourable position he has attained in Masonry.

The Board of General Purposes has decided that the undress collars of Provincial Grand Officers must be edged with gold—the plain collars belonging only to Grand Officers of the United Grand Lodge.

METROPOLITAN.

APPOINTMENTS.

Wednesday, February 10th.—Lodges, Fidelity (3), Freemasons' Tavern; Enoch (11), Freemasons' Tavern; Union Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Justice (172), Royal Albert, Deptford; Pilgrim (289), Ship and Turtle. Royal Benevolent Institution Committee at 3.

Thursday, 11th.—Lodges, Friendship (6), Thatched House; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington.

Friday, 12th.—Lodges, Britannia (38), Thatched House; Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern; Union (195), London Tavern.

Saturday, 13th.—Lodge, Phœnix (202), Freemasons' Tavern.

Monday, 15th.—Lodges, Grand Master's (1), Freemasons' Tavern; British (8), Freemasons' Tavern; Emulation (21), Albion Tavern; Felicity (66), London Tavern; Tranquillity (218), Bridge House Hotel.

Tuesday, 16th.—Lodges, Old Union (54), Radley's Hotel; Mount Lebanon (87), Green Man, Tooley-street; Cadogan (188), Freemasons' Tavern; St. Paul's (229), London Coffee House; Camden (1006), Assembly House, Kentish Town. Chapters, Enoch (11), Freemasons' Tavern; Mount Sinai (49), Windsor Castle, Vauxhall-road. Board of General Purposes at 3.

Wednesday, 17th.—Lodges, Grand Steward's, Freemasons' Tavern; Royal York (7), Freemasons' Tavern; United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1002), Red Lion, Woolwich. General Committee of Grand Lodge and Lodge of Benevolence at 7.

Thursday, 18th.—Lodges, Globe (23), Freemasons' Tavern; Gibon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel. Chapter, Yarborough (812), George, Commercial-road, East. House Committee Girls' School at half-past 2.

Friday, 19th.—Lodges, Prosperity (78), White Hart, Bishopsgate-street; Middlesex (167), Thatched House; Jordan (237), Freemasons' Tavern. Chapter, Moira (109), London Tavern.

Saturday, 20th.—Lodge, Honour and Generosity (194), London Tavern.

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

ALBION LODGE (No. 9.)—The Masonic labours of this Lodge were resumed on Tuesday, 2nd inst., Bro. Perryman presiding as the W.M., and in a very finished manner passing the Brothers Coste to the Degree of Fellow Craft. This being the

only business before the Lodge, it was closed in proper form; and the Brethren adjourned to an excellent banquet, which was followed by the usual loyal and Masonic toasts. The W.M., in adding a toast to the usual list, apologised to the Brethren for what might be deemed an innovation, but thought under existing circumstances he could not be much out of order in proposing the health of a most distinguished brother, viz., "His Royal Highness Prince Frederick of Prussia," coupled with that of "The Princess Royal, his Bride," trusting that the G.A.O.T.U. would watch over and grant them long life and happiness. The toast was received with an amount of enthusiasm almost unusual at a Masonic meeting; and followed by the ballad, "Why weep ye by the tide, Lady," charmingly rendered by Miss Ada Taylor, who has just returned from a successful operatic tour in the provinces. A very delightful evening was passed, the monotony of the toasts and speeches being relieved by some good singing from Bros. Mitchell, J. Burton, Stevens, the veteran Beuler, G. F. Taylor (who presided at the piano), and P. Corri, the celebrated basso, who sang the "Singing Lesson" and other duets with Miss A. Taylor, receiving frequent encores. The visitors were Bros. Prentice, Lowestoft; Cheswright, Chigwell Lodge; and Odell, Strong Man Lodge.

Westminster and Key-Stone Lodge (No. 10.)—Various circumstances militated against the usual attendance at the meeting of Wednesday, 3rd inst., when the W.M. the Earl of Carnarvon presided for the first time since his return from the continent. The business comprised one passing only, the ceremony being performed by the respected P.M. of the Lodge, Bro. John Udall, P.G.D. The Rev. Bro. W. H. Lyall, P.M., undertook to represent the Lodge at the Girls' School Festival in May next, towards the funds of which the sum £5. 5*s.* was voted, as also £10. 10*s.* to the Boys' School, the same amounts transposed having been voted last year. Thirteen Brethren partook of the banquet under the chairmanship of Bro. Rev. G. R. Portal, P.M., who with kindness and ability supplied the unavoidable, but much regretted, absence of the noble W.M.

Robert Burns' Lodge (No. 25).—This very numerous Lodge held the first meeting since the installation on Monday, the 1st inst., at the Freemasons' Tavern, Bro. Charles Bennett, W.M., presiding, the duties being performed in admirable style, fully sustaining the well-earned reputation of the Lodge for its Masonic working. Messrs. Grafftey, Stevens, and Blacker were balloted for; the candidates were then introduced, and received the 1st Degree in our excellent Order. The W.M., next, in a most impressive manner, raised Bros. Nichols and Hening to the Sublime Degree of a Master Mason. It must have been gratifying to the new Master to find himself supported by all the officers, who exerted themselves with praiseworthy zeal in forwarding the duties of the Lodge; he was also complimented by having a large number of the P.Ms present, including Bros. W. Watson; Apted (Treas.); Le Gassick; Dyte; Robinson; W. J. Newton (Sec.); and Clement. The only visitors were two American Brethren (Boston), who expressed much pleasure at the excellence of the working. All business ended, the Lodge was closed in due form, and adjourned until the first Monday in the ensuing month.

Lodge of Unity (No. 82.)—The members of this Lodge assembled in good numbers on Monday, 1st ult., to greet the installation of Bro. Watts, who had been *unâ voce* elected at the previous meeting W.M. for the present year. The business on this occasion possessed an unusual amount of interest, from the fact of the eldest son of the Rev. Bro. Cox, G. Chaplain, being passed to the Fellow Craft Degree, prior to leaving this land for a distant clime. The ceremony of installation was performed by Bro. Frederick Slight (Grand Stewards Lodge), P.M. Nos. 1, 82, &c., with that strict attention to detail which always characterizes his labours; the charges to the W.M. and Wardens were delivered with emphasis and feeling to be understood only by the true Mason. The W.M. then proceeded to invest his officers,—viz., Bros. Winsdale, S.W.; Tunbridge, J.W.; Ruston, S.D.; Goren, J.D.; Doyle, I.G.; the R.W. Bro. J. E. Cox (G. Chaplain), Sec.; Sterns, Treas.; G. Smith, re-elected Tyler. The Lodge being closed in due form, the Brethren adjourned to banquet, which was quite

in keeping with the usual arrangements of the London Tavern. On the removal of the cloth, the Master proposed "The Health of the Queen," taking the opportunity of adverting to the recent alliance of the Princess Royal with a brother Mason, which, he said, must be gratifying to every member of the Order. The toast was received with hearty cheers. The toast of "The R.W.G.M., the Earl of Zetland," was then given, and received with all the honours; followed by that of "Lord Panmure, R.W.D.G.M.," which was responded to by Bro. Cox (as a member of Grand Lodge). The toast of "The Visitors" was acknowledged by Bro. Shepherd, P.M. No. 29, who, in returning thanks, expatiated upon the universality of Freemasonry, making allusions to its power of directing its devotees in the paths of rectitude and truth; also congratulating the Lodge of Unity in numbering amongst its members a brother eminent as a teacher of the sacred law, assiduous in his Masonic duties, and an example to his Brethren as a citizen of the world. The concluding toast, "To all Poor and Distressed Masons," was drunk with the feeling which the sentiment commands, and the Brethren dispersed, much delighted with the evening's entertainment. We had almost forgotten to mention that the visitors, in addition to Bro. Shepherd, were Bros. Thompson, No. 152, Hampton, No. 166, and Leroy, of Scotland.

Royal Jubilee Lodge (No. 85).—This well-conducted Lodge held a meeting on Monday, the 1st inst., Bro. Lawson, W.M. presiding, assisted by Bros. Haynes, J.W.; Clout, S.D.; Lascelles, J.D., Bro. Fletcher being unavoidably absent. The duties of S.W. were ably performed by Bro. Clout. There being no business of importance to transact, the Brethren worked some of the sections, and then adjourned to banquet, which was all that could be desired—Bro. Clemow, as usual, keeping up the well-known character of Anderton's Hotel. The visitors were Bros. Henry Garrod, P.M. No. 206; and Chaplin, of the Kilkenny Lodge.

Temple Lodge (No. 118).—At the meeting of this Lodge, held at Bro. Painter's Ship and Turtle Hotel, Leadenhall-street, on Tuesday, the 2nd of February, the W.M. Bro. Scott presided, and passed Bro. William Ellis to the 2nd Degree, and also raised Bro. George Pulfer to the 3rd Degree. The report of the audit committee showed a most flourishing condition of the Lodge funds. Bro. Wynn, P.M., afterwards took the chair, and Bro. Hastelow, S.W., was presented by Bro. Scott as having been unanimously elected W.M., and he was in due form obligated in the presence of a board of installed Masters, and saluted in the several Degrees. The W.M. then appointed as his officers—Bros. Scott, P.M.; Charles Aldrich, S.W.; Alfred Day, J.W.; Thomas Beard, Sec.; Edmund Farthing, S.D.; Beard, J.D.; Benjamin Meyers, I.G.; Bro. John Keast was re-elected Treasurer, and Bro. Rice, Tyler. All business being ended, the Lodge was closed, and at seven o'clock the Brethren adjourned to a banquet, and an evening of peace, unity, and happiness followed. Bro. George Biggs, P.G.S.B., returned thanks for the "Grand Officers," and said they were desirous of doing all in their power for the benefit of the Order. Bro. How responded for "The Visitors," extolling the liberal hospitality of the Temple. The W.M., with a neat preface, placed on Bro. Scott's breast a P.M's. jewel, which had been voted for his services by the Lodge. "The W.M.," "The P.Ms." and "The Officers," were in turn honoured by the Brethren, and after the closing toast, given with good effect by that worthy servant of the Craft, Bro. Rice, the Brethren departed, mutually pleased and happy.

Lodge of Good Report (No. 158.)—At the regular meeting of this Lodge, held at Radley's Hotel, in New Bridge-street, on Thursday, February 4th; Bro. Newman Ward, W.M., presiding. Bro. Leigh was raised to the 3rd Degree. The admirable working of the W.M. and his officers proves the Lodge to well deserve its name. Bro. Robinson, P.M., brought before the Lodge the distressing circumstances in which Mrs. Shuttleworth had been left by the death of her husband; and as that worthy brother had in his day done good suit and service to the Lodge, he (Bro. Robinson) was sure the generosity of the members would be extended to the aid of the widow. He accordingly moved that £10 be granted

to the case; this was cheerfully responded to by all present. The Grand Master's Lodge has given £50 to this charitable object. All business ended, the Brethren adjourned to banquet, and the pleasures of the evening were much enhanced by the musical talent of Bros. Smale, John Barker, Prov. J.G.D. of Northumberland, and Staite, P.M. No. 109; Bros. How, Powell, and Webb, were also visitors.

Lodge of Honour and Generosity (No. 194).—This Lodge met at the London Tavern, on Tuesday, 26th February, when the W.M., in an able manner, raised a Brother to the Sublime Degree of M.M.

Old Concord Lodge (No. 201).—Bro. Jackson, W.M., presided, for the first time since his installation, at a meeting of this Lodge, on Tuesday, the 2nd inst., at the Freemasons' Tavern, a large number of the members being present. The Lodge having been opened in due form, the minutes of the last meeting were read and confirmed. A ballot was then taken for Messrs. Bertin and Westfield, who were initiated into the mysteries of Freemasonry. Bros. Sankey, Terry, and Edwards were passed to the Degree of Fellow Craft, these ceremonies being performed by the new W.M. in so excellent a manner as to warrant us in saying that the "Old Concord" will lose none of its prestige during the present year. At a later period of the evening it was announced that the Lodge would be represented at the Boys' and Girls' anniversary festivals by the W.M., Bro. Jackson, and Bro. Waters. Four gentlemen were proposed for initiation at the next meeting of the Lodge, and two Brothers for joining. It was further stated that the ball, on the preceding Wednesday, went off with great *éclat*, and the Masonic charities would be benefited by the surplus to the extent of about £40. At the banqueting table the usual toasts were given and responded to. Bro. Hales, in answer to the health of the Chaplains, addressed the Brethren upon the subject of Freemasonry, taking a brief glance at the sublime doctrines, which, he said, should be the pride of all to study. The reverend Brother dilated at some length upon this interesting subject.

Lodge of Industry (No. 219).—This numerous Lodge held the installation meeting at Bro. Quelch's, Dick's Coffee-house, on the 26th ult., a large number of Brethren greeting this important occasion by their presence, Bro. Orelli, W.M., presiding for the last time, having passed through a very satisfactory year of office. Mr. David Lunnun received the honour of initiation, and Bros. Sutton and Gate were raised to the 3rd Degree, the W.M. performing the 1st Degree, and Bro. Suter, P.M., the raising; after which, Bro. Orelli, assisted by Bro. Cooper, P.M. No. 752, proceeded with the installation, which was well performed, and elicited encomiums from all present. Bro. Guy, the late S.W., being duly installed, invested the following Brethren with the collars of the various offices:—Bros. H. Baker, S.W.; Cotterell, J.W.; Platt, S.D.; Woodstock, J.D.; H. J. Lake, I.G.; Lescombe, the father of the Lodge, Treas., whose name, it was said, appeared on the books of the Lodge as far back as 1833, as then holding the same office. Bro. H. Carpenter, who is next in seniority, was re-appointed Secretary. The visitors were, Bros. Brett, W.M. No. 206; Cooper, P.M. No. 752; Binckes, P.M. No. 11; Figg, W.M. No. 318; W. Watson, Grand Steward's Lodge, Davis, No. 201; Eves, No. 29; and Beuler, No. 115. The Lodge having been closed, the Brethren sat down to a sumptuous banquet, Bro. Quelch being highly praised for his catering. The usual complimentary toasts and speeches followed, and a happy evening resulted, the Brethren retiring at an early hour in peace and harmony.

Panmure Lodge (No. 1017.)—An emergency meeting of this newly constituted Lodge was held, on Saturday, Feb. 6, at the Pembury Arms Tavern, Lower Clapton. The W.M. Bro. Henry Muggeridge, presided. All his Officers were in attendance, and, we were pleased to see, most perfect in their duties. Mr. C. J. Brightman, and Capt. Robert Johnson, were initiated; Bros. Courtenay, Dewar, and Paddle, were passed to the 2nd Degree; and Bro. Abbot (the worthy host of the Tavern) was raised to the degree of M.M. The Brethren present

supped together, and the pleasures of the hour were increased by the imitative and vocal talent of Bro. Douglas Thompson. Bros. Eglese, How, Norris, and Courtenay were visitors.

WESTBOURNE LODGE (No. 1035).—The consecration of this Lodge was solemnized at the Manor House Tavern, Westbourne Terrace North, Harrow Road, Paddington, on the 4th inst, under most favourable auspices. As a large amount of business had to be gone through, the necessary preliminaries were commenced punctually at the appointed time, three o'clock. Before entering on our report of the proceedings, we should state that the arrangements for rendering this consecration befitting such an important occasion, were upon a grand scale. Bro. W. Watson undertook to consecrate the Lodge, and Bro. T. A. Adams to instal the first W.M. These ceremonies are always impressive when such zealous and highly-gifted Masons as Bros. Watson and Adams conduct them; but it too often happens that the absence of musical accompaniments renders the proceedings less solemn than it is intended they should be. On this occasion, however, we are happy to say that the Brethren of the Westbourne Lodge well knew how to inaugurate its opening in the most creditable manner. Bros. Hart, Fielding, Ford, and T. Williams, were engaged as musical Brethren, assisted by Bros. Bradley and Bower; a twelve-stop harmonium, and an excellent piano being provided for them. After opening the Lodge with solemn prayer, an ode "Let there be Light,' was admirably sung. The Brethren of the new Lodge were then presented, and the Charter or Warrant from Grand Lodge read. Another prayer, and the royal salute followed, when Bro. Watson delivered the Dedication Prayer in a very impressive manner; after which, the Lodge was unvailed, and the ode—"Hail! Immortal Lord!" was sung. Again a prayer, followed by the chant "Glory be to God." Bro. Hart next played Mendelssohn's "Wedding March," whilst the Brethren made the usual procession round the Lodge, with corn, wine, and oil, emblematically diffusing the blessings of plenty, happiness, and peace upon the Westbourne Lodge amidst a flood of harmony. "Glory be to God" was the appropriate theme wnich ushered in the constitution, and the 122nd Psalm, and a solemn prayer, appropriately closed the interesting ceremony. The installation followed, in which Bro. Adams ably discharged his duties, and placed Bro. A. D. Loewenstark, P.M. No. 805, in the chair, as first Master of the Westbourne Lodge, Bro. Loewenstark appointed the following Brethren as his Officers:—Bros. A. C. Cottebrune, S.W. No. 206; H. A. Stacey, J.W. No. 211; B. Russen, S.D. No. 206; F. A. Dietrich, J.D. No. 206; W. Harrison, I.G. No. 211; J. Caldwell, Nos. 25 and 276, was elected Treas.; Cottebrune, Sec. *pro tem.*; and Badley, Tyler. A dispensation from the M.W.G.M. was then read, in which, in consideration of the auspicious circumstances under which the Westbourne Lodge was commencing its career, he empowered the W.M. elect to initiate eight candidates into the mysteries and privileges of Freemasonry. The whole of the candidates were in attendance, balloted for, and unanimously approved. The W.M. now commenced his task, and in a clear and impressive manner initiated each of the candidates separately. Again we would call attention to the agreeable relief which the charms of music add to such ceremonies. The following were the initiates,—Samuel Bailey, the worthy host of the Manor-house; Johann J. F. Renner, Anton Müller, David Little, James Richards, Henry Solomon, Henry Govier, Gustave Neimke. The following Brethren were admitted as joining members,—Angelo Radini, No. 85; Bernard Lippmann, No. 218; H. M. Arliss, P.M. No. 237. Several candidates for initiation and others as joining members are already proposed. The Westbourne having thus in a few hours increased its members to a goodly number, began to use its influence. The first proposition was from the S.W., seconded by the J.W., that Bro. W. Watson be elected as an honorary member. The next was from the S.W., seconded by the J.W., that Bro. T. A. Adams be elected to the same honourable distinction; and then a similar compliment proposed by the S.W., and seconded by Bro. Stacey, was paid to Bro. Hart. An excellent banquet had in the meantime been prepared by Bro. Bailey, who had the honour of being one of the eight newly initiated Brethren. After so much labour, the Brethren enjoyed the refreshment with

great zest and satisfaction. The solemn strains of the harmonium now gave way to the more lively tones of the piano. Toast and song alternated rapidly; beautiful glees were judiciously introduced, and excellent songs were sung. Bro. Charles Sloman sang one well timed on the treachery of the sepoys; and lest that subject should press too heavily on the feelings at such a meeting, Bro. Caldwell followed with the laughable song of the "Shovel and Broom." To add still further to the attractiveness of the entertainment, Bro. Bradley played De Beriot's concerto on the violin, accompanied on the piano by Bro. Hart. The meeting was most harmonious; one Brother was so impatient to be admitted as a joinging member, that he wanted to break through our Masonic rules, and be elected there and then. He has, however, but a short time to wait before he will be enrolled on the books. We conclude our report by giving a list of the visitors, viz.—Bros. Frazer, No. 3; Panchand, No. 7, and J.W. No. 778; W. Watson, P.M. No. 23; John Dyte, P.M. No. 25; Fielding, No. 25; Fryer, No. 25; Sloman, No. 25; H. Hales, No. 53; Codner, No. 53; Jones, No. 106, and S.D. No. 76; G. W. Bower, I.G. No. 108; Handover, No. 168; Waitt, P.M. No. 168; Hart, No. 169; Lyne, No. 185; Ford, No. 202; T. A. Adams, P.M. No. 206; Brett, W.M. No. 206; Olver, S.D. No. 209; G. Thoms, No. 219; Ordles, P.M. No. 219; S. V. Abraham, No. 223; S. Abraham, No. 223; John Solomon, No. 223; Foster, No. 276; H. S. Cooper, No. 752, and P.M. No. 276; Allen, P.M. No. 276; D. R. Adams, No. 376; Wille, No. 634; Duby, No. 752; Welsford, No. 805; Gobey, No. 955; Willis, No. 955; T. Williams, and Bradley.

INSTRUCTION.

Percy Lodge (No. 234).—This old-established Lodge of Instruction, which formerly met at Down-street, Piccadilly, has been removed to Bro. Painter's, Ship and Turtle Tavern, Leadenhall-street, where the mother Lodge is held; and has changed its night of meeting. It will now assemble on Saturday evenings, at seven o'clock. Its opening under the new arrangements took place on Saturday last, when there was a very large attendance. Bro. J. R. Warren, No. 745, occupied the chair. The ceremony of initiation and all the sections of the 1st Lecture were ably worked. Bros. Farmer, Thomas, Brett, Somers, Braham, Haydon, Barnett, Prince, Platt, Solomon, Kerr, Isaacs, Moss, Bower, Hodson, Donohue, Hart, Mayer, Vanderlyn, and Painter, were elected joining members. Bro. W. Charnock was elected W.M. for the ensuing week. Bro. Burrell, W.M. of the mother Lodge, expressed his delight at seeing so great a muster, and said it was no doubt attributable to the energy of Bros. Warren and Charnock, under whose care he had no doubt the Lodge, both for instruction and numbers, would shortly be second to none. The Brethren then saluted Bro. Warren with honours. It was resolved that the annual festival should take place on the 6th March, on which occasion the ceremony of installation will be worked by Bro. Thomas, the veteran P.M. No. 745; and we understand that Bro. Lambert, P.M. No. 234, will be requested to preside at the banquet. We believe this Lodge was established by Peter Gilkes; and the 100-guinea jewel which was presented to him is now the property of Bro. Key, one of the members.

PROVINCIAL.

BEDFORDSHIRE.

Bedford.—*Stuart Lodge* (No. 787).—The Brethren of this Lodge held their regular monthly meeting in the Lodge-room, George Hotel, on Wednesday, Jan. 27, Bro. J. R. Bull, W.M., presiding. The Lodge having been opened, the minutes of the previous meeting were read and confirmed; the audit com-

mittee presented their report, which showed the funds of the Lodge to be in a very prosperous state. The business of the evening being concluded, the Lodge was closed according to ancient custom, and the Brethren adjourned to refreshment, and spent a pleasant evening.

BRISTOL.

APPOINTMENTS. — *Lodge.* — Wednesday, February 17th, Colston (886), Freemasons' Hall, at 7 o'clock.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, February 17th, Zetland (782), Monk's Ferry Hotel, Birkenhead, at 4; Thursday, 18th, Unity (334) Macclesfield Arms, Macclesfield, at 7.

CORNWALL.

APPOINTMENTS.—*Lodge.*—Monday, February 17th, Phœnix of Honour and Prudence (415), Masonic Rooms, Pydar-street, Truro, at 7.

DERBYSHIRE.

PROVINCIAL GRAND LODGE.

On Wednesday, February 3, a Provincial Grand Lodge was held at the Royal Hotel, Derby, by special authority from the M.W. the Earl of Zetland, Grand Master of England, "to take into consideration in what manner the Brethren of the province of Derbyshire can best testify their sense of the loss they have sustained by the death of their Prov. G.M. his Grace the Duke of Devonshire, *K.G.*, and the most suitable mode of paying some mark of respect to his memory." The Lodge was summoned by Bro. C. R. Colvile, *M.P.*, P.D. Prov. G.M. The following Officers of the Grand Lodge were present:—Bros. J. Gadsby, D. Prov. G.M.; C. R. Colvile, *M.P.*, P.D. Prov. G.M.; W. Allen, Prov. J.G.W.; G. Wright, Prov. G. Chap.; S. Willder, Prov. G. Treas.; Samuel Henchley, Prov. G. Reg.; J. Swain, Prov. G. Sec.; J. Gamble, Prov. S.G.D.; J. Redfearn, Prov. J.G.D.; W. Giles, Prov. G. Sup. of Works; W. Cantrill, Prov. Asst. G. Dir. of Cer.; W. M. Hewitt, Prov. G. Sword-bearer; H. Carson, Prov. G. Purs.; S. Bennison and J. German, P. Prov. G. Secs.; W. Faulkner, Prov. G. Tyler. The following members of the Prov. Grand Lodge were also present:—Bros. R. Stone, W. Smith, J. Bloor, W. Garrard, J. L. Wykes, and S. Barber. Visitors—Bros. R. B. White and R. Noon. After the Lodge had been opened in ancient and solemn form, the R.W.P.D. Prov. G.M. (Bro. Colvile) delivered a most eloquent and touching address on the great loss the brotherhood had sustained in the death of the Prov. G.M. of Derbyshire, his Grace the Duke of Devonshire, whose many virtues and princely benevolence he justly extolled. "He has left," said the P.D. Prov. G.M., "a void which cannot easily be filled up." After some discussion, it was agreed that a resolution should be entered on the minutes of the Provincial Grand Lodge expressive of the deep regret of the Brethren at the loss they had sustained by the death of the Prov. G.M. of Derbyshire, his Grace the Duke of Devonshire, who had held that office for nearly half a century. The Brethren expressed their deep sense of the loss their Order had sustained by his decease. The undeviating kindness they had received at his hands—his generous support of the institutions of the Order—and his kindly manner and bearing towards them as Brethren in Masonry, will be long remembered by them, and deeply do they deplore his loss. It was agreed to forward a copy of the resolution to the present Duke of Devonshire. The P.D. Prov. G.M. also paid a just tribute to the memory of Bro. George Mason, Prov. G. Dir. of Cer., deceased, whom he described as a zealous and indefatigable promoter of Masonry; and a more straightforward, upright man he never knew. The Lodge was appropriately hung with mourning, prominent amongst which was the escutcheon of the late duke.

DEVONSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, February 16th, Charity (270), King's Arms, Plymouth, at 7. *Encampment.*—Monday, 15th, Royal Sussex, Three Tuns Hotel, Tiverton, at 7.

DORSETSHIRE.

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

DURHAM.

APPOINTMENTS.—*Chapter.*—Thursday, February 18th, Strict Benevolence (114), Bridge Hotel, Sunderland, at 7.

OPENING OF THE NEW MASONIC HALL, HARTLEPOOL.—Thursday last, the 4th of February, was an eventful day for the Brethren of the St. Helen's, No. 774. This Lodge was constituted on the 11th of September, 1846, and ever since that time, for a period of nearly twelve years, its assemblies have been held at the King's Head Hotel, where the Brethren have at all times experienced the greatest attention from each successive landlord; but of late the desire had become general among the members to possess a Masonic Hall of their own, and accordingly, after some unsuccessful attempts at negociation with the Committee of the Wesleyan Association Methodists for their chapel, the chapel of the Wesleyan Reformers was purchased, and has now been very tastefully fitted up as a Masonic Hall. It is also intended to be let as a public lecture and assembly room, and as such will prove a great acquisition to the town. On Thursday, the 4th inst., about 3 P.M., the opening of the Hall took place, for which auspicious occasion the Brethren mustered in strong numbers. Many Brethren from the neighbouring Lodges of the provinces of Durham and York proved their Masonic zeal by their presence, among whom we observed the following, viz., Bros. Rev. R. J. Simpson, P.M.; Barras, J.W., and Wrightson, I.G., of Restoration, No. 128, Darlington; Thompson and Atkinson, P.Ms of North York, No. 876, Middlesbro'; Best, S.W., and Cadle, Sec., Tees Lodge, No. 749, Stockton; Ford, of No. 20, Chatham, and others. Space does not permit us to enumerate all the members of the St. Helen's Lodge, and therefore we only mention the office-bearers: Bros. Moore, W.M.; Armstrong, S.W.; Child, J.W.; Hammarbour (P.M.), Sec.; Hansen, Treas.; Hartopp, S.D.; Hall, J.D.; R. Smith, I.G.; James Mowbray, Tyler; P. Watson and William Watt, Stewards. Messrs. James Groves and T. M. Leighton, of Hartlepool, were admitted into the mysteries and privileges of the Order, and three more gentlemen were proposed. This ended the business of the Lodge, but not the meeting, for at five o'clock the Brethren adjourned to the King's Head Hotel, where Mr. Smith had prepared a sumptuous dinner in celebration of the auspicious event. Many Brethren from a distance were obliged to return homeward without joining the dinner-party, but still they numbered about thirty. The usual loyal and Masonic toasts were proposed, a few good words were spoken, hearty good wishes were expressed for the prosperity of the Lodge, and the Brethren separated at an early hour, highly delighted with each other and the event they had been celebrating.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, February 17th, Cotteswold (862), Ram Hotel, Cirencester, at 6½.

STROUD.—*Sherborne Lodge* (No. 1,004).—A meeting of this very flourishing Lodge was held at the Royal George Hotel, Stroud, on Tuesday, Feb. 2nd, when the W.M. Bro. Geo. F. Newmarch (D. Prov. G.M. of Gloucestershire), passed three Brethren in his usually perfect manner, and delivered with much accuracy and clearness the lecture of the 2nd Degree, after which two Brethren were raised to the Sublime Degree of Master Mason, and we cannot speak in terms too highly of the most impressive manner with which this ceremony was performed. Those who have had the pleasure of witnessing the working of the talented W.M., always appreciate the manner and beautiful simplicity of his mode of administering the ceremonies, but on this occasion he appeared to excel himself. The two Wardens' chairs were ably filled (the S.W. by Bro. H. R. Luckes, and the J.W. by Bro. Jos. Gainer). Bros. Geo. Smith as S.D., and J. E. Jones as J.D., also efficiently discharged the duties of their respective offices, in the absence of the invested

officers. After the Lodge was closed the Brethren adjourned to the banquet. The health of the illustrious Bro. the Prince of Prussia, and his consort the Princess, was proposed and given with much enthusiasm. The next meeting of this Lodge will be held at the New Masonic Hall, on Tuesday, the 2nd March

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, February 17th, Royal Sussex (428), Freemasons' Hotel, St. George's-square, Portsea, at 7; Thursday, 18th, Southampton (555) Freemasons' Hall, Southampton, at 7. *Mark.*—Monday, 15th, Phœnix (Leigh Constitution), Private rooms, High-street, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Wednesday, February 17th, Nelson (1,002), Red Lion, Woolwich, at 6; Royal Naval (621), Hiscock's Royal Hotel, Ramsgate, at 7; Friday, 19th, Union (149), King's Head, Margate, at 7. *Mark.*—Tuesday, 16th, Adam's (6—Leigh Constitution), Masonic Hall, Mile Town, Sheerness, at 6.

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges.*—Wednesday, February 17th, St. John's (268), Commercial Hotel, Bolton, at 6½; Faith (847), New Inn, Openshaw, at 7; Friday, 19th, Virtue (177), Masonic Rooms, Cross-street, Manchester, at 6. *Chapter.*—Monday, 15th, Tudor (344), Angel Hotel, Oldham, at 7.

ACCRINGTON.—*Bank Terrace Lodge* (No. 676).—The Festival of St. John was celebrated on the 29th January last, at the house of Bro. Wilding, Hargreaves Arms, when about fifty sat down to a banquet of the most sumptuous description, the W.M., Bro. Walmsley, presiding, and Bro. Shaw, S.W., and Bro. Pickup, J.W., acting as vice-presidents. Several Brethren from Lodges Nos. 50 and 226, Bury; Nos. 336 and 432, Blackburn; Nos. 261 and 352, Haslingden; and other Brethren in the East Lancashire district, were amongst the visitors. After the removal of the cloth, the usual loyal and Masonic toasts were given with Masonic honours, and pleasingly interspersed with Masonic glees and songs, rendered by Bros. Edmondson, Wroe, Whowell, Binns, Horrocks, Woodhead, Brierly, C. Nuttall, and J. Redfern, Bro. Leeming ably presiding at the pianoforte with his usual good taste. The Brethren retired about eleven o'clock.—*Bury Guardian.*

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodge.*—Friday, February 19th, Lodge of Instruction, 42, Duke-street, Liverpool, at 7.

GARSTON.—*Lodge of Harmony* (No. 267).—This Lodge held its regular meeting on Monday, 1st February, at the Wellington Hotel. After the minutes of former meetings were confirmed, the ballot was taken for Mr. Wm. Skirving and Mr. Isaac Edward Thompson. Both being unanimously elected, they were initiated into the Order by the W.M. Bro. C. J. Banister. Bros. Alfred W. Niblet and William Robins were unanimously elected joining Members. The Lodge was then closed, and the Brethren adjourned to refreshment, and spent a very harmonious evening.

LIVERPOOL.—*Mariners' Lodge* (No. 310).—The members of this Lodge met at their private Lodge-room on Thursday, the 4th instant. Bro. Pepper, P.M., in the absence of the W.M., presided, and passed one Brother; after which three Brethren were raised to the Sublime Degree of M.M. Among a very numerous muster of visitors we noticed Bro. S. Moss, P. Prov. J.G.W. for Cheshire and Gloucestershire, &c. &c. Since the last meeting a beautiful canopy, of the Ionic order, has been erected in the east, chastely painted and gilt, in harmony with the room, and on the entablature the appropriate motto, *Sit lux et lux fuit.* The interior is adorned with an emblematic scene, alluding to the name of the Lodge. The room is now complete, and presents an illustration of the effect which may be produced by good taste, confined strictly within Masonic limits, which of course can only be accomplished by a Lodge possessing private rooms, devoted solely to Masonic purposes.

Lodge of Instruction (No. 310).—The Brethren met at the Mariners' Lodge rooms on Friday, the 5th inst., Bro. Lewin, J.W. No. 310 in the chair, who worked the ceremony of the 1st Degree. The charge was impressively given by Bro. Banister, W.M. No. 267, after which the W.M. delivered Dr. Hemming's beautiful lecture in this Degree in a manner which elicited a unanimous vote of thanks from the Brethren present. The Lodge was then opened in the Superior Degrees, and instruction given to several Brethren recently appointed in the routine duties of their respective offices. Bro. Pepper, P.M., preceptor of the Lodge, in answer to a question from the chair, gave an interesting explanation of the "point or points" referred to in the Ob. Several new members were proposed, and the Lodge closed at nine o'clock.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, February 18th, John of Gaunt (766), Three Crowns Hotel, Leicester, at 7. *Chapter.*—Fortitude and St. Augustine (348 and 766—amalgamated), Bell Hotel, Leicester, at 3.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodge.*—Friday, February 19th, De Loraine (793), Freemasons' Hall, Blackett-street, Newcastle-upon-Tyne, at 7.

SOMERSETSHIRE.

APPOINTMENTS —*Encampment.*—Monday, February 15th, Bladud, 42, Milsom-street, Bath, at 8.

STAFFORDSHIRE.

APPOINTMENTS.—*Chapter.*—Tuesday, February 16th, Perseverance (674), Castle Hotel, Newcastle-under-Lyne.

SUFFOLK.

APPOINTMENTS.—*Lodge.*—Wednesday, February 17th, Perfect Friendship (522), White Horse, Ipswich, at 7.

WARWICKSHIRE.

APPOINTMENTS.—*Mark.*—Monday, February 15th, Howe (857), Newhall-street, Birmingham, at 6.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, February 17th, Vernon (819), Old Town Hall, Dudley, at 6½; Worcester (349), Bell Hotel, Worcester, at 6½. *Chapter.*—Tuesday, 16th, Royal Standard (730), Dudley Arms, Dudley, at 3.

WILTSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, February 18th, Fidelity (961), Town Hall, Devizes, at 7.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Monday, February 15th, Union (287), Masonic Hall, York; Tuesday, 16th, Camalodunum (958), Freemasons' Hall, New Malton, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodge.*—Thursday, February 18th, Harmony (874), Freemasons' Hall, Bradford, at 7.

SHROPSHIRE AND NORTH WALES.

APPOINTMENTS.—*Lodge.*—Tuesday, February 16th, St. David's (540), British Hotel, Bangor, at 6.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

A quarterly convocation of Grand Chapter was held, in the Temple attached to Freemasons' Hall, on Wednesday, Feb. 3, Comps. Dobie officiating as M.E.G.Z.; Rawson, as H; Patterson, as J.; Crohn, P.S.; Scott and Potter, Assist. Soj.; White, N.; W. G. Clarke, E. There were also present Comps. Henderson, G. Reg.; Havers, John Hervey, T. White, Le Veau, Gole, Walmsley, Matthews, Farnfield, Blake, and others.

The Chapter having been duly opened, the G. Scribe E. (Comp. Clarke) read a statement of accounts, from which it appeared that the stock of Grand Chapter amounted to £2,000, and that there was a balance in the Treasurer's hands of £125. 0*s.* 10*d.* The General Committee reported that, having considered the question referred to them relative to the clothing of Officers in Prov. G. Chapters, they recommended that such Officers should be permitted to wear similar collars to those worn by the Officers of the Supreme Grand Chapter; with this difference, that they should not exceed two inches in width [purple, crimson, and pale blue, the width adopted in the Supreme Grand Chapter being about three inches, the regulations or constitutions using the indefinite term "broad collars"]. Petitions had been received for charters, from South Shields, for a Chapter to be attached to the St. Hilda's Lodge, No. 292, to be called the St. Hilda's Chapter, with Comps. R. B. Ridley as Z.; W. E. Franklin, H.; A. D. Davis, J.; such Chapter to be holden at the Golden Lion, South Shields, on the third Wednesday in January, April, July, and October. From Flowery Field, Newton, Cheshire, for a Chapter to be attached to the Lodge of Fidelity, No. 623, to be holden on the first Saturday in January, April, July, and October; with Comp. J. Yarker as first Z.; E. Bell, H.; and Adolphus Eicholz, J. From Melbourne, for a Chapter to be attached to the Meridian Lodge, No. 1,031, to be held under the same name, at Tattersall's Hotel, Melbourne, on the second Tuesday in alternate months, the following Comps. being nominated as first Principals:—Comps. H. Lowry, Z.; W. P. Wilson, H.; and F. Adames, J. All these charters the Committee recommended should be granted, the applications being perfectly regular. There was also an application from Sandhurst, Victoria, for a Chapter to be attached to the Golden Lodge of Bendigo, No. 924, to be called the Royal Golden Chapter of Bendigo, and meet on the first Thursday in January, April, July, and October. The first Principals were nominated as follows:—Comps. H. Downie, Z.; D. Heckocher, H.; and H. Fisher, J. This petition was recommended by the Supreme Grand Chapter of Tasmania; and the Committee, therefore, recommended that the charter should be granted, although the names of some of the petitioning Comps. did not appear on the books of the Supreme Grand Chapter.

The report having been received, Comp. Patterson moved and Comp. Barker (P.Z. No. 24) seconded the adoption of that portion of it relative to Provincial Grand clothing.

Comp. Havers objected to the wording of the recommendation of the Committee that Provincial Grand Chapters be "*permitted*" to wear a distinctive collar, and suggested that the word "*directed*" be substituted, as it was not desirable to have permissive laws; but all Officers of Provincial Grand Chapters should be directed to wear such clothing as might be laid down by the Supreme Grand Chapter.

Comp. Savage concurred with Comp. Havers, and believed that if they adopted a motion making an alteration in the clothing, it ought to be directed, and not merely permitted to be worn.

Comp. Patterson had no objection to the proposed amendment to the resolution.

Comp. Blake was connected with a province in which a Grand Chapter did not exist, and therefore had no particular interest in the matter. He however had

just asked the G. Scribe E. whether the Provincial Chapters had been generally communicated with on the proposed interference with the clothing, and was told that they had not. He had been a member of Grand Chapter for fifteen years, and had never before addressed them; but he thought there was too great a tendency both in the Craft and in the Arch to interfere with provincial clothing; and it would be his duty to bring the question forward in another place (Grand Lodge) at an early opportunity. He thought the Provincial Grand Chapters ought to be communicated with before any alteration was agreed to.

Comp. Henderson was also of opinion that further time should be given for ascertaining the opinion of the Provincial Grand Chapters, and therefore moved that the question be postponed until the next Grand Chapter.

Comp. Blake seconded the amendment.

Some discussion ensued, in which Comps. Barker, Le Veau, Havers, Wheeler, and Gole took part, in which it was contended that as the proposed concession would be regarded as a boon by Provincial Grand Chapters, it would be needless to have any further delay, the matter having been already before the Chapter at three quarterly convocations.

On a show of hands, the amendment of Comp. Henderson was negatived by nine to seven, and the original resolution, amended in accordance with the suggestion of Comp. Havers, carried.

The various Charters prayed for were then granted, and Grand Chapter was closed in the usual form.

METROPOLITAN CHAPTERS.

St. James's Chapter (No. 2).—The Companions of this excellent Chapter—the premier Chapter of the Order—assembled together at the Freemasons' Tavern, on Thursday, the 4th inst., under the able presidency of Comp. Henderson (in the unavoidable absence of Comp. I'Anson, from ill health) as Z., supported by Comps. Wheeler, H., and W. P. Scott, J. The first business was the election of officers for the ensuing year, the result of the ballot being unanimously as follows: Comps. R. W. Wheeler, Z.; W. P. Scott, H.; Dr. Tulloch, J.; F. Crew, E.; Wood, N.; Tomkins (G. Treas.) Treas.; and Col. Weston (W.M. of Lodge No. 2) P.S. Bro. Williams, of Lodge No. 23, was exalted to the Royal Arch, the whole of the ceremony being most efficiently performed. The Comps. afterwards dined together, and passed a very pleasant evening. Comp. Platt (hailing under the Irish Constitution), whom Bro. Henderson described as having rendered good service to the cause of Masonry, not only in Ireland but in Malta, returned thanks on behalf of "The Visitors" (of whom there were three), and expressed his admiration at the appointments and working of the Chapter.

British Chapter (No. 8).—The Companions of this distinguished Chapter met at the Freemasons' Tavern on Friday, Feb. 5. Comp. Stohwasser, M.E.Z., ably installed Comp. Chas. Purton Cooper, Prov. G.M. of Kent, into the 1st Chair. Comps. Ridgway was installed as H., and Cotterel as J. Comp. W. Vallance was invested as E.; Comp. Warrington, N.; Comp. Baxter, P.S.; who appointed Comps. Maxwell, 1st Assistant; Harris, 2nd Assistant. Bro. Bowling, of the Royal Somerset House Lodge, No. 4, was exalted to the Sublime Degree of a Royal Arch Mason. The Chapter was then closed, and the Companions proceeded to banquet. The M.E.Z., in proposing "The Health of the Queen," alluded to the anticipated most happy event of one of her sons becoming a Mason, it being confidently expected that that auspicious event would take place as soon as H.R.H. the Prince of Wales became of age, and concluded by trusting that Her Majesty might live for very many years to continue, as she justly deserved to be, the idol of her people. In proposing "The Earl of Zetland, G.Z. of the Order," the M.E.Z. stated the pleasure he felt on the present unanimous feeling in the Craft in general as to the merits of that nobleman, and hoped that he would long continue G.M. In proposing "The Health of the G.H. and the rest of the Grand Officers," the M.E.Z. expressed his opinion that the best means of preserving the blessings of peace was to have a good war minister; Lord Panmure had demonstrated, that notwith-

standing the multifarious responsibilities of his public office, he could attend most efficiently to the duties of Masonry, and there was every reason to hope that he might be the means of extending the beauties of charity and the blessings of peace throughout the world. "The Health of the M.E.Z." was then proposed with much warmth of feeling, the Companions congratulating themselves on being presided over by so distinguished a member of the Order, as it could not fail to ensure a great amount of prosperity to the Chapter. The M.E.Z., in thanking the Companions, expressed great pleasure in having an opportunity of displaying the interest he felt in the prosperity of the Chapter, and also in the wisdom of our ancient Brethren, who had so wisely contrived that the Z. should be supported by two able Companions, viz.—the 2nd and 3rd Principals. He then thanked the P.Z., Comp. Stohwasser, for the kind and able manner in which he had presided over the Chapter during his long term of office. "The Healths of the Visitors," Comps. Symonds, M.E.Z. of No. 7, and Cole, P.Z. of No. 317, were then drunk, the Companions demonstrating most cordially the pleasure they felt in meeting them, and having their company in the Chapter. Comp. Cole, in return, thanked them as much for the great Masonic treat that had been afforded him, as for the most hospitable manner in which he had been received. "The Health of the Officers" was then drunk, the M.E.Z. expressing the satisfaction he felt at the manner in which they had discharged the duties of their various offices on the first day of investment, which was a sufficient earnest of their future exertions and zeal.

PRINCE OF WALES CHAPTER (No. 324).—At a convocation of this Chapter, held at the Thatched House Tavern, in St. James's-street, on Friday, Feb. 5th, the Principals elect were installed. The Officers for the ensuing year are, Comps. Walker, M.E.Z.; S. Rawson, H.; W. G. Smith, J.; W. C. Fish, E.; George Harcourt, N.; James Merryweather, P.S.; Jones and Rigby, A.S.; Nelson, Treas.; Smith, Jan.

PROVINCIAL CHAPTERS.

NORWICH.—*Perseverance Chapter* (No. 258).—A meeting of this Chapter was holden at the Lamb Inn, St. Peter's Mancroft, on Wednesday, February 3rd. The Principals having opened the Chapter, the Companions were admitted and took their respective places; the following Brethren were then exalted to the Sublime Degree of Royal Arch Masons: Bros. Emanuel Hyams, James Dawbarn, and James Dunn Hodges, Perseverance Lodge, No. 258; William Rant Redgrave and Joseph Marshall, Social Lodge, No. 110. The three Principals on this occasion were Sidney Wm. Young, Z, Jeremiah Howes, H., and William Cooper, J. Comps. Samuel Titlow and William Wicks were the two Scribes. Henry John Mason, Principal Sojourner. At the conclusion of the business of the Chapter, the Companions partook of an excellent banquet, and spent the evening in social enjoyment.

YORK.—*Zetland Chapter* (No. 287).—The Zetland Chapter met on the last Wednesday in January, to elect its officers for the ensuing year. Comp. Farrer was elected Z.; Comps. Simpson, H.; Newton, J.; Webster, P.S.; Redpath, S.E.; Richardson, S.N. Comp. Hollon, P.Z., then proceeded to instal the officers elect, also Comp. Marwood (D. Prov. G.M. for North and East Ridings of Yorkshire) as Z. of the Cleveland Chapter, and Comp. Handyside as H. The Comps. afterwards passed the evening in true Masonic spirit.

KNIGHTS TEMPLAR.

BLACKBURN, LANCASHIRE.—*Hugh de Payens Encampment.*—This newly-formed Encampment was consecrated and opened on Thursday, the 4th of February, at one o'clock, P.M., at the Old Bull Hotel. In addition to the members of the En-

campment, there were present the Prov. G. Com. Sir Knt. Dawes, with several of his Prov. G. Officers, among whom we noticed the Rev. Sir Knt. E. J. Bolling, Prel., and Sir Knts. W. H. Wright, Dir. of Cers.; Redick, Capt. L.; and Dawson, Eq. The ceremonies of opening and consecration were impressively performed by the Prov. G. Com. and the Prov. G. Dir. of Cers., after which Sir Knt. William Harrison was installed Eminent Com. by the Prov. G. Com. Twelve candidates for installation and membership were elected, and seven who presented themselves were installed Sir Knts. of the Order by the Prov. G. Dir. of Cers.; Sir Knt. Redick, Prov. G. Capt. L. acting as Expt. The E.C. appointed his officers as follows, viz.—Sir Knts. Clough, Prel.; Houlker, 1st Capt.; Henry Harrison, 2nd Capt.; Richard Radcliffe, Reg. and Capt. L.; John Yates, Almr.; Hornby, Expt.; Patrick Martin, 1st Stand. Bear.; Sir Knt. Pilkington was elected Treas. and Eq. within, and Sir Knt. Pearson Eq. without. The Encampment having been shortly afterwards closed, the Sir Knts. adjourned, and spent the rest of the day in a most agreeable manner, expressing hearty good wishes for the future prosperity of the Encampment so happily inaugurated. The E.C. presided. The usual toasts were drunk with due honours; the Prov. G.C. in responding to his own health, expressing his satisfaction at the proceedings of the day, and his pleasure and pride in having been present at the consecration of this the *sixteenth* Encampment in his province (a fact of which he may be justly proud, and which speaks volumes in favour of his beneficent rule). He concluded by proposing the health of the E.C. Sir Knt. Wm. Harrison, in whose ability he had every confidence, and who it was his intention to invest in a few weeks as one of the Grand Officers of the Province. The E.C. returned thanks, and adverting to the honour the Prov. G.C. intended to confer upon him said, he felt it as a high compliment to himself and the Encampment. The health of the Prov. G. Dir. of Cers., of Sir Knts. Redick and Dawson, the 1st Capt. Sir Knt. Houlker, and other Sir Knts. followed, after which the illustrious visitors took their leave, and the members separated.

THE following is a complete list of Encampments holding under Charter from the Grand Conclave of England:—

ABBEY CHAPTER, Assembly Rooms, Low Pavement, Nottingham.
ALBERT, Littleboro', Rochdale.
ALL SOULS, Masonic Hall, Weymouth.
ALMERIC DE ST. MAUR, Lever Arms Hotel, Bolton.
BEAUCEANT, New Inn, Handsworth, Staffordshire.
BERMUDA, Hamilton, Bermuda.
BLADUD, 42, Milsom-street, Bath.
CŒUR DE LION, Masonic Hall, Oxford.
CORNUBIAN, OR CONCLAVE OF THE HOLY CITY, Masonic Hall, Falmouth.
FAITH, Bradford, Yorkshire.
FAITH, Rôse and Crown, Pendleton, Lancashire.
FAITH AND FIDELITY, OR EARLY ENCAMPMENT OF ENGLAND, Freemasons' Tavern, Great Queen-street.
FREDERICK OF UNITY, London Tavern, Bishopsgate-street.
GEOFFREY DE ST. ALDEMAR, Masonic Hall, Toronto.
GEOFFREY DE ST. OMER, Palatine Hotel, Manchester, united with Almeric de St. Maur.
GEOFFREY DE BOUILLON, Wheatsheaf Inn, Stoke-upon-Trent, Staffordshire.
HOLY CROSS, Axminster.
HOLY TRINITY, Grapes' Inn, New-street, Whitehaven.
HOPE, White Hart Inn, Huddersfield.
HUGH DE PAYENS, Masonic Hall, Kingston, Canada West.
HUGH DE PAYENS, Old Bull Hotel, Blackburn, Lancaster.
JAQUES DE MOLAY, Adelphi Hotel, Liverpool.
JERUSALEM, Masonic Lodge Rooms, Cross-street Chambers, Manchester.
JOPPA, Sunderland.

KEMEYS TYNTE, Railway Tavern, Blackheath, Kent.
LOYAL, Ashton-under-Lyne.
ENCAMPMENT OF VOLUNTEERS, Swan Inn, Stamford-street, Ashton-under-Lyne.
LOYAL BRUNSWICK, St. George's Hotel, Stonehouse, Plymouth.
LOVE AND FRIENDSHIP, Vernon Arms, Stockport.
MELITA, Valetta, Malta.
MOUNT CALVARY, Ship and Turtle, Leadenhall-street.
MOUNT CARMEL, London Tavern, Bishopsgate-street.
OBSERVANCE, Thatched House, St. James's-street.
OBSERVANCE, Masonic Temple of the Lodge of Perfect Unanimity, Madras.
PLAINS OF MAMRE, Cross Keys, Burnley.
PLAINS OF RAMA, Royal Yorkshire Lodge, Keighley.
PRINCE EDWARD, Station House, Bottoms, Stanfield.
PRUDENCE, Assembly Rooms, Ipswich.
RICHARD CŒUR DE LION, Masonic Rooms, London, Canada West.
RICHARD DE VERNON, Dudley, Worcestershire.
ROYAL EDWARD, Astley Arms Inn, Duckinfield.
ROYAL GLOUCESTER, Freemasons' Hall, Southampton.
ROYAL KENT, Freemasons' Hall, Bell's Court, Newgate-street, Newcastle-upon-Tyne.
ROYAL NAVAL, Phœnix Lodge Rooms, High-street, Portsmouth.
ROYAL SUSSEX, Freemasons' Hall, Tiverton.
ROYAL VETERAN, Golden Fleece Inn, East-street, Plymouth.
ST. AUGUSTINE, North-Western Bengal.
ST. GEORGE, London Hotel, Bridge-street, Blackfriars.
ST. GEORGE, Angel Inn, Oldham.
ST. JAMES OF JERUSALEM, Swan Inn, Horse Shoe, and Three Tuns (alternately), Bolton.
ST. JOHN OF JERUSALEM, Queen's Hotel, Todmorden.
ST. JOHN, South Australia.
ST. JOSEPH, Bridge Inn, Bury, Lancashire.
ST. MICHAEL, Newchurch, Lancashire.
ST. SALEM, Dog and Partridge Inn, Stockport.
UNION DE ROUGEMONT, Masonic Hall, Exeter.
TEMPLE CRESSING, George Hotel, Colchester.
TYNTE ENCAMPMENT OF REDEMPTION THROUGH CHRIST, Taunton, Somersetshire.
WATFORD, Freemasons' Hall, Watford.
WILLIAM DE LA MORE, the Martyr, Quebec.
WILLIAM DE LA MORE, Queen's Hotel, Manchester.

SCOTLAND.

GLASGOW.

Lodge St. Mark (No. 102).—The usual monthly meeting of this influential and prosperous Lodge was held on Monday, the 1st February, in their unique Hall, 213, Buchanan-street, the W.M., Bro. Donald Campbell, in the chair. Bros. Stout and Burrell, S.W. and J.W., a large number of the office-bearers, and about fifty Brethren were present. The following gentlemen, having been duly balloted for, were initiated into the mysteries of the Order, viz., Messrs. Robert Wallace, J. T. Geddes, John Ross, Robert Mackay, Robert Douglas, Hugh Conn Service, and James Thomson. The ceremonial of admitting so many at one time was very ably conducted, and the lecture and charge rehearsed in a most impressive manner. Such an accession of numbers augurs well for the con-

tinued prosperity of the Lodge, whose success hitherto has exceeded the most sanguine expectations of the office-bearers, for during the last two years she has increased her strength by the admission of 167 members. The Lodge having been called to refreshment, Bro. Clark gave a most interesting "Sketch of his Personal Adventures in Europe and America," eliciting great applause from the Brethren, which was much increased by a promise on the part of Bro. Clark to amplify this sketch with more minute details on a future occasion. The usual loyal and Masonic toasts having been given and responded to, enlivened with song and sentiment, the Lodge was, at high twelve, called back to labour, and thereafter closed in due form.

ROYAL ARCH.

GLASGOW.—*Glasgow Chapter* (No. 50).—An emergency meeting of this Chapter was held on Friday, the 29th ult., for the purpose of admitting into the Mark and Past Degrees, Bro. Charles Brown, M.M. of the Lodge St. Mark, preparatory to his exaltation at the regular monthly meeting on Friday the 5th inst. The Office-bearers on the occasion were Bro. Donald Campbell, R.W.M.; F. A. Barrow, S.W.; and John Werge, J.W.; and a number of the members. The Chapter was on this occasion graced by the presence of the Grand First Principal for Scotland, and several of the Office-bearers of the Prov. Grand Chapter for the Western District of Scotland.

COLONIAL.

TASMANIA.

We have received copies of a long correspondence on which the following memorial is founded, and, after carefully perusing the various documents, have come to the conclusion that the Brethren of Lodge No. 781, have good ground to complain of the conduct of the Prov. G.M., who appears to have inaugurated his entrance upon office in a very arbitrary and un-Masonic manner. If all we have heard be true, we have further reason to believe that the appointment of Bro. Ewing as Prov. G.M. was made without the M.W.G.M. being in full possession of the position held in the colony by the Rev. Bro., a difficulty which we regret to say the M.W.G.M. too often labours under in the appointment of Brethren to the position of Prov. G.M. in the colonies; though we believe this is the first instance in which the appointment has been so directly challenged. We shall probably recur to this subject prior to the next meeting of Grand Lodge.

TO THE UNITED GRAND LODGE OF FREE AND ACCEPTED MASONS OF ENGLAND.

The Memorial of the undersigned Members of the Antient and Honourable Order of Free and Accepted Masons residing in and near Hobart Town, in the Island of Tasmania,

MOST RESPECTFULLY SHEWETH,

That in December, 1856, the Most Worshipful the Grand Master of the United Grand Lodge of Free and Accepted Masons of England was pleased, by virtue of the prerogative vested in him by the Book of Constitutions, to issue a patent appointing the Rev. R. K. Ewing to be the R. W. Provincial Grand Master for the Province of Tasmania, during his pleasure:

AND WHEREAS we the undersigned consider that such prerogative has been used without due enquiry as to "*eminence and ability in the Craft*" of the Brother

whom the Most Worshipful the Grand Master has *thought worthy* of the appointment.

AND WHEREAS we believe ourselves to be justified in such opinion, in consequence of the appointment having been made on petition and representation forwarded to the W.M. the Grand Master from certain Brethren residing at Launceston, without apprising any member of Lodge No. 781, or other Brethren at Hobart Town, of their intention, or in any way inviting the concurrence of the said Brethren, or Lodge No. 781, whose members were equally interested in such appointment, or affording them an opportunity to express their opinion respecting it, or pointing out to the M.W. the Grand Master the local disadvantages and expense that would accrue to the Brethren of the south by having to attend Provincial Grand Lodge at the extreme north of the Province, and *vice versâ* :

AND WHEREAS, immediately on being made acquainted with such appointment, the members of Lodge No. 781, met in open Lodge and Chapter, and passed a series of resolutions, acknowledging the prerogative of the M.W. the Grand Master to appoint whom he pleased to be Prov. G.M. of any province, but solemnly protesting against being placed under any Prov. G.M. without being afforded an opportunity of expressing their opinion respecting him ; especially one, who, at a distance of 16,000 miles, could only be Masonically known to the W.M. the Grand Master from representation, he having been comparatively recently initiated in this colony, and his "*eminence and ability in the Craft*" totally unknown, even at Hobart Town, previous to his appointment as Prov. G.M. :

AND WHEREAS, *previous* to his having been *installed* or *obligated,* and consequently without any constitutional power in the province [see clauses Nos. 5 and 10, Summary of Antient Charges], he the Prov. G.M. by his Secretary, wrote for lists of members, &c., of Lodge, No. 781, which the W.M. declined to foward to him, pending the issue of the resolutions passed by the Lodge and Chapter and forwarded to the M.W. the Grand Master :

AND WHEREAS, on being informed by the W.M. of No. 781, that such a series of resolutions had been passed, the said Prov. G.M. (still not having been installed nor obligated), wrote to the W.M. demanding a copy of such resolutions, which for reasons set forth were not sent to him pending the reply of the M.W. the G.M. :

AND WHEREAS the Prov. G.M., having subsequently fixed a day for his installation and for constituting the Prov. Grand Lodge of Tasmania, *invited* the Members of Lodge No. 781, to be present by their representatives, which invitation, for reasons set forth, they did not avail themselves of, and which invitation clearly shows that he, the Prov. G.M. did not at that time consider any act of contumacy to have been committed :

AND WHEREAS it is presumed such installation of the Prov. G.M. and constituting such Prov. Grand Lodge did take place, and the said Prov. G.M. was then, and not until then, duly and constitutionally vested with the powers conferred by his patent, he, the said Prov. G.M. immediately hastened to exercise his alleged authority, and did, on the second day of May, 1857, and within seventeen days after such presumed installation, forward to the W.M. his order for the suspension of Lodge No. 781 from the performance of any Masonic functions :

AND WHEREAS, after the presumed installation of the Prov. G.M. and Constitution of the Prov. Grand Lodge of Tasmania, no communication whatever was addressed to the W.M. or any officer or member of No. 781, either by the Prov. G.M. or any member of the Prov. Grand Lodge, nor any summons, special or peremptory, to attend the Prov. G.M. or Prov. Grand Lodge issued, nor any charge of any kind exhibited against the W.M., officers, or members of No. 781, nor any notice relative thereto forwarded to the W.M., officers, or members of the said Lodge, previous to the receipt by the W.M. of the aforesaid order of suspension, dated 2nd May, 1857:

AND WHEREAS such order of suspension has been pronounced to be arbitrary and unconstitutional by all influential members of the Craft who have had the benefit of Masonic experience in England, and whose opinion we have been enabled to obtain, and more especially by one of the most experienced English P.Ms. now residing in Victoria, he being one of the best working Masons in these

colonies, whose opinion we have also sought, and who, after perusing the whole of the correspondence on this subject, states as follows:—

> "The extreme steps taken by the Prov. G.M. were not warranted until after two summonses at least, the last to set forth most pointedly the objects; in fact, calling the Lodge to trial by its officers."

and further:—

> "If such peremptory summons were neglected, the Prov. G.M. should make a third attempt, before suspending the Lodge."

and he adds:—

> "The proceedings of the Prov. G.M. as the head, were a departure from *constitutional usage*, and subversive of the great principles of Masonry—Friendship, Love, and Truth."

And whereas, in consequence of the conviction that such suspension by the Prov. G.M. was not only arbitrary, but in direct violation of the Book of Constitutions, conformity to which is equally binding on the rulers as on other members of the Craft (see clause 5, Summary of Ancient Charges), and having sought the best advice from such members of eminence and ability in the Craft as we were able to consult on the subject, and finding their opinion coincided with our own, we were induced to join in carrying on the regular business of the Lodge and Chapter No. 781, until the pleasure of the M.W. the G.M., to whom we appealed through the W.M. of No. 781, should be made known to us:

And Whereas, it appears that the M.W. the G.M. has forwarded the correspondence on the subject to the Colonial Board to report upon, and the Colonial Board have recommended the Grand Lodge to confirm the suspension of Lodge No. 781 by the Prov. G.M.:

And Whereas, since receipt of opinion of the Colonial Board, the W.M., P.Ms, and Committee of Management of Lodge No. 781, from an anxious desire to pay homage to the M.W. the G.M. for the time being, and to his Officers, when *duly installed*, and strictly to conform to every edict of the Grand Lodge [Antient Constitutions] have determined to close the said Lodge until the pleasure of the Grand Lodge shall be made known:

And Whereas such suspension of the operations of Lodge No. 781 is detrimental to the cause of Freemasonry in the southern portion of Tasmania, inasmuch as Lodge No. 781 is the only warranted Lodge, under the Grand Lodge of England, on the southern side of the Province of Tasmania, and is situate 120 miles from Launceston, the next locality of a warranted Lodge under such Constitution; and inasmuch as Lodge No. 781, for nearly fourteen years, has paid large sums by fees and contributions to the Grand Lodge of England, and has not in one single instance recommended an object for relief from the Benevolent Funds of the Grand Lodge, having invariably relieved distressed worthy Brethren from the local Masonic Benevolent Fund; and also, inasmuch as the Officers and members of Lodge No. 781, with a view to more widely extend the benefits of Freemasonry, recently recommended the M.W. the G.M. to issue warrants for holding two new Lodges in and near Hobart Town, to he called the Pacific Lodge, to be held at Hobart Town, and the Derwent Lodge, to be held at New Norfolk, and forwarded the fees payable thereon, which are still retained by the G. Sec. although such applications were returned for the opinion of the present Prov. G.M., and have been again transmitted to the G. Sec. with letters from the Brethren named as W.Ms. of such proposed new Lodges as aforesaid, stating it would be useless asking his opinion or recommendation respecting the applications, pending the result of the appeal against his unconstitutional order of suspension:

And Whereas, since receipt of an extract from the report of the Colonial Board, recommending the Grand Lodge to confirm the suspension of Lodge No. 781 by the Prov. G.M., he, the said Prov. G.M., has sought an interview with a few of the members of No. 781, including the W.M., and refused to acknowledge that he has acted either arbitrarily or unconstitutionally in suspending the said Lodge *without notice or summons*, and still persists in such arbitrary, unprecedented, and

unconstitutional treatment; and further, has threatened that in the event of the members of No. 781 refusing to make due submission to him for what he is pleased to call contumacy, that he will recommend the Grand Lodge to proceed to the next step in Masonic discipline, by which it is presumed he refers to the extreme measure of expulsion:

AND WHEREAS, from the circumstances above detailed, we believe that the confirmation by the Grand Lodge of the suspension of No. 781 by the Prov. G.M. of Tasmania, can only be ratified in the absence of a knowledge of the facts hereinbefore set forth:

AND WHEREAS we, who have hereunto subscribed our names, comprise nearly, if not the whole, of those residing in and near Hobart Town who have ever held office in this or the neighbouring colonies under the Constitution of England; have at great expense leased and fitted up a private room or hall, suited for Lodge and Chapter purposes, which we retain exclusively for Masonic ceremonies, at a rental of £50 per annum; and have, therefore, considerable pecuniary, as well as well as other interest in the prosperity of the Craft:

AND WHEREAS we wish to assure the M.W. the G.M. and the members of the Grand Lodge that the steps taken by the Officers and members of No. 781 were not adopted with any view of questioning the validity of the patent of the Prov. G.M. of Tasmania, but on the sole ground that he had arbitrarily and unconstitutionally used, and therefore abused, the power with which it invested him:

AND WHEREAS we wish most respectfully to represent to the M.W. the G.M. and the members of the United Grand Lodge of Freemasons of England, that although we are anxious to preserve inviolate our allegiance to the G.M. and the United Grand Lodge of England, that our allegiance is pledged to hold in veneration the original rulers and patrons of the Order of Masonry and their regular successors, supreme and subordinate, according to their stations, and to submit to the award and resolutions of our Brethren in General Chapter convened, in *every case consistent with the constitutions of the Order:* Our allegiance likewise enjoins us to discountenance all dissenters from the original plan of the institution: We are also pledged to admit that it is not in the power of any man, or in any body of men, to make innovation in the body of Masonry: And further, to pay homage to the G.M. for the time being, and to his officers, when *duly* installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons, *that is not subversive of the principles and ground-work of Masonry*—such being the terms of our Masonic allegiance, no circumstances whatever will induce us to work under any constitution that will countenance the slightest departure from the original plan of Masonry, or any innovation of the antient constitutions, and established usages and customs of the Order:

AND WHEREAS, we firmly believe the longer existence of Freemasonry under the constitution of the United Grand Lodge of England on the southern side of Tasmania, to be entirely dependent on the decision of the Grand Lodge, relative to this appeal:

WE THEREFORE DO MOST RESPECTFULLY AND URGENTLY PRAY,

THAT the members of the United Grand Lodge of England, in Grand Lodge assembled, will take the whole of the above circumstances into their mature consideration, and will call for the production of all documents relating thereto, particularly the recommendation and representation that induced the M.W. the G.M. to appoint the Rev. R. K. Ewing; no member of No. 781, the senior Lodge in Tasmania, ever having seen or been requested to sign such document, or to join in such recommendation; and also copies of the resolutions passed both by Lodge and Chapter in reference thereto; and likewise the applications for warrants to hold the Pacific and Derwent Lodges, with all correspondence thereon; and at the same time to carefully peruse the printed and other correspondence hereunto annexed,

AND WE FURTHER PRAY,

THAT for the purpose of restoring Masonic harmony to this portion of our province, and enabling us again to carry on the duties of Masonry in a constitutional manner, which the recent events above detailed have interrupted, the

members of the Grand Lodge will, on reviewing the whole of this important case, pass such resolutions and adopt such measures as to them may appear suited to the circumstances, and which may have the effect of causing the issue of the warrants recommended by Lodge No. 781, and the division of the island of Tasmania into North and South Masonic provinces; and that they will on our behalf nominate Bro. Charles Toby, or any other of the Past Masters of Lodge No. 781, to the M.W. the G.M., as fit and proper persons to fill the office of Prov. G.M. for South Tasmania, all such Brethren in the opinion of your memorialists being possessed of the requisite qualifications to insure the confidence of the brotherhood, and such being in accordance with the opinions expressed by the M.W. the G.M., at the Quarterly Communication in March last, previous to the date of the order of suspension of No. 781.

And we beg to assure the Grand Lodge, in the event of the M.W. the G.M. using his prerogative to so divide the province, and appointing any one of the above Brethren as Prov. G.M. for South Tasmania, and legalizing and confirming all the proceedings of Lodge and Chapter No. 781, while under the unconstitutional suspension of the Rev. R. K. Ewing, and granting the prayer of the petitions for the issue of warrants for holding the Pacific and Derwent Lodges; or in the event of the M.W. the G.M., or the members of the United Grand Lodge, wishing for further information on the subject, before making such division of the island, and appointing a Prov. G.M. for the southern portion of it, if the M.W. the G.M. will in the mean time order the issue of all warrants that may be recommended by Lodge No. 781, and exempt all Lodges held or to be held in and near Hobart Town from making returns or payment of dues to or attendance at the Prov. Grand Lodge at Launceston; or being in any way whatever subject to the rule of the Rev. R. K. Ewing; and permit such Lodges to forward all returns, fees, and dues, direct to the G. Sec. in London, as heretofore, until further provincial arrangements may be completed, that we pledge ourselves to continue to exert our best endeavours to promote and diffuse the genuine principles of Freemasonry, and hereby renew our promise of strict obedience to the commands of the M.W. the G.M., and the laws and regulations of the United Grand Lodge of England.

The memorial is signed by Charles Toby, W.M. No. 781, Z Chapter, No. 781, and 112 other Brethren.

MASONIC FESTIVITIES.

Dudley.—The annual Freemasons' ball took place at Smith's Hotel, on Thursday, January 21. About 150 persons were present, including Bros. H. B. Sheridan, *M.P.;* Wainwright, Walker, the Mayor, Clark, Masefield, &c. Bro. Sheridan opened the ball with Mrs. Wainwright. After supper Bro. Wainwright proposed "The health of Bro. H. B. Sheridan," as a distinguished visiting Brother, and as the member for the borough. He stated that he was most happy to see him among them. He had never had the pleasure of meeting him before, but now that he had met him, he was delighted to hold the right hand of fellowship to him; and he sincerely trusted that it would not be the last time he would have the opportunity of doing so on similar occasions. The toast was drunk with three times three. Bro. H. B. Sheridan briefly returned thanks. The chairman then proposed "The health of the Mayor," in flattering terms. The Mayor returned thanks, and stated that so far as lay in his power, everything that could be done for the benefit of the borough should be done. "The health of the King of Netherton"—which was drunk with musical honours—was next proposed, and responded to by Bro. Walker. Dancing was continued up to a late hour.—*Dudley Express.*

Ipswich.—There was no public rejoicing in this ancient town to commemorate the royal bridal, the mayor, aldermen, and councillors having determined, in si-

lence and in solitude to meditate upon the public advantages and disadvantages likely to arise from the royal marriage, and not having time to bring their meditations to a close. The poor received no kindly acknowledgments, nor was there any manifestation of public feeling by the general body of the inhabitants; but several members of the Perfect Friendship Lodge, No. 522, including the W.M. Prov. G. Sec., endeavoured to get up a Masonic Ball, and so well were their endeavours supported, that one of the largest private balls that ever took place at Ipswich was given by the Stewards to their numerous friends and Brethren on this festive occasion: upwards of 170 persons were present. Over the grand entrance to the Assembly-rooms were placed the flags of Sweden and Norway, fancifully decorated with evergreens, with a gas illumination, consisting of a crown, a star, P. R., and the double triangle, which had a very brilliant effect; and as it was announced that the Brethren would appear in full Masonic costume, there was a great crowd around the entrance. On entering, the eye was gratified by the appearance of a guard of honour, composed of veterans of the 33rd Regiment, under the command of a Crimean hero, Lieutenant Owens (who was wounded by the same shot that struck off the feet of Sir T. Trowbridge). Advancing up the grand staircase, the company were received by several of the Stewards, who politely handed the ladies to the ball-room, the general appearance of which was very pleasing. It was tastefully decorated, and with the banners of England and Prussia, suspended from the cornice around the room, were arranged also the elegant private banners of the Knights Templar, the several banners of the Royal Arch, and most conspicuous was the banner of the Perfect Friendship Lodge, the members of which had taken such a prominent part in the present proceedings. The peculiar dress of the Knights Templar, in the full costume of the Order, viz., a white camlet cloak and scarlet hood, the glittering of the gold lace and jewels of the Provincial Grand Officers, the blue aprons of the Craft Masons, together with the elegant dresses of the ladies, proved a *tout ensemble* which must have been seen to be fully appreciated. A happier, more numerous, and more delighted party never assembled in this town under the banner of the compass, the square, and the level. Too much praise cannot be given to the Stewards, viz., Bros. Lieut. Owens, 33rd Regiment; W. P. Mills, Prov. S.G.W.; E. Dorling, Prov. G.S; J. K. Sedgwick, Prov. G. Reg.; W. Elliston, Prov. G. Treas.; S. Freeman, P. Prov. G. Reg.; A. Bowler, Prov. G. Org.; G. Turner, W.M.; R. S. Jennings, P.M.; G. Freeman, R. Taylor, and G. Wade: there was on their part a complete abnegation of self, and an anxious wish that every one should feel that whilst all there present had met on the level, still all the etiquette, courtesies, and usages of society should be strictly observed. We were much pleased to observe that J. C. Cobbold, Esq., one of the members for the borough, was present, and contributed, with his usual kindness and condescension, to keep up that peace and harmony characteristic of Masonic assemblies. The Ball terminated about 4 A.M., few if any of the company leaving until the signal was given by the band playing "God save the Queen;" all expressing the unalloyed pleasure they had received from the loyalty of the Masons of Ipswich, so ably displayed to do honour to the marriage of their Bro. H.R.H. Prince Frederick William of Prussia with the eldest daughter of the Queen of England. We would add that an elegant supper and other refreshments were provided by Bro. Guiver, of the White Horse Hotel.

THE WEEK.

When this reaches the hands of our readers the rejoicings for the late royal wedding will have been brought to an end, and the royal pair have duly made their entrance into Berlin, the capital of the bridegroom's native country. Great dissatisfaction was expressed at Gravesend, on the occasion of the departure of the royal pair, by the Brethren, that an opportunity was not afforded to the Masons of Kent to present his Royal Highness with a congratulatory address prior to his

leaving the shores of England.——We have nothing of importance from India since our last; but Parliament has met, and thanks have been given to the army in India. The order for granting an annuity to Sir Henry Havelock has been discharged, with a view of making provision for Lady Havelock and Sir Henry's eldest son.——A Bill is to be introduced for punishing parties privy to conspiracies to murder concocted in this country, for the protection of continental dynasties, and other measures indicated; an inquiry into the mode in which troops were sent to India; an improved libel law, for enabling journals to publish the reports of lawful assemblies without fear of attorney actions; a loan for the India Company. ——In France the Emperor has enacted a strong measure for dealing with disaffected persons, and, more wisely, designated a regent to take the government in the event of his own demise before his son attains his majority. The Empress is to be the regent, assisted by a council, who are also appointed. This is a prudent step, for assassins build their hopes upon the confusion that follows a crime; whereas, with a regent and council prepared to grasp the reins at any moment, there would be little for a revolutionist to hope for in the success of any attempt upon the life of the French sovereign.——An alteration has been made in the law of passports, under which Englishmen cannot travel on the continent without first obtaining a passport from the Foreign Office, to obtain which a recommendation must be had from some person well known to the Secretary of State—a banker or magistrate. The only effect of this will be to prevent tourists from a few days' visiting France, and may therefore proportionately benefit the innkeepers at home. ——In the commercial world the London and North-Western Company have recommended a dividend at the rate of 5¼ per cent. per annum; the South-Western at 5 per cent.; the Great Western at 2 per cent.; the Lancashire and Yorkshire at 4½ per cent.; the North-Eastern at 5 per cent.; and the Blackwall at 3*s.* 6*d.* per share.

Obituary.

BRO. HIS GRACE THE DUKE OF DEVONSHIRE, K.G., PROV. G.M. FOR DERBYSHIRE.

We omitted to record at the time the death of this distinguished Bro. at Hardwick Hall, Derbyshire, on the 17th ult. The deceased, William Spencer, sixth Duke of Devonshire, was a son of the fifth duke by his first marriage with Lady Mary Spencer, daughter of the first Earl Spencer, one of the most remarkable women of her age. He was born in Paris in 1790, and succeeded to the honours and princely estates of his family on the death of his father in 1811. Of a retiring disposition, and unwilling to engage in the turbulent arena of political strife, the young duke assisted the Whig party by his influence and his votes, but he rarely if ever spoke in the House of Lords. In 1826 his grace was sent on a special mission to Russia, on the occasion of the coronation of the late Emperor Nicholas. In the year following his mission to St. Petersburgh, his grace was made a Knight of the Garter, of which illustrious order he was the senior member. He became a Privy Councillor in 1827, and in May of the same year was appointed Lord Chamberlain of George IV's. household, which office he held up to February, 1828. He was again appointed Lord Chamberlain of William IV's. household, in November, 1830, and held that office up to December, 1834. The deceased was Lord Lieutenant and Custos Rotulorum of Derbyshire, and High Steward of Derby, a D.C.L., and President of the Horticultural Society. His grace was initiated (whilst Marquis of Hartington) into Freemasonry, in the Tyrian Lodge, No. 315, on the 25th September, 1809, and continued a member of the Lodge until his death. In 1814 he was appointed by his late R.H. the Duke of Sussex, as Prov. G.M. of Derbyshire, succeeding the Earl of Harrington, who had previously held the office. The Duke continued Prov. G.M. up to the time of his death, though of late taking very little active part in the duties of the office, owing to increasing years and ill health.

NOTICES.

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

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

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

The January number of 1857 having been reprinted, the Brethren may now complete their sets without inconvenience.

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

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

TO CORRESPONDENTS.

"A Non Subscriber."—Lambeth, Southwark, and the City of London, being all within the Metropolitan district, would be esteemed *one place* or district as far as regards Rule 2, page 83, in the Book of Constitutions.

Multum in Parvo.—The last number in each month.

Lodges of Instruction.—No Lodge of Instruction can be legally established, excepting under the sanction of a regular warranted Lodge, or by the special license and authority of the Grand Master.

Enquirer.—It is not our custom to give the names of the authors of any article, but we may add that neither of the Rev. Brothers mentioned have any control over, or connection with, the *Magazine* whatever.

"R. R."—Give the requisite notice at the meeting of the Board of Masters on the 17th inst., and bring the matter forward at Grand Lodge on the 3rd of March.

ON THE SYMBOLISM OF THE EQUILATERAL TRIANGLE AND THE NUMBER 666.*

By Bro. D. W. Nash, Past Dep. Prov. G.M., Bristol.

The first part of the inquiry proposed for our consideration is the hidden or mystical meaning, if any, of the number of talents of gold stated in the I Kings and II Chronicles to "have come to Solomon in one year." Such an inquiry is perfectly legitimate, and in accordance with the views of the Jewish sages, who have treated the written word as the vehicle of an esoteric doctrine—as the vestment and outer covering of an inner living truth. In his first communication on this subject Brother Gillespie points out the several triple combinations, which enter into the number 666, and states expressly that "the three divisors of the perfect number 6 (the base of 666) indicate respectively the first, second, and third persons of the Holy Trinity." This is a very different proposition from that of the "universality of the grand Masonic triunity" treated of in his second communication; but it will be convenient to consider both together in the endeavour to ascertain whether any such ideas are to be attached to the number in question in the places from which it has been cited. The connexion in which the number stands is with the revenue in gold accruing in one year to the royal builder of the Temple; and if there be attached to it a hidden meaning beyond the mere value of its numerals, it must result from some relation with some other portion of the scripture, or some analogy between the number and the thing numbered.

The extent of the annual revenue here indicated strikes us as extraordinary. The talent (in Hebrew '*kikar*,'—a round mass, perhaps a plate of gold, or a sufficient number of plates or lumps of gold to make up the weight denominated '*kikar*') has been computed at 3,000 shekels of the sanctuary, or nearly 94 lbs. avoirdupois.

The weight of gold thus coming to King Solomon in one year, and from one source of revenue only, amounts to more than one million ounces of the precious metal; or if the tradition of the Rabbins be correct, that the shekel of the sanctuary (used in calculating the offerings to the Temple and all things belonging to the priesthoood) was double the weight of the royal or profane shekel, it was more than two million ounces.

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* Continued from page 244.

This alone seems a vast annual revenue for the monarch of so small a kingdom as that of Israel, however flourishing its commerce may have been. But even this large amount does not represent the whole of the royal income. For it is expressly stated that this amount of 666 talents of gold was "besides that he had of the merchant men, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country." It was exclusive also of the revenue paid in silver, which was so abundant that "the king made silver to be in Jerusalem as stones; it was nothing accounted of in the days of Solomon."

The same extraordinary plenitude of the precious metals appears to have existed in the time of the preceding monarch. If we look back to the account given in 1 Chronicles xxix., we find the quantity of gold in the possession of the Jewish monarch and nobility, stated at a vast amount. David himself provided, for the service of the temple which was to be erected, no less than "3,000 talents of gold of the gold of Ophir, and 7,000 talents of refined silver."

These weights amount by the same calculation as before, to more than 250 tons of gold, and 587 tons of refined silver; while the princes and chief men of Israel presented also for the same purpose more than 400 tons of gold, and 840 tons of silver.

It certainly appears not improbable that the number of 666 talents so expressly mentioned as a part only of the revenue of Solomon, has some deeper meaning than the mere literal expression of the amount of gold to which it refers. Whatever this meaning might be, it lies far beneath the surface. We can see at once how the twelve stones in the breast-plate of the high priest symbolize the twelve tribes of Israel, and that the seven branches of the golden candlestick may have reference to the six days of creation and the day of rest; but we cannot at once perceive the reason why 666 talents of gold, part of the revenue of Solomon, not apparently connected with any religious ceremonies or precepts, should in the place in which we find it, be an emblem of the Trinity, or even a divine symbol in any sense. If the number 3 had stood alone in the same connexion, the difficulty would be just as great. Nor do we meet with greater success if we endeavour to arrive at the meaning of the number by the method employed by those who devoted themselves to the searching out of these hidden mysteries of the law. For this purpose it is evident that in order to form a correct appreciation of the ideas which in the Hebrew mind would attach to the number 666, we must look upon it as it would have been written in Hebrew letters, and not as it appears to us, in the form of modern Arabic numerals. We must also bear in mind that, in considering the occult signification of numbers according to the Hebrew method, less value is set upon the mathematical or arithmetical qualities of the numbers themselves, than upon their relation to, and connexion with, other words bearing equal numerical values.

In the texts cited, the words "six hundred three score and six" are written in the Hebrew at full length, and consequently there is

no visible notation of the number in the form of a word possessing, in the letters composing it, the required values.

There can, however, be little doubt that had this number 666 presented to the Hebrew imagination the mysterious qualities attributed to it, we should find it under the form of a *name*, and that name brought prominently forward in the numerous treatises where this kind of learning is employed for the purposes of the Hermetic philosophy. But this number, written in Hebrew numerical letters, produces the word "*trso*," to which it is difficult to attach any meaning, without resorting to a forced and arbitrary interpretation.

Or if written according to the more modern method of notation, employing the final or closed *M* as the sign of 600, it produces the word "*mso*," in which there would, according to the Rabbins, be an occult signification, in consequence of the position of the closed *M* at the commencement of the word. On this point there might be many conjectures, but nothing arises to connect the number of the word with the idea of a divine symbol, whether in indication of unity or of a trinity in unity. If we follow the method of the Kabbala, and try this number by the rules of arithmetical interpretation called *gematria*, the sum of its units is 18, which in its lesser number is 9, a number which though possessed of remarkable arithmetical qualities, has not been considered appropriate as a divine symbol. One reason for this was, that the number 9 stands between the sacred number 8 which it exceeds by unity, and the perfect number 10 of which it falls short by unity; in the Pythagorean system it typified the curved line as opposed to the straight—the limited human intellect as contrasted with the boundless intelligence of the Deity.

We may safely conclude, that however remarkable may be the mathematic properties exhibited by the number 666, it is wanting in those harmonic relations with the words of the law which would be required to invest it with a divine symbolical character, a character, moreover, which while it could not have been overlooked, has not been noticed by the Jewish expounders of received tradition. We must, therefore, abandon the idea that in its place in the Hebrew scripture, it is the representative of a divine mystery, and equally refuse it place as a Masonic number with any equivalent signification. In truth, the fact that the author of the Book of Revelations should have selected this number as typical of "the beast," would in itself give rise to serious doubts whether it could ever have had any sacred qualities attributed to it. If the Book of Revelations were written by St. John, the Gospel of that Apostle shows that he was conversant with the Gnostic doctrines, in opposition to which, Irenæus stated his Gospel to have been directed. The Greek style of the Apocalypse is strongly tinctured with Hebraisms, and there can be little doubt that when its author speaks of "the number of the name" of the beast, he alludes to the Kabbalistic method of valuing the letters of which the name was composed. It is in the last degree improbable that the Apostle, himself a Jew by birth, should have applied to "the beast" a number which had been held to be a symbol of the

Divine nature, or that as a Christian Apostle he should have made a like application of a symbol by which the doctrine of a triune divinity had been supposed to be expressed. The real meaning of the "name and number of the name" it is not difficult to conjecture, if it be permitted to employ the Kabbalistic apparatus for its interpretation.

Before quitting this part of the subject it may be interesting to point out some curious coincidences which accompany the employment of the number 666 in the account of the revenue of King Solomon. One of the "*cameas*," or symbolic squares of gold, as exhibited in the Hermetic system, consists of thirty-six squares disposed in six columns. The sum of the figures in each column of squares, whether taken perpendicularly, horizontally, or diagonally, amounts to $6 \times 6 \times 6 = 216$, which is equal in its lesser number to 9. The side of the square therefore is = 6; the number of squares = the square of 6; and the sum of the contents of each column of squares = the cube of 6, which may be represented by the number 6 taken three times, or 666. Also the number of the columns, including the two diagonals, is 14, which is the number of the word *zahab*, "gold." "This," says the author of *Æsch Mazareph*, "is altogether wonderful; compute it and be rich."

In this sense the number 666 may be called a golden number. We may also imagine a connection between the number 666 and the three principal personages concerned in the building of the Temple. The numbers of the names of Solomon, Hiram King of Tyre, and Hiram Abiff, are each respectively equal, in their lesser number, to 6; so that we may look upon 666 as a Masonic number, representing the three ancient Grand Masters of the Craft.

Let us now consider the equilateral triangle as a symbol, and its supposed connection with the number 666.

There seems no reason for attributing a Hebrew origin to this symbol, and it certainly plays no important part in *ancient* Masonry. The double triangle was a Gnostic emblem, and according to Arabian tradition was engraven on the seal of Solomon. Both symbols probably derive their origin from the disciples of the Pythagorean school, and have come down to us through the Neo-Platonists and the Alexandrine philosophers.

But whatever its origin, it is not now invented as a symbol for the first time, but has been handed down to us with a symbolic character; and the question we have to deal with is, what was the meaning attached to the symbol—and is it, in fact, as Brother Gillespie imagines, "the natural, peculiar, and unique symbol of *trinity in unity*, and of the *equality of the three persons*." It certainly has not hitherto been so considered in Masonry, and we must endeavour to ascertain what were the characters attributed to it by the ancient philosophy.

We observe, in the first place, that the equilateral triangle was employed by the alchemists (enthusiastic students of all that related to harmonious proportions in nature), as the symbol of fire—not

merely the material element, but the central fire, or principle of vivification. The double triangle was the symbol of the physician, the purifier or transmuter of the earthy and corporeal into the celestial and spiritual form. This employment of the symbol points to the cosmogonic system of the Pythagoreans, who placed the central fire, ἑστια τοῦ παντος, the principle of all life, in the centre of the universe; and this central fire was itself the universal soul, the self-existent, eternal cause of all things.

It is unnecessary to enter at any length into the subject of the Pythagorean doctrine of numbers, the very leading statement of which—viz., that numbers have a real existence—is so difficult of comprehension. It is sufficient for our purpose to show that the equilateral triangle, considered as an emblem of the Deity, represents in numbers neither 3, 6, nor any product of 6, but the number 10. This was universally held by the ancients to be the most perfect number, containing in itself all other numbers, of which it was the circle and completion. It is a triangular number, and when its units are disposed in an equilateral triangle, each side of the triangle is 4.

The number 4 was held by the Pythagoreans in peculiar esteem, as a perfect number, containing in itself all other numbers; for $2 + 2$ and $3 + 1$ are $= 4$; and $4 + 1 = 5$; $4 + 2 = 6$, &c. The decad, or 10, which contains the sum of the four first numbers, $1 + 2 + 3 + 4 = 10$, was said to comprehend all musical and arithmetical proportions, and to be the most perfect boundary of number. One of the sayings attributed to Pythagoras was, "Know ye not that 1, 2, 3, and 4, are 10, and our oath?"

The fact that, in the harmonic system of the Pythagoreans and those who follow their views respecting the harmonies of numbers (that is, the whole body of the ancient philosophers), the decad, or number 10, was disposed so as to represent an equilateral triangle whose side was equal to 4—and that the equilateral triangle was the symbol of the various properties belonging to the decad—disposes of the supposed connection between the equilateral triangle and the number 666; as between this latter number and the decad there is no harmony of proportion. It remains to inquire whether the triangle of three equal sides can be held to have represented the notion of a triune divinity.

The units of the decad, placed in the form of an equilateral triangle, necessarily have one unit at the apex, two in the next place, then three, and four at the base. These numbers, so disposed, represented:—**1**, the *monas*—the self-existent, the cause and source of all emanation; 2, the *duad*—the *logos*, or intellect, the first manifestation of the *monas*; 3, the *triad*, the *demiurgus*, or creative power; and 4, the *kosmos*, or manifestation of forms in the universe—universal nature: and the whole together forming the decad, or 10, the most perfect number, which contains all the unities in itself, and is itself equal to 1, the Great Cause into which everything returns and resolves itself. The same idea is visible in the Rabbinical philosophy,

as exhibited in the books "Jetzira" and "Zohar," where the 10 *sephiroth* represent all the manifestations of the Deity, as revealed in the universe.

We are not aware that the Kabbalists employed the equilateral triangle as a symbol, but we see in their writings that the first ten numbers were considered somewhat in the same manner as by the Pythagoreans. These numerals, together with the twenty-two letters of the alphabet, are said to be the "thirty-two wondrous ways of wisdom" in which the Almighty created the universe.

Of the numbers, *Aleph*, or 1, denoted the first manifestation, spirit, or *logos*; *Beth*, 2, the air; *Gimel*, 3, the water; and *Daleth*, 4, the elemental fire; while the remaining six numbers of the decade indicate the several qualities of the material world. In neither of these systems do we recognize a trinitarism, though here, as elsewhere, may be found what may be termed, by way of distinction, a triadism. The idea of a triad, or triple manifestation of the Deity, is undoubtedly present in the Rabbinical as well as in the Platonic speculations. But the distinction between a triad of divine powers or manifestations in these systems of philosophy, and a trinity of persons, in the Christian sense of the term, is an essential one, and the two ideas must not be confounded. The nature of the triad is expressed in the diagram by which, according to Plutarch, it was represented in the philosophical system of the ancient Egyptians. This was a right-angled triangle, of which the perpendicular was supposed to be equal to 3, the base to 4, and the hypothenuse to 5. The perpendicular represented the masculine nature, the base the feminine, and the hypothenuse the product or offspring of both. In this representation, intelligence, or Divine wisdom, acting on matter, produces the *kosmos*, or order and beauty in the universe. But these three are neither co-equal, co-existent, or co-eternal; the third person of the triad is inferior to the second, the second to the first. This triangle, itself of unequal sides, was not a symbol of equality of powers and unity of persons, but of the distinct natures of cause and effect in the production of the universe. And this meaning is borne out by the pictorial representations of the Egyptian theology, in which the third person of the triad is generally subordinate in rank to the others, and represented as their offspring, while the second person of the triad is as generally represented as a female.

The equilateral triangle, on the contrary, viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the creator and container of all things, as one and indivisible, manifesting himself in an infinity of forms and attributes in this visible universe. This idea, in which all the manifestations of the Deity proceed from unity in a chain or line from the highest to the lowest, excludes the notion of a trinity, in the Christian sense of the word. It is, of course, open to any inquirers to show that, as an emblem, the equilateral triangle may be fitly employed to represent the idea of three divine persons in

one; but in answer to the question—what did our ancient Brethren intend to represent and to be understood by this symbol—history and analogy compel us to reply, that they intended to represent the unity and universality of the Deity, and the beauty, order, and harmony of His works.

"THE HELPING HAND."*

1.

THE world presents no object that can claim our pity more
Than age reduced to poverty, where comfort reign'd before;
And sadder still it is to see the widow's lonely fate,
By want and pinching penury made doubly desolate;
Although obscure to man, the ways of Providence are wise,
And equal though deserts may be, some fall while others rise;
We cannot all be kings or chiefs, or meet with like success,
Then let us hold a helping hand to Brothers in distress.

2.

Not always to the swiftest does the racer's prize belong;
The palm of battle is not always given to the strong;
The wind that bears one bark to sea, at fortune's favouring beck,
May strand another on the shore and leave its hopes a wreck;
The honest and industrious may miss the path to wealth;
The frame once firm and vigorous deplore the loss of health;
The bravest worker of us all may strive without success:
Then let us hold a helping hand to Brothers in distress.

3.

Then ever let us bear in mind and lay this truth to heart,
In all Masonic charities each Mason takes his part:
For the widow and the orphan child a Brother leaves behind,
This sacred trust on us devolves, to be for ever kind,—
To clothe and educate the young, for the old to provide,
Will prove to all a Brother's name hath something more beside;
For charity's our brightest gem; the world must e'en confess
We ever lend a helping hand to Brethren in distress.

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* The two first verses of this excellent song were written by Charles Nash, Esq., Secretary to the Commercial Travellers' Benevolent Institution, and sung by Bro. George Perren at the annual dinner of the subscribers, the music being composed expressly for the occasion by Mr. James Turner, and can be obtained at the offices, Lombard-street.

CORRESPONDENCE.

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

MASONIC ANTIQUITIES.

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

SIR AND BROTHER,—On reading the article I sent you for the last number of your *Magazine,* I find that I have expressed myself in the last paragraph somewhat too dogmatically. In etymologies many may be agreed as to the root, although scarcely two may trace the connection from the root in precisely the same way. Many may allow that *Masonry* is derived from *massa,* a club, although unwilling to allow that it was through the intervention of *domus massata,* This derivation I first met with in a French work published last century. I shall now indicate another bond of connection between *massa* and *Masonry.*

Massa itself is a classical word, but not used in the sense of a *club* before the middle ages. *Mace* is obviously the same. On turning to Stevens's *Spanish Dictionary,* published in 1706 (by the way, "*Free-mason*" occurs in it, proving that this expression was then known) I find *maça* rendered by a mace, a club, a beetle; and *maçan,* a mace-bearer. Also, *maço* is translated a beetle, a mallet; *maçon,* a great instrument to drive down stakes; *maçonadura,* a ramming or beating in, *or* playing the mason, *or* mason's work; *maçonar,* to level, to ram, to beat down, to do mason's work; *maçoneria,* a mason's art or work. From the words *maça* and *maço* having the same meaning, they are obviously from the same root; and it is as obvious that this root is *massa,* a club; or if the Spanish word have an Arabic origin, it is possible that the old Latin *massa* got the new meaning from its use in Spanish. According to Johnson, *mace* comes from a Saxon word almost identical with *massa.* The French word *maçon* is without doubt from the Spanish.

There is thus such a close connection between Masonry and a word in some other language meaning a club, or mace, that it is almost impossible not to allow that the name of the art was taken from a club, or mace, or mallet used by the craftsmen. Those who reject the idea of a mace bearer tyling the place in which to hold secret meetings, may not object to the idea that as *maço* is a mallet, or mason's maul, so masonry gets its name because it was the most important instrument of the workman. The etymology I gave in my last is more for the speculative Mason; the present one for the operative. In my opinion it matters little which road be travelled over: we set out from the same point, and arrive at the end of our journey together.

As to the French word *maison,* a house, I am not so sure if it came from the same root. Huet derives *maçon* from the old French word *mas,* a house, and consequently it would be first written *masson.* On the other hand, *maison* is usually derived from *mansio* (Latin), to dwell (hence the English word *mansion*), afterwards corrupted to *masio,* and lastly to *maison.* To me it appears that *mas,* a house, may be derived from *masio* or *mansio,* but that *maçon* owns a different extraction.

I hoped to have been able to trace out the origin of the word *cowan.* At present I shall refer only to Jamieson, who says that, in Scotland it is a term of con-

tempt applied to one who does the work of a mason but has not been regularly bred, also to one who builds dry walls. This may be quite correct, for these would not require to join the regular craft, and would naturally be despised by those who used mortar and the mallet. My difficulty is as to the root. Jamieson says that *cowan* comes from the old Swedish *kujon* or *kughjon*, a silly fellow; or the French *coion* or *coyon*, a coward or base fellow. But I do not see well how those employed in making dry walls (as common in the north as hedges in the south), should be silly fellows or cowards. I rather suspect that there is some other root, some word implying "to build," used in some of the old northern languages; and that from the inferiority of that sort of building to the more civilized introduced from the south, those employed got the appellation of *cowans*, in derision, but what that word is I have not yet discovered.

SCRUTATOR.

ANNIVERSARY FESTIVAL OF THE BOYS' SCHOOL.

A RIGHT STEP IN THE RIGHT DIRECTION.

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

SIR AND BROTHER,—The want of room and convenience associated with the proper reception of ladies at our Masonic celebrations has so long been a cause of complaint, that the Board of Stewards of the ensuing festival, at their second meeting, held on Friday last, decided unanimously (after a thorough discussion), that it was far better, in order to prevent the unseemly scenes which have heretofore been witnessed—occasioned by the pressure of Brethren to the glee-room without duly possessing tickets of admission—to put a stop altogether to the practice, by declaring that the glee-room shall be closed upon the chairman of the day leaving the hall. No glee-room tickets will be issued; and the ladies, having previously received all those courtesies which will be offered to them, as heretofore, by the Board of Stewards, will return to their homes, we trust, much better satisfied than they have been on former occasions. The Board of Stewards, actuated also by another good motive, have resolved, that a crowded gallery of ladies is far better avoided, and the Stewards (thirty-one in number) will only make use of *two* tickets each.

It is hoped that this experiment may prove satisfactory until proper conveniences can be offered by the Grand Lodge for the accommodation of our fair visitors.

Yours fraternally,

Feb. 13, 1858. ONE OF THE BOARD.

THE ROYAL MARRIAGE.

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

SIR AND BROTHER,—We read in our daily journals accounts of the numerous congratulatory addresses that have been presented to our gracious Sovereign on the recent auspicious marriage of her august daughter H.R.H. the Princess Royal of England with H.R.H. the Prince Frederick William of Prussia, a Brother Mason. Does it not, therefore, strike you—as it has done many—that we, a powerful and loyal body, receiving most munificent contributions from our Queen, and numbering amongst us the royal bridegroom, should not humbly present to her an address alike creditable to ourselves and acceptable to our amiable sovereign?

Trusting you may think this suggestion worthy a notice in your valuable periodical, allow me to remain, Sir and Brother,

Faithfully and fraternally yours,

Feb. 14, 1858. A P. PROV. G. REG.

THE MASONIC MIRROR.

MASONIC MEMS.

THE R.W. the Prov. G.M. for Cheshire, Field-Marshal Viscount Combermere, has been pleased to appoint Bro. Gibbs Crawford Antrobus, of Eaton Hall, Congleton, R. W. D. Prov. G.M. of this province, *vice* Bro. John Finchett-Maddock, deceased. Bro. Antrobus held the office of Prov. S.G.W., and is a most zealous Mason.

METROPOLITAN.

APPOINTMENTS.

Wednesday, February 17th.—Lodges, Grand Steward's, Freemasons' Tavern; Royal York (7), Freemasons' Tavern; United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1002), Red Lion, Woolwich. General Committee of Grand Lodge and Lodge of Benevolence at 7.

Thursday, 18th.—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel. Chapter, Yarborough (812), George, Commercial-road, East. House Committee Girls' School at half-past 2.

Friday, 19th.—Lodges, Prosperity (78), White Hart, Bishopsgate-street; Middlesex (167), Thatched House; Jordan (237), Freemasons' Tavern. Chapter, Moira (109), London Tavern.

Saturday, 20th.—Lodge, Honour and Generosity (194), London Tavern.

Monday, 22nd.—Lodges, Somerset House (4), Freemasons' Tavern; Castle of Harmony (27), Thatched House; Old King's Arms (30), Freemasons' Tavern; Pythagorean (93), Globe Tavern, Greenwich; Salisbury (630), Dean-street, Soho.

Tuesday, 23rd.—Lodges, Tuscan (14), Freemasons' Tavern; Moira (109), London Tavern; Faith (165), Windsor Castle, Vauxhall; Prudent Brethren (169), Freemasons' Tavern; Industry (219), Dick's Coffee House; Prince of Wales (324), Thatched House. Chapter, Royal York, Freemasons' Tavern.

Wednesday, 24th.—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth. Chapter, Union of Waterloo (13), Woolwich. Mark Lodge, St. Mark's (1), Freemasons' Tavern.

Thursday, 25th.—Lodges, Neptune (22), Radley's Hotel; Grenadiers' (79), Freemasons' Tavern; Shakespeare (116), Albion Tavern. General Committee Girls' School at 12.

Friday, 26th.—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (830), Royal Artillery Company. Chapter, Friendship (6), Thatched House. House Committee Boys' School at 3.

Saturday, 27th.—Lodge, Unity (215), London Tavern.

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

LODGE OF FIDELITY (No. 3).—This ancient Lodge held its regular meeting on Wednesday, the 10th instant, at the Freemasons' Tavern, the Temple being placed at the disposal of the Brethren. A large number of members and visitors greeted the occasion by their presence, it being the night of installation—the most important during the year. Bro. Gillespie, the W.M., with the assistance of his Officers, having opened the Lodge, called upon the Secretary, Bro. Squire, to read the minutes of the last meeting, which were afterwards put to the vote and unanimously confirmed. The W.M. next initiated into the Order, Mr. Joseph Hudson, and raised Bros. Howard, Selfe, and Syms to the highest degree in Craft Masonry, performing those ceremonies in his usual impressive manner.

Bro. Wotton was then introduced, and having signified acquiescence with the ancient charges and regulations, was duly installed in the chair,—the ceremony being solemnly and beautifully performed by the retiring Master. The newly-installed W.M. then appointed his Officers, as follow:—Bros. Wenham, S.W.; Bess, J.W.; Berry, S.D.; Oliffe, J.D.; Treacher, I.G.; Williams, re-elected Treas.; and James Squire, re-appointed Sec. These and other matters being satisfactorily concluded, the Brethren retired to the hall, where a sumptuous banquet was prepared, presided over by the W.M., Bro. Wotton, who, upon the removal of the cloth, proposed the first toast of the evening, viz., "The Queen and the Craft," which he introduced in eloquent but brief terms, making some allusions to the present happy epoch, with regard to royalty. The toast was received with great applause, and was followed by those of "The M.W.G.M., the Earl of Zetland;" and "The D.G.M., Lord Panmure, including the rest of the Grand Officers," which was responded to by Bro. Geo. Biggs, P.G.S.B., who said it was the first time he felt pain in offering thanks for the Grand Officers, as it reminded him of the death of their esteemed Bro. Goldsworthy, who, as an eminent member of Grand Lodge, viz. P.S.G.D., always replied to that toast. He (Bro. Biggs) would not allude further to that amiable Brother, whose loss they all deplored, as doubtless their excellent P.M., Bro. Gillespie, would, during the evening, address them upon this painful subject, but at once thank them in the name of the Grand Officers. The next toast was "The Health of the W.M.," the Brethren wishing him prosperity during his year of office. Bro. Wotton tendered his acknowledgments, and assured the Brethren that while he thanked them for their suffrages having placed him in this seat, he would solicit their indulgence for his shortcomings during the time he should have the honour of presiding over them. They were well aware of the uncertainty of his time, belonging as he did to a profession rendering him subservient to circumstances: he (the W.M.) urged this in extenuation, should he fall short of what might be expected —more particularly succeeding such a learned Mason as their immediate P.M.— the Brethren must kindly attribute it to the uncertainties stated, and not from a want of energy or inclination. This was followed by the toast of "The P.Ms.," to which Bro. Gillespie replied, saying:—"Brethren, on behalf of myself and the Past Masters, I thank you. Having but just joined their ranks I am enabled without egotism to pay them a just compliment. No one but a presiding Master can know the true value of P.Ms. I can speak from experience, having a grateful recollection of their kind assistance during my year of office. Again thanking you for the honour conferred, I beg now to draw your attention to a more serious subject. It is well known to you all that since our last meeting it has pleased the G.A.O.T.U. to deprive us of our beloved father, Bro. Goldsworthy. Although from his advanced age—nearly 80—we might have been somewhat prepared for his loss—yet how difficult to reconcile ourselves to the fact, having been so accustomed to look upon that "old familiar face," beaming with good nature, and which has nearly always greeted us for a long series of years. Our Brother was not like some members of a Lodge, an occasional attendant, but was always present when health permitted. He was charitable in an eminent degree. His Masonic career was a long and useful one, having first seen the light of Freemasonry as far back as 1800. That he stood high in the estimation of Grand Lodge, is evident from the fact of his being one of nine selected to effect the reconciliation, or amalgamation, of the York and Athol Masons, in 1813, between whom unfortunate differences had arisen. Brethren, I think the Lodge of Fidelity has reason to feel proud of having had so distinguished a Mason, as well as so good a man, connected with it for more than fifty years. Brethren, in conclusion, I ask you to drink to 'The Memory of the Departed,'" (drunk in solemn silence). A record was ordered to be entered upon the minutes, and the proceedings soon after terminated.

Enoch Lodge (No. 11).—The talent and ability of the newly installed W.M. Bro. Job Austin were somewhat severely tested and most satisfactorily exemplified on Wednesday, the 10th inst., when the first meeting of the Lodge under his rule was held, on which occasion the business comprised two initiations, four pass-

ings, and two raisings, each ceremony being performed most accurately and—we add with pleasure—really impressively. We are also happy to state that the whole of the officers exhibited perfect proficiency in the discharge of their several duties. Labour terminated, the Brethren, in number thirty-eight, adjourned to the banquet. Everything passed off agreeably, several songs contributed by Bros. G. Tedder, C. Watson, and others, adding much to the general enjoyment. The visitors were Bros. Marsh, W.M., 30; Snowden, W.M., 57; Mitchell, 812; Gladstone, Manchester, &c.

KENT LODGE (No. 15).—The usual monthly meeting of this Lodge took place on Wednesday, Feb. 10th, at Bro. Harris's, the Three Tuns, Borough. Mr. Stephen Hayworth was initiated into the secrets of Masonry. Bros. Apps, Sennett, Rattenbury, and Wrangham were passed to the 2nd Degree, and Bros. T. Gibbs and Potts raised to the Sublime Degree of Master Masons in a manner that reflects the greatest credit on the Masonic abilities of the W.M., Bro. C. C. Gibbs. The ballot for the W.M. for the ensuing year was then taken, when Bro. Rogers, S.W., was elected, and Bro. Barnes was re-elected as Treas., having filled that office so efficiently for the last twenty-five years. A circular letter was read from Bro. J. C. Paul, of Bolton House, Brompton (and signed by some of the most influential members of the Craft), stating that the late Bro. Sergeant Wilkins, formerly of the Moira Lodge, No. 109, had died in embarrassed circumstances, leaving his widow penniless, and calling upon the Lodge to help him to raise a fund to purchase an annuity for Mrs. Wilkins. A resolution was then passed to form a committee for that purpose. The Brethren then proceeded to banquet. The visitors were Bros. George States, P.M. No. 166, and E. Findley, No. 9.

BRITANNIC LODGE (No. 38).—This rapidly increasing Lodge, which has in a short time attained gigantic proportions, met at the Thatched House Tavern, St. James's-street, on Friday, February 12th. The W.M., Bro. England, in a most able manner, raised Bros. Grissel and Brown to the Sublime Degree of M.M., passed a Brother to the Degree of a Fellow Craft, and initiated a gentleman into the Order. It being election night, Bro. Hensley, S.W., an old member of the Britannic Lodge, was elected W.M. for the ensuing year; Bro. Crombie was elected Treas. Bro. Maudsley proposed that, in consideration of the prosperous state of the finances of this Lodge, five pounds be voted for the purposes of charity. The Lodge being closed, more than fifty Brethren sat down to an elegant banquet. After the usual loyal and Masonic toasts, the W.M. proposed the health of Bro. Crew, P.M. No. 1, and a numerous assemblage of visitors. Bro. Crew thanked the Lodge on behalf of his Brother visitors for its hospitality on this and all other occasions, more particularly for its readiness at all times to support the cause of charity, and announced that one of the newly-raised Brethren, Bro. Grissel, had promised to stand as Steward at the forthcoming Girls' Festival. Bro. Grissel replied that it would give him the greatest possible pleasure to accept that office, if he was not, as a young Brother, usurping the place of his elders in Masonry. The W.M., having assured him that the Lodge felt much obliged by his promptitude, proposed the health of the newly-initiated Bro. Durant, whose character as a gentleman and man of science rendered him an accession to any society, and more particularly welcome in the Britannic Lodge. He also proposed the health of the Past Masters, more particularly Bros. Gooch and Briggs, with grateful acknowledgments for their services as old members of the Britannic Lodge. The health of the W.M., Bro. England, was drunk with enthusiasm, and thanks for the able manner in which he presided and performed the ceremonies, but more particularly for his attention at all times to the interests of the Lodge. The W.M., after thanking the Brethren, proposed the healths of Bro. Crombie, Treas., and Bro. Chubb, Sec.; and more particularly expressed his obligations to the former Brother, for his invaluable assistance in the resuscitation of the Lodge. Bro. Crombie thanked the Brethren, and stated that though the offices in such a numerous Lodge (now consisting of seventy-six members) were more onerous than many Brethren might suppose, he and Bro. Chubb always exerted themselves, and would continue to do so to the utmost, for its benefit. He was frequently called upon to fulfil a variety of offices, and had been called

upon that evening, under painful circumstances, to take the chair of the S.W., in the absence of Bro. Hensley, who, in consequence of receiving news of the death of his brother from wounds in the defence of Agra, although present to discharge his duties in Lodge, begged to be excused from partaking in the festivity of the banquet. The W.M., in proposing the health of the Officers, thanked them for their ability and attention. The J.W. thanked the Brethren, and stated that he and his brother Officers always felt the greatest pleasure in discharging their duties; and that, if possible, it must be a greater recommendation to the S.W. and W.M. elect in being so nearly related to one of those heroes who were fighting our battles in India.

Lodge of Regularity (No. 108).—The installation of a Brother so well known and so deservedly highly-respected as Bro. George Haward, might fairly have been expected to be the occasion of a numerously-attended meeting, and such proved to be the result. On Thursday, the 11th inst., Bro. Haward was duly installed in the chair of this ancient red apron Lodge, the ceremony being performed by Bro. Albertz, P.M., in a manner that elicited the encomiums of all present. After receiving the congratulations of his friends, the W.M. proceeded to appoint his Officers as follows:—Bros. Trübner, S.W.; F. Jarchow, J.W.; McCallan, Treas.; A. Haward, Sec.; Bower, S.D.; Pankhurst, J.D.; Perrin, I.G. It was then announced that Bro. Trübner, S.W., had undertaken the office of Steward for the ensuing festival in aid of the Girls' School, and Bro. Jarchow, J.W., the same office for that of the Boys', thus maintaining the reputation this Lodge has so long enjoyed as a supporter of the charities. The new W.M., Bro. G. Haward, was unanimously elected Grand Steward for the year ensuing. The zeal and ability of the immediate P.M. were recognised and rewarded by the Lodge by the presentation of a handsome P.M.'s jewel, which the W.M. placed on the breast of Bro. Grosjean, accompanying the act with some very feeling and complimentary observations, which were replied to in suitable and eloquent terms. There was no other business before the Lodge, and an adjournment consequently took place to the banquet, which bore ample testimony to the taste and liberality of Bros. Elkington and Shrewsbury. The visitors were more numerous than usual; amongst them we observed Bros. H. L. Crohn, G. Sec. for German correspondence; Dr. Rowe, and John Hervey, P.G.Ds.; F. Crew, P.M. No. 1; I. Levinson, P.M. No. 7; Frederick Binckes, P.M. No. 11; William Wright, No. 12; W. Paas, P.M. No. 30; Frederick Addis, No. 66; Charles H. Waters, No. 201; Frederick Booth, No. 201; J. Barrett, P.M. No. 212, George Lambert, P.M. No. 234; John Charlton, P.M. No. 275. Bro. Crew delighted every one by his exquisite ditties, as did also the W.M., who, with others, contributed to the harmony of an evening which all appeared thoroughly to enjoy.

Eastern Star Lodge (No. 112).—A large meeting of this highly distinguished working Lodge took place on Wednesday, the 10th inst., Bro. G. F. Grimes, W.M., presiding. The Officers being in attendance, the Lodge was opened at an early hour, upon which Bro. Potts, the indefatigable Secretary, read the minutes of the last meeting, which received confirmation, followed by the 2nd Degree being conferred on Bro. Pattrick, who, by his prompt and correct answers to the usual questions, showed evident attendance at instruction Lodges since his initiation, an example that many young Masons would do well to follow. Bro. Grimes then resigned his seat to Bro. Potts, and introduced Bro. George Allison, of her Majesty's Customs, who had, at the last meeting, been unanimously called upon to fill the important office of Master for the year ensuing. Bro. Potts having, with his usual taste and judgment, installed the W.M., handed him the collars of the various Officers, with which the Master then invested the Brothers newly appointed, they being as follows:—Bros. Vousley, S.W.; Evans, J.W.; West, S.D.; J. W. Davis, J.D.; Cuff, I.G.; W. W. Davis, Treas. (re-elected); Bro. Potts, Sec. (re-appointed). The Officers having been placed in their respective chairs, Bro. Potts delivered the addresses appertaining to this beautiful ceremony, which were received with much applause. The sum of ten guineas was voted from the Lodge funds, in addition to a liberal subscription by the members, for the purpose of bestowing upon their late Master, Bro. Grimes, a jewel, expressive

of their admiration of the man, and their appreciation of his high Masonic character and the valuable services he has rendered the Lodge during his two years of office. Business concluded, the Brethren were invited to banquet by the W.M., which was excellent in every department, and gave general satisfaction. Upon the removal of the cloth, the W.M., in proposing the first toast, made allusions to the present all-absorbing topic—the alliance of the Princess Royal with Prince Frederick of Prussia—if the alliance was an interesting one generally, how much more so, he said, to the fraternity, the Prince being a distinguished Mason, and a son of the great protector of Freemasonry in the Prussian dominions; he (the W.M.) concluded by proposing "The Queen and Craft:" this was followed by the usual routine of toasts, commencing with the M.W.G.M., followed by the D.G.M., &c. The visitors greeting this delightful occasion by their presence included Bros. Diplock, W.M. and Grand Steward; Doselle, W.M.; Rev. — Shaboe, Masson, J. Smith; Harwood, Isle of Wight; and P.Ms. Bros. T. E. Davis, Taylor, Ranley, Shirly, and Grumbridge. It would be unfair to conclude without a word in praise of Bro. W. Davis, whose happy countenance, good humour, and urbanity, as Director of the Ceremonies, called forth the especial thanks of the visitors, who expressed their pleasure at his attention, as also for the general courtesy of the members of the Eastern Star Lodge.

Phœnix Lodge (No. 202).—On the 13th inst., the Brethren of this distinguished Lodge held their usual monthly meeting at the Freemasons' Tavern, when Bro. Burton, the immediate P.M., in the absence of the W.M., who was detained from the performance of his duty by domestic affliction, ably initiated a gentleman into the mysteries of the Order; after which ceremony the Brethren worked several sections of the first lecture in a manner highly creditable to their Masonic skill. At the close of the Lodge business, the members and their visitors—five in number—repaired to refreshment; and, delighted by the harmony of Bros. Smithson, Webber, Sloman, and Morris, spent a most agreeable evening. Bro. Sloman, in replying to the toast of the visitors, enlarged upon the hospitality of the Lodge, in which, he said, he at all times felt himself at home; and concluded an eloquent and judicious speech by wishing to see the Phœnix ever burn brightly out of the ashes from which it sprung. Bro. Sharman, S.W., replied on behalf of the officers of the Lodge. Bro. H. Warren, P.M., Treasurer, replied to the toast of the Masonic Charities, the interests of which he most ably advocated. It was, he said, a most gratifying thing to them, as Masons, to know that, notwithstanding the snares and enticements to go wrong which beset young females, there had never yet been an instance of any of the children educated at the girls' school, nearly eight hundred in number, having gone wrong in after life; and it was equally gratifying to know, that no approved candidate had for many years ever failed to get admission to that institution. The boys' school was of more recent origin, but was equally creditable to the Craft. One peculiar feature in that institution was worthy of remark. In the school itself it was perfectly clear that, for the sake of management, the boys should all be members of the Church of England; but those children who, by reason of their religious creed, could not enter the school itself, lost nothing by their exclusion, as the committee clothed and maintained those boys at the houses of their friends, and defrayed the cost of their education at any suitable private school which they might attend. The Old Men's and the Widows' Asylums were peculiarly worthy of the support of the Brethren. They knew, not only from their Masonic instruction, but from every-day life, of the insecurity of all human events, and those who now walked in prosperity might, on the morrow, totter upon the uneven paths of weakness, temptation, and adversity. The asylum was intended as their refuge, and the refuge of their widows in times of such misfortune; and yet, although the subscription to each was only five shillings per annum, or ten shillings per annum for the two, they had fewer subscribers than any of the other charities of the Order. He hoped that such indifference upon the part of the Craft, to the wants of their aged and decayed Brethren and of their widows, would soon pass away, and that both would be supported in a manner becoming the dignity of Freemasonry. This speech was not lost upon the Brethren, several of whom

immediately subscribed to the funds of the Old Men's and Widows' Asylum. Several other toasts followed, and the festivities of the evening were closed in the usual manner.

DOMATIC LODGE (No. 206).—The usual meeting was held on Monday evening, February 8, at the Masonic Hall, Fetter-lane, and there was a goodly number of the Brethren. The W.M. Brett was in his place, supported by all his Officers except S.D. Haydon, who is absent in Berlin assisting at the festivities. The business of the evening was the initiation of Captain Stephen Frost, and the passing of Bros. Wake, Donhue, Longstaff, and Jones; and it is unnecessary to say that the ceremonies were ably and impressively performed. The business having been disposed of, the Brethren retired to the banqueting hall, the W.M. presiding, supported by all the P.Ms. of the Lodge, excepting Bro. Adams, who was absent on professional duties. After the removal of the cloth, the usual loyal and Masonic toasts were proposed and heartily responded to; Bro. Smith, G.P., and Treasurer of the Domatic, addressing the Brethren in a very effective speech on behalf of the charities, especially of those for the aged men and women. He very justly remarked that it was a disgrace to the Craft that any applicants should be rejected on the annual days of election, seeing that so small an effort on the part of Lodges and individuals would provide for them all. The visitors—Bros. Watson, C. Sloman, and Bignell—were spoken for by the former; and the P.Ms. by Bro. W. Carpenter, who jocosely reproached the immediate P.M. Garrod for not taking the honours as well as the duties of the Lodge. The evening's enjoyment was much enhanced by Bro. Charles Sloman, who sang a new song on friendship and relief, and a most amusing improvised composition.

ST. JAMES'S LODGE (No. 211).—The first regular meeting of this Lodge took place on Tuesday, the 9th inst., being preceded by an emergency on the Monday previous, in consequence of the extent of the business. At the first-named meeting, Messrs. G. W. C. Deane, Charles Jackson, Henry Hart, Edwin Beck, and J. W. Rea, of New York, better known as Rayner, one of the chief of the Christy Minstrels, were initiated into the Order by Bro. Crofton, the recently installed Master, who performed the ceremonies appertaining to his office in a manner to satisfy the Brethren that they had but done justice to a good and learned Mason in placing him at the head of the Lodge. The Brethren then adjourned to the following evening (Tuesday), when Bro. Crofton resumed the chair, the Officers being all present, as well as a large concourse of visitors. Bros. Martin, Robinson, Francis, and Duddridge, were passed to the Degree of Fellow Craft, and Bros. Abrahams, Dethier, Harrison, and Reader, raised to the Degree of M.M.; these further ceremonies being performed by Bro. Crofton in a manner quite in keeping with the way he had commenced his career as W.M. Lodge business ended, the Brethren adjourned to banquet, which was admirably arranged; the usual toasts followed, among which we may instance "The Initiates," acknowledged by Bro. Jackson, who thanked the Brethren for the reception given them, and trusted, by assiduous attention to the duties of their apprenticeship, to gain such favour as to obtain higher Degrees in the Order. "The Health of the Visitors," Bros. Tyrrell, P.M. No. 168; Cumberland, and Harris, was acknowledged by the last-named Brother, who made some allusions to the many years this Lodge had existed; he, thirty-one years ago, belonged to the Good Intent Lodge, which became amalgamated with the St. James's, therefore he might almost consider himself the father of the Lodge. "The Master's Health" was then proposed, and feelingly responded to by Bro. Crofton, who assured the Brethren that, while he would endeavour, as far as lay in his power, to study their comfort, he would exact a proper and strict attention to the duties of the Lodge, and, by so doing, carry out the best principles of the Order. Bro. Nimmo, having obtained permission from the chair, proposed, in a humorous speech, "American Masons," alluding to the visitors lately arrived in the Lodge, viz., Bros. Pierce and Collins, who accompanied their recently-initiated companion, Bro. Rae; he (Bro. Nimmo) observed that, during his peregrinations in various parts of the globe, where the language was a stranger to him, he had only to prove himself a Mason, and found himself at home—a knowledge of

Masonry being an universal introduction. He would conclude by proposing "All Foreign Masons," coupling therewith their American friends, the Christy Minstrels, Messrs. Pierce, Collins, and Rayner. The toast was received with enthusiasm, and acknowledged by the Brethren alluded to in a very few words, and by a display of their vocal powers, &c. A pleasant evening was passed, further enhanced by the excellent vocal assistance of Bros. Hart, Nimmo, John Gurton, P.M., and Miss Ada Taylor.

PERCY LODGE (No. 234).—This highly respectable old established Lodge held the installation meeting at the Ship and Turtle Tavern, Leadenhall-street, on Tuesday, the 12th of January. The W.M. Bro. George Lambert, in a very able manner performed the ceremony of passing Bro. Kerr. Four gentlemen were admitted to the honourable fraternity, and the ceremonies were performed by Bro. Burrell, P.M., the W.M. elect, in so impressive and satisfactory a manner as to meet with the approbation of all the Brethren present. Bro. George Lambert then resumed the chair, and prior to vacating it returned thanks to the Brethren for the honour they had done him in placing him in that chair on three occasions, and stated that he felt he must have conducted the business to the satisfaction of the Lodge, or they would not have selected him for such distinction; he thanked the officers for their very regular attendance, and the zeal they had shown upon all occasions. He was most happy at all times to meet the Brethren either in Lodge or in private, and it would always afford him great pleasure to impart to any Brother such Masonic knowledge as he was possessed of. Bro. Burrell, S.W. and P.M., who at the December meeting had been elected to fill the office of Master, was then installed, the ceremony being most admirably performed by Bro. Seelie, P.M. The W.M. then appointed his officers, viz.:—Bros. Tyerman, S.W.; J. R. Warren (P.M.), J.W.; Davis, S.D.; Charnock, J.D.; Kerr, I.G.; and presented to the veteran Bro. Rice his sword of office as Tyler. Bro. Burrell claimed by virtue of his office the favour of the attention of the Brethren, and requested several of them to be seated, as he said he well knew the object of their rising. He stated that Bro. Lambert had now been two years in office, and that if it were not for the Book of Constitutions, he would probably have remained there as a perpetual Master, so well pleased were the Brethren with him: and for his part, he should have been too happy to have remained his Senior Warden, for during his years of office as Master, Bro. Lambert had endeared himself to every member of the Lodge; he was no stranger to any one present; they had been acquainted with him nearly fifteen years, ten years of which he had held various offices in the Lodge, and one, not the least important, was that of Dir. of Cers. The majority of those present could well testify to the magnificent banquets which had rendered the Percy Lodge famous; but at the same time, while caring for their creature comforts, Bro. Lambert had not neglected the business and ceremonies of the Lodge, and had also rendered himself so useful to the Craft that on the formation of the colonial committee, he was appointed a member of that board, and had rarely if ever been absent from its deliberations. He had now become an exceedingly active and valuable member of the Craft, and if he went on in his present course, he hoped in due time they might have the happiness of seeing Bro. Lambert called upon to fill the highest station in the Craft, that of an officer in the Grand Lodge of England. Bro. Burrell stated he could say much more concerning this worthy Brother, but at that late hour of the evening would not detain them longer; he then moved that a jewel be presented to Bro. Lambert, as a testimony of their (the Brethren's) regard and esteem towards him as a man and a Mason. This was carried unanimously, and the Brethren adjourned at nearly half-past seven o'clock to a sumptuous dinner. While upon the subject of jewels, it may be well to remark upon the too indiscriminate giving away of these articles; in many Lodges a jewel is given to every member who passes the chair, whatever may be his qualifications, thus rendering it a matter of form. Such is not the case in the Percy: unless a Brother is fully competent to the work—even if he have passed the chair—a jewel is not voted to him; thus the Percy jewel is rendered of the greater value. We trust that this especial mark of favour will tend to enlarge the worthy Brother's sphere of use-

fulness, and not induce him to resign his Lodge or contract his Masonic circle, as has been the case with some Brethren of this Lodge, and others whom we could mention. Thirty-five Brethren sat down to the banquet, of whom ten were visitors, including Bros. Dr. Cross, P.M. No. 34; Chas. Rawlings, No. 8; Berens, No. 229; Francis Freeman, No. 90; Levinson, W.M. No. 7; M. Levinson, W.M. No. 209; G. Haward, P.M. No. 108; Pallavicini, G.O. de Paris; Bollaerts, No. 132, Gibraltar and Valparaiso. Among the toasts of the evening, and not the least prominent, was that of the health of the Secretary of the Lodge, Bro. P. M. Key, Prov. S.G.W. for Kent. Bro. Burrell said he was a member whom they held in very great esteem, not only for the life of activity and usefulness he had passed in Masonry, for his learning as a Masonic teacher, but also because at that moment he wore on his breast as a legatee and worthy successor, the handsome hundred guinea jewel which had been presented by the Craft to the late Bro. Peter Gilkes, of famous memory, and therefore he had a right to presume that Bro. Peter Gilkes, in disposing of that treasure, had selected Bro. Key as a fit and proper Brother to whom to transmit it. Bro. Key returned thanks, and the festivities of the evening were prolonged to a late hour. The visiting Brethren expressed themselves highly delighted with the working of the Lodge, and the reception given them at the banquet, and they then separated in perfect harmony.

Lodge of United Strength (No. 276).—This Lodge held its anniversary meeting on the 9th inst., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, when the W.M., Bro. Lugg, initiated a gentleman into the mysteries of ancient Freemasonry, and very ably passed three Brothers to the 2nd Degree. The installation was then proceeded with by Bro. Cooper, P.M., who in the most able and impressive manner installed Bro. J. Coggin into the chair of King Solomon, in the presence of eleven installed Masters. The W.M., at the conclusion of the ceremony, was pleased to invest his Officers in the following order:—Bros. Bromley, S.W.; Winsland, J.W.; Frost, S.D.; Cowdery, J.D.; Waterhouse, I.G.; Allen (P.M.), Treas.; Crump (P.M.), Sec.; and Daly, Tyler. All Masonic business being ended, the Brethren, about forty in number, retired to a most sumptuous banquet provided in the handsome old hall by the worthy host, Bro. Foster. The visitors, about fifteen in number, amongst whom we noticed Bros. Watson, P.M. No. 23; J. Thomas, P.M. No. 745; Warren, W.M. No. 1,022; Filt, P.M. No. 276; Rackstraw, P.M. No. 9; Funnel, Help, Sloman, O'Reilly, &c. &c. The evening passed with the usual loyal and Masonic toasts, and the Brethren were delighted with some very excellent singing by Bros. Sloman, Foster, Bromley, Cooper, and others. Bro. Watson responded on behalf of the visitors, and stated that although he had visited the Lodge at its anniversaries for twenty years, he never saw it in a more flourishing state, and he hoped and felt sure, under the direction of the W.M., Bro. Coggin, assisted by such an array of officers, and the kind assistance of so many of its able Past Masters as he saw around him, that it would continue to flourish. The health of the W.M. was proposed by Bro. Allen, P.M. The W.M., in returning thanks, expressed his heartfelt gratitude to the Lodge for placing him in that honourable position, and assured the Brethren that in return for their kindness it should be his constant endeavour to attend to their comforts and promote their happiness; he was delighted to see his officers, particularly his S.W., making such rapid progress in the beautiful science of Freemasonry, and which he himself should be careful to imitate. The Brethren, after spending a most harmonious evening, separated, and retired to their respective homes.

St. Andrew's Lodge (No. 281).—This Lodge called a meeting of its members on the 4th inst., when they assembled in good numbers, at the Freemasons' Tavern, the use of the Temple being granted for this occasion. The W.M., Bro. Pierce Egan, having taken his seat, and the officers being present, Lodge was opened in due form, upon which the minutes of the last meeting were read, and received unanimous confirmation. Four gentlemen, viz., Messrs. Nicholas, Hubert, Delamere, and Albert Bransvowski, were then balloted for. The result of the ballot being satisfactory, the gentlemen received the honour of initiation,

and expressed their high sense of the obligation conferred upon them. Bro. George Staff, having given evidence of proficiency in the former Degrees, was raised to the Degree of M.M., the ceremonies being so admirably rendered by the W.M. as to uphold the dignity this Lodge has so justly acquired. The W.M. then resigned his seat to Bro. Mills, P.M., and presented Bro. Alfred Richards, who had been elected at the previous meeting to succeed to the chair. Bro. Mills, with great good taste, installed Bro. Richards to the position of W.M., when he proceeded with the appointment of Officers, viz., Bros. John Messent, S.W.; F. G. Aubin, J.W.; W. Aubin, S.D.; W. Warr, J.D.; A. Serjeant, I.G. Bro. Benjamin West was re-appointed Sec., and Bro. L. Sarbourg re-elected Treas. Lodge business concluded, the Brethren sat down to an excellent banquet, which was succeeded by the usual loyal and Masonic toasts; that of "The Visitors" was acknowledged by Bro. Clarke, a distinguished Mason from Ireland, who complimented the W.M. and Lodge for the efficiency of the working, remarking that any one visiting this Lodge would derive both pleasure and profit. Bro. Egan returned thanks for the P.Ms, and expressed the pleasure he felt at the kind encomiums passed upon him, not only by the visitors, but by those he had presided over for the past year. It was gratifying to learn that he had not abused the power with which he had been entrusted. It was difficult at times (he said) to carry out the strict rules of a society without sometimes giving offence, however slight; if he had done so, it must be attributed to a desire to see their Lodge uphold its character for strict Masonic working; he was anxious that the St. Andrew's Lodge should not be second to any in the Craft. Before concluding, he (Bro. Egan) had a pleasing fact to communicate to the Brethren, which was that every sum due to the Lodge had been liquidated by members who from unavoidable circumstances had some time since seceded from the Lodge, leaving the Lodge a handsome balance; thus dissipating the gloomy prospects which hung over them upon his (Bro. Egan) first taking office. Some excellent singing added to the pleasures of the evening, from Bros. Edwin West, John Messent, and Percival, who gave, with his usual jocularity, the old ditty, "Butter and Cheese and All," amid uproarious laughter. The Brethren separated in peace and harmony.

Canonbury Lodge (No. 955).—The members of this Lodge assembled on Thursday, Feb. 11th, in great force, to witness the installation of Bro. Samuel Hill, as W.M. The initiation of Mr. William Beach preceded, the ceremony being performed by the retiring W.M., Bro. Thomas Bohn, in a more than usually impressive and solemn manner. On quitting the chair, the late W.M. in a few parting words, feelingly thanked the Brethren of his Lodge for their uniform kindness to him during his past year of office, more especially his two officers present, who had so cheerfully performed their allotted tasks, and those members who had so readily and efficiently undertaken the duties of his absent officers, without which he felt convinced he should never have succeeded, in the large number of ceremonies he had had to perform, it having been his pleasing duty to initiate no less than twenty-three members. The duty of installing the W.M. elect was kindly undertaken, by the invitation of the Lodge, by Bro. T. Savage, P.M. of the Royal Athelstan, whose performance of the ceremony left nothing which could be desired to render it more impressive or imposing. At its conclusion, the investiture of the officers for the ensuing year was proceeded with, the W.M. in a very kind and flattering manner investing Bro. W. Cox, *M.P.* as S.W., who, in returning thanks, expressed his admiration of the tenets and doctrines of Freemasonry, and engaged to do all that lay in his power to assist the W.M. in promoting the prosperity of the Canonbury Lodge. Bro. J. V. Ensom was appointed J.W., the W.M. complimenting him very highly on his elevation as an acknowledgment of his great attention to the duties of his office of I.G., which he had so creditably performed. The investiture of the other officers followed, Bros. A. J. Duff Filer, P.M., as Treas.; T. Bohn, P.M., Sec. and Dir. of Cers.; E. Cox, S.D.; J. Willis, J.D.; J. C. Worman, I.G.; and G. Young, Tyler; Bro. A. Folkes, during his absence in consequence of domestic affliction, was nominated Steward. The members and visitors, amongst whom were Bros. John Savage, P.M. No. 19; Burton, P.M. No. 9; Muggeridge, P.M. No. 227; Wheelock,

from Peru; Myers, T. Young, J. Kirkham, sen., Davies, Abrahams, &c., then repaired to a banquet, which was of the most *recherché* character. "The Health of the W.M." was proposed by P.M. Bro. Bohn, and that of "The Visitors" by the W.M., both being responded to in the most complimentary manner by the W.M. and Bros. Savage and Muggeridge. The usual toasts followed, and the evening was spent in a very agreeable manner, enlivened at intervals by the sweetest of melodies from Bros. T. Young, T. Winter, T. Willis, M. Cooke, and Berry.

INSTRUCTION.

CONFIDENCE LODGE (No. 228).—There was a very full attendance at this Lodge of Instruction, on Wednesday, the 10th instant, to witness the ceremony of installation, which our esteemed Bro. Stephen Barton Wilson had kindly undertaken to work. After performing this task he worked the 4th, 5th, 6th, and 7th Sections of the First Lecture in a most courteous manner. At the conclusion of this part of the proceedings it was proposed by Bro. Jackson and carried by acclamation, that "A vote of thanks be recorded on the minutes of the Lodge, to Bro. S. B. Wilson, for his kindness in working the ceremony of installation,—which ceremony was most ably performed." The next proposition came from Bro. Brett, was seconded by Bro. Bower, and carried unanimously, "That ten guineas be subscribed out of the funds of the Lodge to the Boys' School," which entitles the Lodge to a life-governorship of that excellent institution. This young Lodge has subscribed £10 to the Royal Benevolent fund; £5 to the Indian fund; besides ten guineas to other charitable purposes. This augurs well for a Lodge of Instruction little more than twenty-two months old; and we draw the attention of our readers to the fact that all this has been done out of a very low scale of fees. Amongst the visitors were, Bros. J. Vanden Andel, of La Bien Aimée Lodge, Amsterdam; and Charles Pilet, of St. Mark's Lodge, Glasgow,—both of whom were admitted as joining members.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges.*—Wednesday, February 24th, Royal Sussex (221), Freemasons' Hall, at 7; Friday, 26th, Instruction, Freemasons' Hall, at 7½. *Chapter.*—Tuesday, 23rd, Beaufort (120), Freemasons' Hall, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, February 25, Industry (465), Norfolk Arms, Hyde, at 7; Saturday, 27th, Fidelity (623), White Hart, Flowery Field, at 4.

BIRKENHEAD.—*Mersey Lodge* (No. 701).—The members of this Lodge assembled on Thursday, the 11th inst., at the Angel Hotel, Camden-street. The W.M., Bro. Brattan, opened the Lodge, and Bros. Pitt and Milward, having shown their proficiency, were severally passed. Bro. Willoughby, P.M., and P. Prov. J.G.D. for Cheshire, called the attention of the Lodge to the very efficient manner in which their late W.M., Bro. Wade (now W.M. of 1,026), had fulfilled the duties of his office during the past year, adding that though that Brother was comparatively a young Mason, he had rarely, in the course of his long experience, witnessed a Lodge so well worked, and concluded by moving that a P.M's jewel should be presented to him from the Lodge. This was warmly approved of, and Bro. Brattan was commissioned to carry out the resolution, with the understanding that he would best fulfil the wishes of the Brethren by ordering a jewel of such a value as would convey to Bro. Wade that the presentation was not intended as a mere formal compliment, but as a sincere token of their personal esteem and respect for

his Masonic talent. The Angel Hotel being about to change owners, the present was deemed a fitting time to carry out a long-cherished wish on the part of most of the members to engage rooms unconnected with an hotel, and on the motion of Bro. Lewin, seconded by Bro. Morton, S.W., the following resolution was adopted, "That it is expedient to remove this Lodge into private rooms, and that a committee be formed to carry out this object, and consult with the Zetland Lodge, No. 782, with a view of gaining their co-operation." This is a step in the right direction, and there is reason to believe that the Birkenhead commissioners may make arrangements for the accommodation of the Lodges in the splendid Town Hall they are about to erect from plans designed by Bro. Hornblower, P.M. of No. 701, and P. Prov. G. Supt. of Works for Cheshire. Several cases of distress were liberally dealt with, and the Lodge closed at an early hour. We have omitted to mention that the votes of the Lodge to the Benevolent Institution were reserved for Bro. Harris, a well-known Mason, who is more particularly celebrated as the designer of the tracing-boards now used in Craft Lodges.

CORNWALL.

APPOINTMENTS.—*Lodges.*—Monday, February 22nd, Boscawen (1,000), Britannia Hotel, Chacewater, at 7; Wednesday, 25th, Cornubian (659), Crotch's Hotel, Hayle, at 7; Peace and Harmony (728), Dunn's Hotel, St. Austel, at 6.

DERBYSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, 22nd, Devonshire (908), Norfolk Arms, Glossop, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Friendship and Sincerity (694), Town Hall, Shaftesbury, at 7; Thursday, 25th, St. Mary's (1,009), Bull Inn, Bridport, at 7.

WAREHAM.—*Lodge of Unity* (No. 542).—At the monthly meeting of this Lodge, held on the 7th ult., Bro. Henry Hatherly was duly installed W.M. for the ensuing year, and the following officers were appointed:—Bros. W. Phippard, S.W.; C. B. Barfoot, J.W.; Rev. J. H. Cooke, Chap.; C. Groves, Org.; C. Filliter, Sec.; C. Yearsley, S.D.; J. S. Drew, J.D.; Barnett, I.G.; C. O. Bartlett and Panton, Stewards; Cust, Treas.; and Frampton, Tyler. And at the usual monthly Lodge held on the 4th inst., Mr. Harry William Charrington and Mr. Thomas Jones were duly initiated into the Order, the Rev. Bro. Pearce, P.M. (P. Prov. G.S.W., and P. Prov. G. Chap. for Stafford and Dorset), ably performing the ceremony. After which the Brethren banqueted together at the Black Bear Hotel.

DURHAM.

APPOINTMENTS.—*Lodges.*—Monday, February 22nd, Industry (56), Grey Horse, Gateshead, at 7; Thursday, 25th, Restoration (128), The Fleece, Darlington, at 7.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292.)—The Brethren of this Lodge held their regular meeting at Bro. Carman's, Golden Lion Hotel, on Monday, February 8, the W.M. presiding, supported by Bros. Oliver, S.W.; Hinde, J.W.; Hewison and Ridley, P.Ms.; Levy, P.M., W.M. of Palatine Lodge, No. 114, Sunderland; and Twizell, W.M. of St. George's Lodge, No. 624, North Shields. There was a capital attendance of the Brethren, and a number of other visitors. After the business of the evening had been disposed of, a proposition was made to vote the sum of three guineas towards the fund raising for the benefit of the South Shields soup kitchen, and carried; a resolution was also made to procure the portraits of the Past Masters of the Lodge, as an acknowledgment of their valuable services; the artist selected for the purpose is Bro. Sarony, of Newcastle.

ESSEX.

APPOINTMENTS.—*Lodges.*—Tuesday, February 23rd, Angel (59), Cups Hotel, Colchester, at 7; Thursday, 25th, Good Fellowship (313), White Hart, Chelmsford, at 7. *Encampment.*—Wednesday, 24th, Temple Cressing, George Hotel, Colchester, at 7.

COLCHESTER.—*United Lodge* (No. 998).—At the last meeting of the above Lodge, at the George Hotel, on the 10th inst., two gentlemen were initiated, and

two Brethren passed, the ceremonies were performed in the usual excellent style of the W.M. An appeal was made to the Lodge on behalf of the widow of the late Tyler, which was handsomely responded to by a vote of £5 towards her relief. A further sum of £2 was voted to Mrs. Hale, widow of the late Sergeant Hale, of the 13th Regiment.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, February 24th, Foundation (97), Freemasons' Hall, Cheltenham, at 7.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, February 24th, Phœnix (319), Private Rooms, High-street, Portsmouth, at 7; Thursday, 25th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7; Thursday, 25th, the Gloucester (152), Freemasons' Hall, Southampton, at 7.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Tuesday, February 23rd, Ryde (999), Freemasons' Hall, Ryde, at 6½.

KENT.

APPOINTMENTS.—*Lodges.*—Tuesday, February 23rd, Emulation (376), Bull Inn, Dartford, at 7. *Chapter.*—Wednesday, 24th, Union Waterloo (13), Red Lion, Woolwich, at 4.

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges.*—Wednesday, February 24th, St. John's (434), Three Tuns, Bolton, 6½; Lime Stone Rock (481), Brownlow Arms, Clitheroe, at 7; Integrity (189), Cross St. Chambers, Manchester, at 6; Friendship (344), Angel Hotel, Oldham, at 7; Thursday, 25th, Samaritan (358), Green Man, Bacup, at 7; Perseverance (432), Red Bull, Blackburn at 8. *Encampment.*—Friday, 26th, Hugh De Payens, Old Bull, Blackburn, at 7.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Wednesday, February 24th, Loyalty (101), Royal Hotel, Prescot, at 6; Harmony (845), Wheat Sheaf, Ormskirk, at 5; Thursday 25th, Downshire (864), the Crown, Lime-street, Liverpool, at 6; Derby (1,026), Derby Arms, Booth, at 5. *Mark.*—Thursday, 25th, Keystone (Scot), Adelphi Hotel, Liverpool, at 5.

LIVERPOOL.—*Harmonic Lodge* (No. 263).—This Lodge held its regular monthly meeting at the Adelphi Hotel on Thursday, the 11th instant, when the W.M., Bro. C. S. Samuells, passed Bro. Samuel Cheatham to the 2nd Degree. The only business of any importance was appointing a committee to revise the by-laws of the Lodge; and as the prosperity of Lodges generally depends on the manner in which those laws are framed, we trust the committee appointed for their revision will give the matter their greatest attention, as we feel assured the result of their so doing will more than compensate for any trouble they may experience. At the conclusion of Lodge business, the Brethren sat down to an excellent dinner, provided by Bro. Radley, and after doing ample justice to it, retired at an early hour.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, February 25th, Shakspeare (617), Town Hall, Spilsby, at 6.

NORFOLK.

APPOINTMENTS.—*Lodges.*—Monday, February 22nd, Faithful (190), Exchange Rooms, Harleston, at 7; Thursday, 25th, Perseverance (258), Lamb Inn, Norwich, at 8.

NORTHAMPTONSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, February 22nd, Fidelity (652), Talbot Inn, Towcester, at 6.

NORTHUMBERLAND.

APPOINTMENTS.—*Mark.*—Wednesday, February 24th, Newcastle and Berwick Lodge, Freemasons' Hall, Newcastle, at 7. *Chapter.*—Thursday, 25th, the Ogle (624), North Shields, at 6. *Rose Croix.*—Friday, 26th, Royal Kent Chapter, Freemasons' Hall, Newcastle-on-Tyne, at 7.

OXFORDSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, February 22nd, Cherwell (873), Red Lion, Banbury, at 7.

SHROPSHIRE AND NORTH WALES.

APPOINTMENTS.—*Lodge.*—Wednesday, February 24th, Salopian of Charity (135), Lion Hotel, Shrewsbury, at 7.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodge.*—Friday, February 26th, Rural Philanthropic (367), Highbridge Inn, Huntspill, at 1. *Chapter.*—Monday, 22nd, Tynte (528), Milson-street, No. 42, Bath, at 8.

GRAND DEMONSTRATION AT BATH.

We have much gratification in recording the proceedings of a meeting of the three Lodges of the ancient city of Bath, which was held on Wednesday, the 10th instant, at the Guildhall, under the presidency of the Worshipful Bro. Dr. R. W. Falconer, the present mayor of the city, and the Grand Treasurer of the province of Somerset. The object of the gathering was to commemorate, by a public demonstration, the entire removal of some unpleasantness that had existed for some months between the three Lodges, and the renewal of these feelings of brotherly love and good fellowship which should always prevail amongst Freemasons.

A Lodge was opened in the council-room at four o'clock, Bros. Dr. Falconer, as W.M.; Ashley (W.M. No. 48), as P.M.; Oliver (son of the Rev. Bro. Dr. Oliver), (W.M. No. 61), as S.W.; J. W. Davis (W.M. No. 528), as J.W.; Ruddock (S.W. No. 48), as S.D.; Milsom (S.W. No. 61), as J.D.; J. W. Yeeles (S.W. No. 528), as I.G.; Rev. A. Strover (No. 48), as Chap.; Temple (P.M. No. 48), as D. Chap.; R. E. Peach (P.M. No. 48), as Sec.

Bro. Falconer then proceeded to deliver the following very admirable address, which was listened to with marked attention, and was frequently cheered by hearty and unanimous applause:—

Worthy and Worshipful Past Masters, Brothers Senior and Junior Wardens, and Brethren,—In reviewing the circumstances which have given origin to the present meeting—may I not say, which have rendered it absolutely necessary—it was impossible not to feel how delicate a duty devolved upon me, when consenting to address you on the present occasion. I could not but feel how much firmness, and at the same time how much gentleness would be required in referring to the wounds which Masonry has received in our locality; and it was to be feared lest by incautious remarks on the one hand, as to what had taken place, and on the other from a sincere but perhaps sensitive attachment to the noble Craft to which we all belong, I might cause those wounds to bleed afresh—when all I sought was to review those wounds dispassionately, and in such spirit to draw from the past a healthy warning for the future. In turning then a backward gaze on the past, and in endeavouring to point out its defects, let me ask the Brethren to pardon any undue expression of severity which I may chance to employ, and whenever any erroneous statement may be unwittingly made, let the responsibility solely attach to your presiding Master—"*in me convertite ferrum.*" It may appear superflous to observe in a meeting such as the present, including many old and experienced Masons, that there is a charm in the Masonic art which seldom fails to inspire a glowing attachment to its principles, even in the newly initiated. But it must be acknowledged that, in the eyes of some, the decorations connected with it have led many astray, in whose early Masonic career their Brethren had fondly imagined they perceived indications of great future Masonic worth, and consequently advantage to the Craft. Tempted by the glitter of the Masonic jewels, and impelled by an unrestrained ambition, the end of such Brethren has been singularly unfortunate. Some have quitted the Craft in disgust, others have unhappily remained in it, creating dissension and eventually disunion, by their untoward aspirations. Such we must all heartily wish had never been enrolled beneath the banners of Masonry, because the injury they cause, falls not on one or a few of the Brethren, but is readily caught up, promulgated, and quoted, to the great discredit and disgrace of the universal Craft. Circumstances which occurred at a period not so far distant as to have faded from the recollection of many who hear me, led first to the separation of two Lodges which had for some time met under the same roof; and subsequently to the secession of many members from one of the Lodges referred

to. These changes could not occur without the causes producing them being much canvassed in the locality where they occurred, and, by a natural sympathy, throughout the province. That they were commented on with great freedom and warmth was perhaps to be expected; for while, on the one hand, there was manifested a determination to establish an autocratic rule, which, so long as it was confined to one Lodge, could be a matter of consideration for that Lodge only—but when it was endeavoured to subjugate other Lodges, and if it had been possible, the Provincial Grand Lodge itself, to the same power, matters assumed a more dangerous aspect — consequently, there arose, on the other hand, an equally strong determination, and a perfectly justifiable one, not to acknowledge or submit to the individual authority which so anxiously sought to be in the ascendant. The spirit of contest, once openly recognised, failed not to gather votaries for either side of the question; individuals were unhesitatingly attacked, not merely *vivâ voce*, but, in an evil hour, the pages of a well-known Masonic periodical became the vehicle for animadversion, and gave a wider currency to the state of confusion into which our local Masonic Craft was thrown, and strong statements, eliciting strong counter-statements from month to month, marked the sure and certain progress of disunion.* Fraternal regard was either clouded over, or dispersed to the winds, union was despised, unless to serve a party purpose, and faith, hope, and charity seemed to have bid farewell to the consecrated spots, where they would no longer appear in response to insincere invocations. It is but bare justice, however, to state that, amidst all this turmoil, an old Lodge was resuscitated, owing to the almost compulsory secession of several members from one of the Lodges to which I have referred. The seceding members, who contributed to the revival of the old Lodge, saw at once the dangers they had escaped and the source of them, and determined by all means in their power to discountenance the slightest approach to the production of any similar spirit of disaffection in their adopted Lodge; and how well they have acted in so doing, how sincerely they have adhered to Masonic principles, is manifested by the number and unanimity of its members, and the fraternal spirit which they have ever shown towards other Lodges. The state of confusion, distrust, and separation alluded to, could not last for ever. Brethren ere long began to feel that all the difficulties into which they were thrown, the personal quarrels which arose out of them, and the disgrace into which local Masonry was rapidly falling, arose from the restless spirit of one individual, to whom the honour, reputation, and usefulness of his own Lodge, had been intrusted, and to a certain extent the welfare of Masonry in general. To advocate certain peculiar views was to make progress, to oppose them was to be undeserving of Masonic distinction or merit. But the period for a decided change was at hand. In the very zenith, as it may be called of power, and as if blinded by success, he overstepped the limits of those laws which had been so often and so rigidly enforced by him. From this moment his power declined; the downward course was rapid, for in a few weeks he was no longer a member of any Masonic society in our city. It is painful to contemplate such a change; it evokes no feelings of triumph. Still no true member of the Craft can cease to be sufficiently thankful that it occurred at a period when there was still left remaining in the breasts of many—happy, very happy recollections of past hours spent in fraternal intercourse, when mutual regard and esteem was fostered, which no subsequent interest, no antagonism, had succeeded in wholly effacing. It is also a fit subject for congratulation that the W.Ms. who fill the chairs of the several Lodges in Bath have commenced their years of office with every manifestation of fraternal feeling. The past is to be forgotten, the future is to be brightened by renewed interchanges of brotherly regard. All the Lodges are again to be favoured spots for friendly intercourse, where every brother, without distinction, will meet on the level and part on the square. In this feeling the officers and members of each Lodge have

* One of the first steps of the present managers of the *Freemason's Magazine*, was to refuse to publish letters relative to disputes, which could have no general interest for the Craft, and might tend to strengthen disunion.

heartily supported their several Masters, and the elastic return to their former feelings shows how indelible are true Masonic principles, great as may be the temporary pressure employed to repress them. There is now but one spirit animating each Lodge; the contest is, which shall outvie the other in warmth of renewed recognition and brotherly affection,—the true, the only basis of Masonic success and sound prosperity. Long—long may it please the G.A.O.T.U. to support, to strengthen, and render lasting (may I not reverently say everlasting) this happy reunion. To celebrate, then, this re-union of the Bath Lodges in the strong bonds of Masonic amity, is the object of our present meeting. If, previously, it has been made known to the province of Somerset, and to the Craft generally, that the Bath Brethren were disunited, they have determined that their reconciliation shall be as widely known, that their rejoicings shall re-echo throughout the Masonic world by means of an assembly which shall rank high among the most celebrated gatherings that the Craft has known for many years—which shall be spoken of in generations to come, even as the great meeting of the Craft in this city, when it was visited by the Grand Master of England, the late duke of Sussex. But while we rejoice in the assembly of this day, let us not fail to draw from the past the wise lesson which it affords for the future. It should teach every Master of a Lodge carefully, and with single eye, to watch over not only the welfare of his Lodge as a whole, but of its members individually; to see that no one be allowed to enter within the precincts of a Lodge, as a candidate, who is not of good report, and does not come well and worthily recommended; that the good report be not merely of a hearsay character; and that the recommenders be fully impressed with the vast importance of the sponsorial duties they undertake. Let them remember that, "if character and circumstances were cautiously weighed in the qualification of candidates—though the society might not be quite so numerous—the members of it would, in proportion, be more respectable both as men and as Masons." It is at the door of the Lodge that the cowan in heart finds entrance, as well as the cowan who would, by false means, endeavour to penetrate into our hidden mysteries. Let the newly-initiated Brethren learn to "read, mark, and inwardly digest" what they find or hear spoken in the Lodge, that they may become well informed of its duties before they hazard a voice as to its government. Let them remember that they have to study the principles of universal beneficence and charity, and to learn obedience and resignation, bearing in mind that "the end and moral purport of Masonry is to subdue our passions, not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature, and humanity." Let them not be led away by the radiance of the mere metal of the jewels, however noble, or by the multitude which decorate the chest of many an experienced Mason; but let them steadily seek to impress upon their hearts those pure principles of virtue and morality which alone give radiance to the square, the level, or the plumb-rule—or strength and authority to the hand which holds the gavel. It is by attention to these points that the Lodge becomes what it ever ought to be—the region of peace, good temper, and unmixed enjoyment; the varied interests which there meet together are nicely balanced by the laws to which they all yield submission. It is well to refresh ourselves, sometimes, by recurring to the source of our Masonic greatness; and, therefore, let us remember that, among the many symbols which meet the eye of the speculative Mason, by means of which he may improve himself in the study and practice of the moral virtues, there is one which, perhaps, more than the rest, claims notice on this occasion. I refer to that ladder, the lower part of which rests upon the volume of the Sacred Law, while its upper part reaches to the celestial canopy above. This ladder, you well remember, has three principal staves or rounds, known as Faith, Hope, and Charity. By means of this ladder, gaining in turn these three rounds, Brethren hope to reach the Grand Lodge above. Let us briefly consider them. *Faith*, the first, is the foundation of justice. By faith, that is to say, by trust in, or reliance on those whose lives and principles have won our love and esteem, the bonds of friendship and goodwill are formed. By a like reliance on a large number of individuals constituting civil society, support is freely given to and received from

the laws by which that society submits to be governed. But higher still, by faith in the G.A.O.T.U., who is justice itself, we are ourselves justified; by means, also, of that faith, we are drawn nearer to Him; by it we refer everything to Him; we become wholly subject to Him, and His might becomes our might to withstand whatever temptations may assail us. If such faith be sincere and lasting, and thus form the evidence of things not seen, the substance of those hoped for, we shall be accepted, and finally received into that Grand Lodge where the world's Great Architect lives and reigns for ever. Nearly allied to faith is the next great Masonic step—*Hope.* By means of faith we have hope in the promises contained in the volume of the sacred law. Well, indeed, has hope been called the anchor of the soul; for in every period, and under all circumstances, it is a ready comforter. It is our flatterer and comforter in boyhood; it is our flatterer and comforter in years which need still more to be flattered and comforted. The tale which it tells at different years will be different, it is true, in those different years, but it comes with the same gentle kindness, with the same soft persuasion in them all, animating our endeavours, alluring us ever onwards through the anxieties of life, and, when these are waning with waning existence, directs the failing vision to higher scenes which are opening on us, and bids us look forward to the time when our character "shall approach nearer to that ideal perfection to which nature teaches us to aspire when the sunshine of the soul shall be no longer liable to be overcast by the gloom of the imagination or the storms of the passions; and when, in the society of those whom we loved on earth, freed with us from the weaknesses of mortality, we shall enjoy the intercourse of minds unobscured by earthly prejudices, and indulge the kind affections of the heart unalloyed by the possibility of change or of separation." Last of all, we come to charity, the brightest, purest gem in the circlet of Masonic duties, the full possession of which completes the Masonic character:—

Fairest and foremost of the train that wait
On man's most dignified and happy state,
Whether we name thee Charity or Love,
Chief grace below, and all in all above.

—As love, we regard it closely allied to faith; for if we had no love for the G.A.O.T.U., how could we have faith in his promises—if we had no love for our fellow-creatures, what faith could we possibly have in them? All faith which does not look up to love as its end, and does not regard love as its root and mainspring, is a contradiction. To love our neighbour, to refrain on that account from uttering or listening to slander of him; to shun malice; to flee from revenge; to forgive injuries, and, if possible, to erase the very recollection from our minds—is a chief Masonic duty. To view every son of Adam as subject to passions such as we are ourselves conscious of, and liable to err as we do ourselves, will soften our feelings, and dispose our hearts towards him so as to protect, to relieve, and to sustain him. In a society constituted like that of Masonry, there are many who need such assistance, who appeal to our active benevolence, and thus test the purity and sincerity of that love which, as Masons, we profess for all mankind as well as our Brethren. To give liberally, to give freely and without grudging, is a true characteristic of a sincere Brother of the Craft. Indiscriminate charity the Craft discountenances—it promotes imposture, it destroys self-reliance. It also discountenances that miscalled charity which would make itself a cloak for injury, or a protection from proper punishment. Let us, then, remember that we are Brethren, not in word only, but in deed also; let us be ever ready to listen to him that craveth assistance, and from him that is in want let us not withhold a liberal hand. The appointed blessing will not fail to follow.

"All mankind's concern is charity:
All must be false that thwarts this one great end;
And all of God that bless mankind and mend,—
Thus God and nature link'd the general frame,
And bade self-love and social be the same."

In the management of a Lodge, the Brethren must put implicit trust in their

Master, and interpret his proceedings with charity and liberality. If he seem to err, there are means and opportunities for placid intercourse and communication which no Master will decline. But to be arrogant, self-willed, and contumacious, from injured pride, or disappointment; to envy the progress of a Brother, or endeavour harshly to rule over him, are not worthy of a member of so exalted and noble a society as Masonry is. These, however, and other allied subjects, are often brought under the consideration of every Brother; but let it ever be borne in mind that "all the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men. It breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and Christian graces in the web of the affections and the drapery of the conduct." Let me, in conclusion, express a very sincere and fervent hope that, as from this day we date a new era in the history of the Bath Lodges; that as, in the pages of their several records the chief incidents of this day will be noted down, there may be opened up to each Lodge a career of more extended usefulness and of greater prosperity than they have ever previously enjoyed; and that the union cemented between them this day may never again be broken, and, to ensure this, let us never forget to draw—

"———— nearer, day by day,
Each to his Brethren—all to God:
Let the world take us as she may,
We must not change our road;
But fixed to hold Love's banner fast,
And by submission win at last."

Bro. Peach, P.M., rose, and, apologizing for the absence of Bro. White, whose eloquence would have done so much more justice to the motion, in brief terms, moved "That the cordial thanks of this united Lodge be given to the R.W. Bro. Dr. Falconer, the Mayor of Bath, for his able address, and his kindness in presiding on the present occasion." (Cheers.)

Bro. Johnson, P. Prov. G.S.W., in seconding the motion, particularly called the attention of the younger Masons to that part of the worthy Master's address with regard to their own conduct. The good advice that address contained ought to be ever impressed on their minds. As an old Mason and member of two Bath Lodges, he could say it was a matter of pleasure and gratification to him to see them more consolidated.

The Mayor said he felt particular gratification at witnessing the warm and kind reception his address had met with. Past matters were all forgotten, and he sincerely thanked the Brethren present for their kind co-operation.

Bro. Ashley, W.M. of No. 48 moved—"That the thanks of this meeting of the Masons of Bath be given to the distinguished visitors who had, by their presence, proved the interest taken by the Craft in this union."

Bro. Oliver, W.M. of No. 61, said, it gave him much pleasure in seeing so many old Masons thus present themselves on so important an occasion to the Masons of Bath. He might compare the Bath Lodges to a stately ship, which, after passing over an ocean of storms, was now safely spreading her sails in a calm untroubled sea.

Lord Carnarvon made a brief acknowledgement in the name of the visitors.

A short address and prayer by the Chaplain concluded the business.

The Brethren then adjourned to

THE BANQUET

in the Guildhall, which was supplied by Bro. Amery, of the Christopher Hotel. One hundred Brethren sat down under the presidency of the V.W. Bro. Dr. Falconer (Mayor of Bath), P. Prov. G.M. Somerset, Prov. G. Treas., and P.M. No. 528. There were also present, Bro. the Earl of Carnarvon, Prov. S.G.W. of Hants; Bro. Randolph, D. Prov. G.M. of Somerset; Bro. Gooch, D. Prov. G.M. of Wiltshire; Bro. Leech, P.S.G.D.; Bro. Brown, Prov. G. Sec.; Bro. A. P.

Roberts, P. Prov. G.W. Wilts; Bro. Oakley, P. Prov. S.G.W.; Bro. Major Vaughan Jenkins, P. Prov. J.G.W.; Bro. G. M. Temple, Prov. S.G.W.; Bro. Fuller, P. Prov. S.G.W.; Bro. J. W. Brown, P. Prov. S.G.W. Wilts; Bro. J. How, Prov. G. Dir. of Cers. of Herts; Bro. Tunstall, P. Prov. S.G.W.; Bros. Pond, S. Bennett, B. Little, Eaton, Hyatt, W. Amery, J. K. Bartrum, A. Smallbone, T. Ashley, H. H. Giles, Hooper, W. Thompson, Isaac, Payne, Muttlebury, Jameson, Steele, Fripp, Bianchi Taylor, Collins, Broadley, Humphrey, Hulbert, Oakley, Holland, R. E. Peach, J. S. Bartrum, Marshall, King, F. Smith, W. Smith, Brown, Pope, Oliver, Wilkinson, Church, Johnston, Commans, Bennett, G. Reynolds, J. Neeley, T. Wilton, J. Maggs, Hanham, Moutrie, Hellier, Mansford, Ruddock, Rev. A. Strover, Rankin, Milsom, James, Triggs, Akerman, C. E. Davis, Capt. Evans, R. A. Cooke, J. W. Yeeles, Maule, J. D. Harris, J. E. Shadwell, G. J. Robertson, W. H. Brumby, Capt. Adair, G. Goldney, Warren, G. Temple, Corbould, Barrett, sen., T. G. Lamotte, J. Rouse, W. O. Gibbs, F. Adams, Capt. Palen, *R.N.*, F. Allen, &c.

Bros. C. E. Davis and Oliver acted as vice-presidents.

After the removal of the cloth *Non Nobis Domine* was sung by a musical party, composed of Masonic Brethren, under the able direction of Bro. Bianchi Taylor. Their efforts gave the highest satisfaction.

The W.M. then proposed the first toast—"The Queen and the Craft." He said, "It is one of the distinguishing characteristics of a Mason that he is loyal to the authorities of the country in which he lives; and when we have a Queen distinguished by great virtues, who rules her court with unexampled propriety—and that court exhibiting a noble example of purity—our warmest acknowledgments are demanded. (Applause.) When further we consider that this day is the anniversary of her Majesty's wedding, I am sure we shall need nothing further to give strength to the toast. The circumstance, however, which has recently occurred in the Royal Family gives to her Majesty a still higher claim to our sympathy and acknowledgments. When I recall to you the fact that she has recently parted from her first-born child (hear, hear), and that she has committed that child to the care of a foreign prince,—a prince who, I am glad to say, is one of our Masonic Brethren (loud cheers)—have I not said enough to claim for this toast a most loyal and hearty response from all the Brethren around me? (Cheers.) Brethren, I need say no more, for I think that in the few words I have uttered, I have awakened your sympathies; and I feel perfectly assured that, as Brethren of the Masonic craft and as loyal subjects of a noble Queen, you will drink, with all the honours, 'The Queen of England, and our noble Craft.'"

The toast was drunk with every demonstration of loyalty, and was followed by the singing of 'God Save the Queen" by the choir, the company joining with the utmost enthusiasm.

The W.M. again rose, and said,—"Brethren, the next toast I have to give is that of the 'Prince Consort and the rest of the Royal Family.' (Cheers.) The Prince Consort has not the happiness (and it seems the only happiness that he does not possess) of being a member of our Craft. I had hoped that the Prince of Prussia, after being present at the Grand Lodge of England, considering the position he was about to occupy in connection with the Royal Family, would have endeavoured, by some persuasive accents, to lead the Prince Consort within its precincts. Let us hope, however, that in some future year we shall include his Royal Highness the Prince Consort in our Craft; and I am sure if that happy day should arrive, there is no Lodge, metropolitan or provincial, that will not hail such an event with the greatest warmth and cordiality." The toast was drunk with every mark of respect.

The W.M. then gave "The Army and Navy." It was impossible but they must all have recalled to their minds by the toast, the deeds which had been accomplished by our army and navy in our Indian provinces, and must acknowledge that they presented some of the most brilliant actions recorded in the history of England. Few in numbers, they had conquered great difficulties, and that, too, immediately after their great trial in the Crimea. For scarcely had the cry of war faded from that land, and the echoes died away upon our own shores, when the cry arose for the relief of our Indian provinces. How our soldiers and

sailors answered it they would read in the records of their deeds. Let us with our praises fill their sails, and waft them to further victories, remembering that there was nothing so grateful to both arms of the service as the praises and good wishes of those at home. (Cheers.)

Bro. Capt. Evans returned thanks for the army. The results of the present day had proved that the British army had in no way degenerated from its renown in the times of the great Dukes of Marlborough and Wellington. They had shown that the British lion, when roused, was yet prepared to meet the foe, whether that foe took the shape of a Russian bear or of a Bengal tiger. (Applause.)

Bro. Muttlebury (4th Dragoon Guards), also made an acknowledgment on behalf of the arm of the service to which he was attached.

The W.M. then gave "The health of the M.W.G.M., the Earl of Zetland." He spoke with no feeling of dislike, but in the friendliness of brotherhood he would say that the Grand Master had not always received that unanimous support from the Brethren that he, perhaps, might have expected, and that they might have wished to offer. But he was free to confess that at no time was the Grand Master called on to act for himself that he failed to do so in the spirit of the Craft, or of an English gentleman. It was to our regret, perhaps, that he had not had time to attend to all the vast interests of the Craft, and that, in the discharge of his onerous and important functions, he had been dependent upon the representations of other officers. If those representations had been more truthful in kind, he had no doubt the generous liberality of the Grand Master would have been exercised to meet them in every appeal made to him. (Hear.) And we should not forget on this occasion that he was the head of the Craft, and that they were bound to pay him every duty owing to that exalted position. He (the W.M.) did not wish to impress the Brethren with any disrespect for their Grand Master; but he had a higher duty than even that he owed to him—that due to the Craft—and the discharge of that had led him to these observations.

Bro. Leach, P.S.G.D., acknowledged the toast on behalf of Lord Zetland.

The W.M. next gave "The Health of Col. Tynte, Prov. G.M. of Somerset." He was sure that the cordial reception of the toast (it had been received with great demonstrations) would not be confined to the province of Somerset, for the reputation of the Prov. G.M. extended far beyond. Nothing but the lessening of his physical powers by the decree of the G.A.O.T.U., prevented the Prov. G.M. from travelling from place to place, and making more familiar acquaintance with the Lodges in the various localities, and he would have been present to-day had not sickness invaded his home, and imposed upon him domestic cares which, as a good Mason, demanded his attention.

"The Health of the D. Prov. G.M. of Somerset" was next given, and acknowledged in flattering terms by Bro. Randolph, who expressed his belief that the only mistake Colonel Tynte had ever made in his life was in appointing so poor a deputy as himself.

The Worshipful Chairman next gave the toast of "The Three Bath Lodges." It was impossible to look at this toast without feelings of the greatest possible delight. He had already referred to what had passed; he trusted what he had said would be the last words to be uttered with regard to it. (Hear, hear.) If it was to be remembered, he trusted it would be only as a beacon for their future course—an indication of the shoals and sunken rocks which every Master of a Lodge in Bath should avoid. They could now see an opening prospect of being enabled unitedly to enjoy the beauties and delights of Masonry. They saw the three Masters united in what he trusted would prove indissoluble bonds. From what he knew of the W.Ms. he was sure they would not fail, during their respective years of office, in the conduct of their Lodges, to afford an example to all future Masters (hear); and then, if their successors only followed their example, there would be no whisper of discord, no expression of doubt; and he was sure that Masonry would know no disgrace at their hands. And he was also sure that in such a course every Brother in the various Lodges would spring forward to support them, and acknowledge the justice and propriety of their conduct. There was, in the union which had now been effected, an example not only to the province, but to the whole Masonic Craft. In any future cases

of difference arising, the Grand Master himself would not be doing more than his duty in saying, "Follow the example of the Bath Lodges." The lesson they had, perhaps, especially to learn from what had lately taken place was the danger of too easily receiving unguarded statements; but that past would now, he trusted, be forgotten. A new era for Masonry was dawning in Bath; and it was in the power of the Masters of Lodges to give a great impulse to the Craft throughout the whole province. (Applause.)

Before putting the toast, the W.M. said he thought it appropriate to the occasion to bring to the banquet the goblet which belonged to him as mayor of the city, and which had been presented to the mayor of Bath by the Prince of Wales, the son of George III. It was called the loving-cup, and could not be more appropriately introduced than to-night, and he begged to invite all to take a draught from it.

W.M. Bro. Ashley (the loving cup being meanwhile passed round) then acknowledged the toast on behalf of the Royal Cumberland, W.M. Bro. Oliver on the part of the Royal Sussex, and W.M. Bro. Davis in the name of the Lodge of Honour. All the W.Ms. in succession cited the gratifying evidence, afforded by that day's proceedings, of what could be effected by unanimity, and promised strenuous efforts, supported by confident hope of co-operation on the part of officers and members, in the maintenance of that cordial fraternity in which they had now so happily embarked.

Bro. the Earl of Carnarvon then called for a bumper to drink the health of "V.W. Bro. Dr. Falconer," mayor of Bath. (The mention of his worship's name was the signal for long, loud, and reiterated plaudits again and again renewed.) Politicians told us that in every measure there were "three courses" open to us. It was so in the present case. He might ask them to drain the toast to their Worshipful Brother as the mayor of Bath, and they all knew how well he discharged the municipal dignities and duties they had imposed upon him. (Cheers.) Or, secondly, he might propose him to them as the chairman of the evening; and the able way in which the presidentship was fulfilled would be a sufficient excuse if he refrained from offering the tribute of praise or compliment. The third course was to propose their president as a good, true, and zealous Mason. In effect, he would ask them to drink him in the three capacities. (Cheers.) All those present knew, better than he (the noble earl) could express, the way in which the duties of his public office were discharged. They knew, too, the zeal with which the interests of Masonry were promoted in his hands. The energy with which their chief magistrate laboured to promote the moral welfare of the people of his city was also well known to them, and especially the care and thought bestowed upon the poorest class. (Hear.) But the highest compliment they could pay him now was the fact of his sitting in the chair that evening. The toast followed with great propriety, that of the "Three Lodges of Bath," for he was sure that the union they now celebrated could not have been effected without his worship's co-operation; and the prosperity of Masonry in Bath was not a little dependent on his exertions. Long might Bath enjoy such Masons, and long might such masons enjoy the municipal dignities the citizens had it in their power to offer! (Loud cheers.)

Bro. Falconer (who was received on rising with renewed demonstrations of esteem), said he had felt little difficulty in addressing them previously, but with perfect frankness he confessed that the manner in which his name had been introduced, and the cordial reiteration of those cheers, had overpowered him by their kindness. If what he should say in return should be inadequate to represent the depth of his feelings—and the thought of this oppressed him—he prayed they would not think that his imperfect speech represented that he was insensible to their kindness. It had always been his desire to support Masonry in every way. He took upon himself its obligations early in life; and although there had been a long interval, it was here that the broken link had been reunited. He had revived here those recollections of Masonry he had first learned at home, from those who now were no more. Short, but distinguished, were the lives of those his early associates; and, of them all, but one was now left. He had, on coming here, gladly embraced the opportunity of becoming again an active Mason; and

though his experience had not been unattended with difficulties, yet, upon a review of the past, he could sincerely say that the blessings greatly overweighed the difficulties and anxieties that had attended it. So much for Masonry. In the other capacity to which his lordship had been pleased to refer, that of chief magistrate, it was almost inevitable that he must have differed from many, but he had at the outset laid down a line of conduct for himself that, however strong might be the difference between him and others, he felt satisfied would obtain for him the approbation of upright and right thinking men. In regard to his position on the present occasion, if he had honestly represented the opinions of those who formed the United Lodges, he should be most happy. It was not often that of three bodies one mouth could utter their common expressions. And whatever might be his position in Masonry, and whatever honours he might obtain as chief magistrate of this ancient, and he might also truly add, this great modern city, he did say this, that if the G.A.O.T.U. granted to him an extended period of life, there was nothing to which he should look back with more unfeigned pleasure or more solid satisfaction, than to the recollection of the proceedings of this very happy day. (Cheers.) To have presided at a meeting of the Masonic Craft containing representatives of all classes of society was an honour that no man could lightly value. He trusted that what had occurred to-day might be for the benefit of future generations of Masons, and, if he might hope that his presidency that day might hereafter be spoken of with gratitude, it would be the highest reward he could possibly aspire to. He thanked the noble lord and Brother for the courtesy with which he had introduced his name, and acknowledged gratefully the cordiality with which it had been received. They would, he assured them, be deeply engraven on his memory; and, on the part of those who would succeed him at home, he need not say that it would be a fact never to be forgotten. (Applause.)

The Worshipful Master then gave "The Visitors," coupling with the toast the name of Bro. the Earl of Carnarvon, referring to the deep obligation conferred upon Masonry by the noble Brother, in the course he had taken on certain difficult questions submitted to the Grand Lodge. (Cheers.) Without intending censure upon the dais of Grand Lodge, he should not be deterred from expressing his admiration of one who had boldly announced his determination to take a straightforward course. The representation of provinces had never been satisfactory (hear); and he called upon all those whose position entitled them to admission to Grand Lodge, if not to co-operate with Lord Carnarvon, at least to put no obstacle in his way. (Hear.) He had no doubt their noble Brother had some scheme for removing, or, at all events, lessening present difficulties.

Bro. the Earl of Carnarvon said he was sure he should speak the feelings of all around him when he said he should not lightly forget what he had witnessed to-night. He felt deeply the kind way in which his health had been received; but though it was true he was enjoying their hospitality as a visitor, at the same time he was no stranger amongst them. (Hear.) To the West of England he was attached by the strong ties of property, and by the yet stronger ties of early and happy associations. He was no stranger, either, to the Masons of Bath; it was not the first time he had partaken of their hospitality—he hoped it would not be the last. (Cheers.) And he had not only come down with pleasure because the West of England had attractions for him, but because he was glad to bear his share on an occasion like the present, with which he most entirely sympathized. When he was here some twelve months since—he spoke with all frankness—he had been pained by much that he had seen and heard here. It was evident that a dark shadow had fallen upon Masonry in this town. With great zeal and earnestness it was evident that a cold phantom of mistrust and reserve had glided in between the Brethren, where there should have been the cordial sympathy of brotherhood. But he rejoiced to see now that the dark vapour of night had rolled away, and left all bright, glowing, and sunny. That was the picture they now presented to the Craft. He hoped that it would not be thrown away upon them, but that it might be the first of a long succession of triumphs that would illustrate the legitimate operations of this ancient Order. (Cheers.) It was true that there had been and were other differences in the Craft, but he was free to say he did not dread these manifesta-

tions. Discussion was a sign of vitality. But he might add that his own opinion was not changed one iota since he was here last year, as to the management of the Craft, in connection with the Canadian Lodges. It would be an easy task for him to show that every prediction he had made had been miserably but literally carried out. On the other hand, every arrangement he had pressed upon the executive had, to the extent to which it had been attended to, averted much evil, and if his views had been entirely adopted, would probably have removed the evil altogether. For, in the interval, a great disaster to the Craft had occurred. These Canadian Lodges which owned allegiance to us twelve months since did so no longer. The old time-honoured connexion between the two countries had been severed for a day and for ever. (Hear, hear.) He wished to say nothing to revive latent animosities; he would rather say, "Let bygones be bygones; let the dead past bury its dead, and let us act in the living present." There was a wide field out of work cut out for us. There was the discontent alluded to in the Canadian Lodges. They naturally felt a dissatisfaction at being governed from England. But he thought the future held out a promise of hope. With good feeling and common sense to bear upon them, there was no reason why the affairs of the Canadian Lodges should not be made the subject of a better understanding. (Cheers.) He would enumerate some of the advantages which had been secured during the past twelve months. In the first place, a Colonial Board had been established, or had, at all events, come into full play during that period. He believed its operations would be most beneficial. It was at least a guarantee to their Colonial Brethren that their complaints would have that attention which we were bound to pay them, if we insisted on managing them here. And he would take the opportunity of bearing testimony to the conduct and personal language of the Grand Master throughout these controversies. He was bound to say that the proposals which the Grand Master had made were just in themselves, and, late though they were offered to Canada, he thought they might fairly have been accepted. As it was, the smaller province had accepted the propositions of the Most Worshipful Grand Master, and was working satisfactorily. The Grand Master had resolutely repudiated all the frivolous objections that found favour in some quarters in Grand Lodge, and produced irritation in the colonies. A second reason for the success which had attended recent arrangements was that the Grand Master had acted for himself, with a frank avowal of the error into which he had been led, expressing his regret for what had passed, and his determination to give more reasonable and liberal powers of self-administration to the colonial Lodges. Another favourable change was that which had taken place in the *personnel* of the offices in London; henceforth efficiency and practical aptitude for business would be insisted on in the appointments to offices requiring them. A further subject of congratulation and hope was, that Masons had awakened to a more serious sense of duty; they no longer seemed to think that Masonry consisted in dinnering and banqueting (hear), but they recognized now the principle which affirms that honours and dignity entail correlative responsibilities. The noble earl then adverted to the condition of the country Lodges, maintaining that they were not effectually represented in Grand Lodge. It was a monstrous thing that the control of the 600 lodges of the country should be left, from the accident of their geographical situation, to the control of a small section. He would add, as a practical suggestion, likely to be attended with advantage to the country Lodges, that the votes they were entitled to give should be legally tenderable when written upon a sheet of paper and sent by post, instead of having to be delivered in person by the officers of the Lodge. It would give the country Lodges a much greater share in the central management. (Hear.) One advantage had been gained, by the circulation of the "agenda" paper prior to the meeting of Grand Lodge; and in other minor details, matters had certainly been placed upon a more satisfactory footing. In providing for the future, however, it must always be borne in mind that no departure was to be sought or sanctioned from those provisions of the Constitutions which all good Masons were bound to reverence and obey. (Cheers.)

"The health of the Chaplain" (the Rev. A. Strover), was next given from the chair, and responded to; followed by that of "The Committee of Management,"

for which Bro. Peach made a suitable reply, introducing, in turn, the toast of "The Ladies," which terminated the evening's programme, and the Brethren retired.

In conclusion, we cannot but repeat that the proceedings throughout were most satisfactory, and that the committee of management deserved high praise for their care. The worthy Secretary, Bro. Peach, did everything that man could do to secure the comfort of the company, in which he was ably seconded by Bro. Amery, who supplied the banquet, which for excellence and good taste was unrivalled.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; Friday, 26th, Sutherland of Unity, (674), Castle Hotel, Newcastle-under-Lyne, at 7.

SUFFOLK.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Unity (84), Suffolk Hotel, Lowestoft, at 7; Virtue and Silence (417), Lion Hotel, Hadleigh, at 7.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—The monthly meeting of this Lodge was held at the Old Ship Hotel, on Tuesday, the 2nd inst., Bro. C. Woolven, W.M., presiding. The Lodge was opened in the first degree, when a report of the Audit Committee was read and received. We are happy to state that the funds of the Lodge are in a prosperous condition. One gentleman was proposed to be ballotted for next Lodge night, and the Lodge was closed according to ancient custom.

CHICHESTER.—*Lodge of Union* (No. 45).—The monthly meeting of this, the oldest Lodge in the province of Sussex, was held on Thursday, January 7, in the Assembly-room of the Council-house, at three o'clock in the afternoon. This being the day appointed for the installation of the W.M. elect, Bro. G. Smith, and also the celebration of the festival of St. John the Evangelist, the Brethren mustered in good force at an early hour. The Lodge was opened by the W.M., Bro. James Powell, jun., P.M. No. 45, and his officers. Amongst the Brethren we noticed as visitors Bros. Wilson, P.M. No. 64, P. Prov. S.G.W. for Sussex; Ogburn, P.M. No. 428, P. Prov. J.G.W. for Hants; Slade, P.M. No. 428, G. Reg. for Hants; G. E. Pocock, W.M. No. 390, Prov. G. Sec. for Sussex; Howe, Sec. No. 995, &c. &c. The minutes of the last Lodge having been duly confirmed, Bro. George Smith, W.M. elect, was regularly presented to a Board of installed Masters presided over by Bro. James Powell, jun., who performed the ceremony of installation in a most admirable manner. The new Master having been proclaimed and saluted according to ancient form, proceeded to invest the following Brethren with the collars and jewels of their respective offices for the ensuing year:—Bros. J. Powell, jun., P.M.; G. Molesworth, S.W.; C. Goodeve, J.W.; R. Elliott, Sec.; C. S. Jones, Treas.; A. Kent, S.D.; C. H. Adams, J.D.; G. Collins, I.G.; R. Smith and R. V. Ellis, Stewards; Rev. E. Hutchinson, Org.; T. Benford, Tyler. The Brethren were called from labour to refreshment at five o'clock, and between thirty and forty sat down to an excellent banquet admirably served by Bro. Purchase, of the Globe Inn. On the removal of the cloth, the W.M. gave in rapid succession the usual loyal toasts, including "Col. McQueen, D. Prov. G.M. of Sussex, and his officers." Bro. the Rev. William Watkins, Prov. G. Chaplain, responded to this toast in his usual happy manner. Bro. J. Kirkman, P.M., then proposed "The Health of the W.M. of the Lodge of Union;" and in the course of his speech remarked that, having watched with some anxiety the Masonic career of the W.M. since he had the honour of initiating him into Freemasonry, he felt certain that if properly supported by the officers and Brethren of the Lodge, he would not only discharge the duties of the office with credit and ability, but materially assist in continuing the prosperous career the Lodge had maintained during the two years the late W.M., Bro. James Powell, jun., had filled the chair. The toast was drunk with enthusiasm; and the W.M., in reply, assured the Brethren that it would be his constant endeavour to conduct the business of the Lodge so as to promote the general

welfare of the Craft and the prosperity of his mother Lodge. To the officers of the Lodge he should look for assistance and support; for having appointed them on account of their qualifications for office, disregarding private or personal preferences, he trusted, by their punctual and faithful discharge of the duties intrusted to them, they would justify the selection he had made. To the Past Masters of the Lodge he should in any cases of difficulty or doubt refer without hesitation, as from kindnesses and instruction already received from them he felt sure he should receive counsel and advice at all times. The W.M., who spoke with considerable emotion, concluded by fervently thanking the Brethren for the honour they had done him. The W.M. next gave "The Visiting Brethren," and coupled with it the name of Bro. Ogburn. Bro. Ogburn, in returning thanks, expressed his gratification at the very different aspect of Masonry in Chichester now, to what it bore on his first visit. It had been his pleasing duty on previous occasions to officiate as installing Master; but he was more pleased on this occasion to find that the immediate P.M., Bro. Powell, had not only undertaken that duty, but discharged it, too, in such a way as to command the approbation of all who witnessed the ceremony. In conclusion, Bro. Ogburn exhorted the Brethren not to weary in well doing, but by labour and perseverance to render their Lodge not only the oldest, but the model Lodge of the province. Bro. G. Molesworth, S.W., said the next toast belongs of right to the chair, but having had the honour at the last Lodge to propose certain resolutions, his esteemed brother the W.M. had intrusted to his hands the task of presenting those resolutions, and of proposing "The Health of their late W.M." Bro. Molesworth, then, alluding to the energetic and able services of Bro. Powell in the chair during the past two years, presented him with a copy of the resolutions published in our December number, transcribed on vellum in such masterly style as to draw forth repeated expressions of approbation at the manner in which Bro. Spencer, of London, had executed the commission intrusted to him. Bro. Powell, with great feeling, thanked the Brethren for this renewed mark of their kindness; and whilst he felt that he had not deserved all the compliments that had been paid him, he enjoyed the inward satisfaction of having attempted to do his duty. Great assistance had been at all times rendered to him—aye, and most cheerfully—by the Past Masters of the Lodge; and it was a source of great satisfaction to him to be intrusted by the Brethren of No. 45, to present in their name a P.M's. jewel to Bros. K. Pescott, Gambling, and Kirkman. Bros. K. Pescott, Gambling, and Kirkman, having severally returned thanks, Bro. Rev. W. Watkins proposed "The Officers of the Lodge of Union," acknowledged by Bro. G. Molesworth, S.W., in a few pithy remarks that appeared to be well relished by the Brethren. The W.M. gave "To all Poor and Distressed Masons;" and the Brethren being called to labour, the Lodge closed in harmony. We almost omitted to mention the valuable aid of the Organist, Bro. Rev. E. Hutchinson, whose performance during the ceremony of installation added much to the effect. The W. Prov. G.M. of the province sent a bountiful supply of game.

Another meeting was held on Thursday, February 4. The W.M., Bro. George Smith, presided, and initiated Mr. J. G. J. Strange, of Havant, into the mysteries of the Order. This was the first candidate initiated by the W.M.; and the manner in which he performed the ceremony augurs well for the prospects of the Lodge during the next twelve months. Bro. Molesworth, S.W., having explained the working tools of an E.A. to the initiate, Bro. Powell, P.M., gave the charge with much impressiveness. The Lodge closed in harmony; and the Brethren adjourned to Bro. Purchase's, at the Globe Inn, where a very pleasant and rational evening was spent,—to which the singing of Bro. R. Cherriman contributed not a little. Bro. Rev. G. Waugh, No. 48, Royal Cumberland Lodge, was present as a visitor.

WARWICKSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, February 22nd, St. Paul's (51), Union Hotel, Birmingham, at 4.

BIRMINGHAM.—*First Lodge of Light* (No. 689).—The Brethren held a special meeting on Tuesday, February 9th, for the purpose of presenting a P.M's. jewel to

the Right Hon. Lord Leigh, Prov. G.M., he having been initiated in this Lodge, and passed the chair. The jewel was presented in open Lodge by the W.M., Bro. Blake. About sixty Brethren were present. Bro. Blake alluded to the services rendered to the Craft by his lordship, and said it was intended to mark the high esteem and love in which he is held, not only by this Lodge, but by the whole of the Brethren of the province. The opportunity for the presentation of the jewel was suggested by his lordship being again about to undertake the duties of a W.M. in the Stoneleigh Lodge. Lord Leigh replied in a most feeling manner, assuring the Brethren of his mother Lodge how highly he appreciated their gift, the most beautiful jewel he ever saw. It gave him the highest gratification to receive it; it would be an heirloom in his family, and when he was dead and gone he hoped his son would wear it. The Brethren then adjourned to an excellent banquet. Amongst those present were Bros. Lord Leigh, Prov. G.M.; Dr. Bell Fletcher, P. Prov. D.G.M.; Spiers, P.G.S.B., and D. Prov. G.M. Oxfordshire; Charles W. Elkington, P.G.S.B., and P. Prov. G.S.W. Warwickshire; J. W. Lloyd, P. Prov. S.G.W. Warwickshire; and the following members of No. 689:—Blake, W.M.; Rev. K. Bedford, S.W.; Harrison, J.W.; Dee (P. Prov. S.G.W.); Cohen (P. Prov. S.G.W.); Kettle (P. Prov. S.G.W.); Robins; L. Cohen; Mulliner; Roberts; Webb; Hall; Goode; Shrewsbury; Jones; Bursall; Bateman; Howell, Sec.; Newton; Isaac; Harding, &c. &c. A most pleasant evening was spent, the usual toasts being given and responded to.

CONSECRATION OF THE STONELEIGH LODGE.

The consecration of this new Lodge—which takes its name from the estate of the R.W. Prov. G.M., the Right Hon. Lord Leigh—was celebrated with great spirit at the King's Arms Hotel, Kenilworth, on Wednesday, Feb. 10, there being upwards of 200 Brethren present. The Lodge was in the first instance opened under dispensation, Bro. Fredk. Dee, P. Prov. G.W. presiding, assisted by Bro. Lloyd, Prov. G. Treas. as S.W.; and Bro. Hopkins, Prov. J.G.W. as J.W. The proceedings commenced by the ballot being taken for four candidates for initiation—Mr. William Hughes of Wootton, Mr. Joseph Haggard of Wootton, Mr. Richd. Hicks of Kenilworth, and Mr. John Flynn of Coventry. The ballot being unanimously in favour of the various candidates, they were severally introduced and most impressively initiated into the secrets of Masonry. This concluded, the R.W. Bro. Lord Leigh entered the Lodge, and was received with the honours due to his rank of Prov. G.M. The usual formalities having been gone through, Bro. Dee, assisted by Bro. the Rev. F. Stonehouse, Chaplain, consecrated the Stoneleigh Lodge (No. 1,027), and proceeded to ask the Brethren whether they accepted the nomination made in the charter of the Right Hon. Lord Leigh as the first W.M.; Bro. Chandos Wren Hoskins as S.W.; and Bro. Charles Wm. Elkington, P.G.S.B., as J.W. The answer being in the affirmative, Lord Leigh was duly inducted into the chair and saluted, the usual ceremony of installation being dispensed with, the R.W. Bro. having been installed prior to his appointment as Prov. G.M. Lord Leigh next proceeded to invest his officers as follows:—Bros. C. W. Hoskins, S.W; C. W. Elkington, J.W.; Rev. F. Stonehouse, Chaplain; H. Bursell, Treas.; James Isaacs, Sec.; C. Bliss, S.D.; Geo. F. Bodington, J.D.; W. Turner, Tyler.

Bro. Chas. W. Elkington had great pleasure in proposing a resolution which he was sure would be carried by acclamation, it being a vote of thanks to their respected Bro. Fredk. Dee, P. Prov. G.W., for his invaluable assistance that day. It was only late on Sunday afternoon, that he (Bro. Elkington) was informed by note that the R.W. Bro. Col. Vernon, Prov. G.M. for Worcestershire, would not be able to preside that day—as he had promised to do—owing to an attack of gout. In this emergency he applied on the Monday to Bro. Dee, to undertake the duties of the Lodge, and how efficiently he had performed them must be appreciated by every Brother who had the pleasure of hearing him.

The R.W. Prov. G.M. could not deny himself the gratification of seconding the motion, and could assure Bro. Dee that not only himself but every Brother of the Stoneleigh Lodge was much obliged to him for the services he had rendered it that day.

The motion having been carried by acclamation,

Bro. Dee acknowledged the compliment, and expressed his regret that owing to the lateness of the hour and the amount of business, he had not been enabled to perform the ceremony of consecration so fully and impressively as he could have wished.

The Lodge was then closed, and the Brethren proceeded by carriage, car, and omnibus, to the parish church of the pretty little village of Stoneleigh, about three miles from Kenilworth, where they arrived shortly before three o'clock. A procession was formed in front of the church, into which they proceeded in the usual form. The church was densely crowded, several ladies being amongst the congregation.

At the conclusion of the evening service, the Rev. Bro. Lane, Prov. G. Chaplain, ascended the pulpit and proceeded to deliver an interesting sermon, taking his text from the 6th chapter of St. Paul's Epistle to the Galatians, 9th verse:—"And let us not be weary in well-doing, for in due season we shall reap if we faint not." There could not be in the minds of any man a doubt of the importance of persevering in well-doing, for however deficient might appear the results in this world, they might rely upon it that they would in due season reap the reward of their exertions. They were assembled that day to celebrate the consecration and constitution amongst them of a new Masonic Lodge. It might, therefore, be expected that he should address the Brethren, and the ladies and friends by whom they were surrounded, on the virtues which adorned, and the pillars which supported, the edifice of the Craft. He should not do so at any length because he believed it was well understood by those who were uninitiated, as by the Brethren themselves, that Freemasonry was founded on a grand and universal system of brotherhood, which tended to improve the character and add to the dignity of man. The grand corner-stone of their building was an acknowledgment of the goodness and power of the indivisible triune God, before whom all must bow and all must give an account of their actions in this world. It was true that their ceremonies were veiled in allegory and illustrated by symbols—symbols which in all cases inculcated the importance of looking up to the Almighty for support, and the necessity of practising the moral virtues; having for their object to make each man upright, temperate, prudent, and just. Their Lodges were dedicated to God, and the Brethren obligated to the study of science, and the practice of every virtue, and more especially that of charity. Let them not, then, be weary of well-doing, for in due season they should reap if they fainted not. As they were met on that occasion to celebrate the consecration amongst them of a Masonic Lodge, let them pray to the Almighty to bestow his blessing on their labours, being not weary of well-doing, and practise that charity which it was the peculiar object of Freemasonry to inculcate. After an eloquent appeal on behalf of a collection for the purposes of charity, the reverend Brother concluded by again asking a blessing of the Almighty on the labours of the day, and on the congregation.

A collection afterwards took place, and amounted to about £30, which we understand will be appropriated as follows: £10 to the Royal Benevolent Institution for aged Freemasons and their widows, thereby giving the Stoneleigh Lodge the privileges of a life subscriber on each fund for fifteen years; £5 to the local charities of Stoneleigh; and £15 to those of Kenilworth.

At the conclusion of the service, the Brethren were formed into procession, and proceeded on foot to the seat of the R.W.G.M. at Stoneleigh Abbey, presenting a very imposing appearance, which would have been much enhanced had not many of the Brethren worn their great coats over their Masonic clothing. The Brethren arrived at Stoneleigh Abbey shortly after four o'clock, and were almost immediately conducted, under the able direction of Bro. C. Elkington, who acted as Dir. of Cers., into a spacious and elegant dining hall, which may almost said to have been built for the occasion; there not being a room sufficiently large in the abbey for the accommodation of so numerous a body of guests, a spacious riding school had been prepared by the laying down of a boarded flooring, and painting the walls so as to give it a light and elegant appearance. The walls were further decorated with a variety of family portraits, whilst wreaths of evergreens and

flowers were carried from end to end—similar wreaths and coronets intermixed with elegant lamps being pendant from the beams which supported the roof. At the back of the chair was a very admirably arranged representation of the Prov. G.M's. jewel in variegated lamps, surrounded by scrolls bearing the mottoes, "Fear God,"—"Honour the Queen,"—"Love the Brotherhood,"—"Peace,"—"Concord," &c.; and a balcony at the further end of the hall, in which many fair faces were seen prior to the commencement of the Masonic toasts, was also decorated with similar wreaths intermixed with variegated lamps, which added much to the general effect. The whole of the floral decorations were carried out under the superintendence of Mrs. Loisel, the wife of the house steward.

THE BANQUET.

The Brethren, numbering upwards of 200, having been seated, the R.W.G.M., accompanied by a few of the principal guests, entered the hall, and proceeded to take the chair amidst loud cheering. The dinner, to which the whole of the members of the Stoneleigh Lodge and all the present and past Officers of the various Lodges in the province had been kindly invited by the R.W.G.M., was most plentifully supplied and elegantly served, the table being adorned with flowers and massive candelabra, and we are almost tempted to reprint the bill of fare for the guidance of other Prov. G.Ms., should any of them be contemplating the entertainment of the members of their Lodges in a similar manner. Above all, the attendance was excellent, and a want was no sooner expressed than it was supplied; better waiting we never saw at any dinner, either public or private.

Lord Leigh was supported by Bros. Capt. Bowyer, Prov. G.M. for Oxford; Spiers, P. G.S.B. and D. Prov. G.M. for Oxford; the Hon. W. Vernon, Prov. G. Sec. for Oxford; Dymock, P. G.S.B. and D. Prov. G.M. for North Wales and Shropshire; and various past and present Prov. G. Officers of Warwickshire, amongst whom we observed Bros. Dr. Bell Fletcher, P. Prov. D.G.M.; Rev. T. Lane, Prov. G. Chap; Lloyd, Prov. G. Treas.; Kettle, Prov. G. Sec.; Blenkinsopp, Prov. G. Reg.; J. C. Cohen, Downey, Newton, Reece, Dee, Empson, Machin, Bingham, Hopkins, Adams, Barnwell, &c. &c. There were also present, supporting the R.W. Master, Bros. C. W. Hoskyns, S.W. of the Stoneleigh Lodge; C. W. Elkington, P.G.S.B., and P. Prov. S.G.W. for Warwickshire, as J.W. of the Lodge; the members of the Lodge and representatives from all the other Lodges in the province, viz., St. Paul's, No. 51, Birmingham; Athol, No. 88, Birmingham; Trinity, No. 316, Coventry; Shakspeare, No. 356, Warwick; Apollo, No. 378, Alcester; Guy's, No. 556, Leamington; Abbey, No. 625, Nuneaton; Light, No. 689, Birmingham; Faithful, No. 696, Birmingham; Rectitude, No. 739, Rugby; Unity, No. 828, Warwick; and Howe, No. 857, Birmingham.

On the removal of the cloth,

The R.W. Prov. G.M. rose, and said he had to propose a toast which was always dear to Englishmen, "The Health of the Queen." If any one had ever doubted the love and respect which was borne towards her Majesty, the doubt must have been at once dissipated by the cordial and hearty manner in which she was greeted on every occasion when she had appeared in public at the *fêtes* and entertainments on the occasion of the late marriage of her royal daughter. He gave them "The Queen and the Craft."

The toast was drunk amidst immense cheering, and followed by the National Anthem.

The R.W. Prov. G.M. said he had another toast which he was sure would be drunk with equal enthusiasm, and which might now be almost regarded as a Masonic toast. It was "The Health of his Royal Highness the Prince Consort, Albert Prince of Wales, and the rest of the Royal Family." The toast included the royal bride and bridegroom, the Prince and Princess Frederick William of Prussia. No doubt it was fresh in the minds of the Brethren how recently Prince Frederick William paid a visit to Grand Lodge, and how feelingly he expressed his interest in the Craft, and he (Lord Leigh) trusted that their distinguished Brother would exert his influence for the advantage of the Freemasons of the kingdom over which he would probably be one day called to reign.

The toast was drunk with three times three deafening cheers, and one cheer more for the bride.

The R.W. Prov. G.M. said he believed there was no period in English history when the army and navy showed with so much advantage as the present. It was impossible to overrate the gallant deeds which had been performed in the Crimea and in India; and he could have wished that that gallant man Havelock had been spared by the Almighty to have been welcomed home by a grateful country. It had pleased Providence to dispose it otherwise; but the name of Havelock would ever be remembered by Englishmen with pride and gratification. (Applause.) He was happy to observe amongst the Brethren present that day one who was now closely connected with their county as brigade adjutant of the Warwickshire militia, and who had been present in the Crimea; he alluded to Bro. Captain Bower [as we understood], whose name he would couple with the toast. (Cheers.)

Bro. Captain Bower was delighted at the manner in which the toast had been drunk, and sorry that he was not better qualified to acknowledge the toast. He had seen what the soldiers did in the Crimea; but their noble deeds appeared to have been outdone in India. He had seen both army and navy under fire, and it would be impossible to render praise to the one which was not equally deserved by the other. Some people appeared to be afraid of an invasion (laughter), but he was sure there was no need of fear so long as their army and navy were kept in a state of efficiency. (Cheers.)

The general toasts having been brought to a close, the ladies retired from the gallery, the hall was duly tiled, and the remaining toasts were drunk with Masonic honours.

The R.W. Prov. G.M. gave "The Health of the M.W.G.M., the Right Hon. the Earl of Zetland." He had had the honour of the acquaintance of the noble earl, and could assure them that he possessed the kindest of hearts, and that his greatest happiness consisted in endeavouring to promote the happiness of others. (Applause.)

The next toast was "The Health of the Right Hon. Lord Panmure, D.G.M., and the Grand Lodge of England," coupled with the name of Bro. Chas. Elkington, P.G.S.B.

Bro. Elkington on occasions like the present always felt his want of eloquence efficiently to do justice to the task imposed upon him. He thanked their noble Prov. G.M. for the great compliment he had paid him in coupling his name with the toast, and the Brethren for the cordial manner in which they had received it. Though he felt he could not adequately express his feelings of gratitude he would trespass upon their patience for a few minutes, as he never undertook a duty which he did not endeavour to carry out. (Cheers.) He had expected that the duty of responding to this toast would have devolved upon his senior in office, Bro. Spiers, but he was gratified that it was not so. Although he felt highly flattered when (upon the suggestion of his noble and valued friend and Brother, the Marquis of Huntly), the offer of Grand office was made to him—entirely unsolicited on his part,—he would willingly exchange any honour derived from it—he would gladly have exchanged it—for the gratification of serving under their highly respected Prov. G.M., Lord Leigh, whose like they had never seen before. (Loud cheers.) He considered it a very high honour when lately, on the determination being come to to establish the Stoneleigh Lodge, he was asked to lend his assistance in doing so; and the more especially when he heard that Lord Leigh was to be solicited to become the first Master. (Cheers.) He was proud that they had that day established a Lodge at Kenilworth—a place so famed in history that it had been visited by upwards of 200,000 persons in one year; and he was sure, commenced as it had been under the auspices of their Prov. G.M., that it must flourish. (Cheers.) No sooner had the establishment of the Lodge been determined on than his lordship said that if the Masons of the Province were coming so close to the neighbourhood of Stoneleigh Abbey they must come over and dine with him; and he knew that the only regret experienced by Lord Leigh that day was, that he had not a hall large enough to enable him to extend his hospitality to every Mason in the Province. His lordship's heart was large

enough to invite all, but his room was not sufficiently large to accommodate them. It had accordingly been represented to his lordship that such a general invitation would bring together upwards of 500 of the Brethren, and that it would therefore be advisable to limit it to the present and past officers of the various Lodges; and how well the invitation had been responded to was shown by the numerous body of Brethren then present. (Applause.) He only mentioned this because it was but fair that it should be known that, could he have found room for them, Lord Leigh would have been happy to have welcomed the whole of the Masons of the Province under his roof. (Cheers.) For the high honour conferred upon the R.W.D.G.M. of England, and the Grand Officers, he begged most heartily to thank them; and he would take an early opportunity of reporting to his brother Grand Officers how cordially the toast had been responded to. (Cheers.)

The R.W. Capt. Bowyer, Prov. G.M. for Oxfordshire, said it had devolved upon him to have the honour of proposing the next toast, and he assured them he approached it with great humility. The honour had been altogether unexpected by him, and he regretted in some measure that it had not fallen into the hands of a Brother better able to do justice to it; but he was consoled by the knowledge that he had only to mention it to ensure its being responded to with the greatest cordiality, so highly and universally was the Brother whose name he was about to bring before them esteemed throughout the province. It was "The health of their noble chairman and munificent host, Bro. the Right Hon. Lord Leigh." (Applause.) So much had been said—and so well said—by Bro. Elkington, that he was spared the necessity of doing more than expressing the gratification which he—and he was sure he might add all the visitors—had experienced by the events of the day—a day of happiness to his noble friend which neither station, wealth, or talent could produce, but happiness arising from the virtues of the man (applause) who they were proud to honour in his distinguished position of Prov. G.M. of Warwickshire. (Applause.) Time would not permit him to express all that he felt towards the noble lord, and he would therefore conclude by calling upon them to drink with all their hearts and every feeling of love and affection to "The health and long life of the Right Hon. Lord Leigh, W.M. Stoneleigh Lodge, No. 1,027, Prov. G.M. of Warwickshire."

The toast was drunk with three times three distinct Masonic fires, followed by loud and prolonged cheering; when silence was in some measure restored—

The R.W. Prov. G.M. thanked his R.W. Brother for the kind manner in which he had been pleased to propose his health, and the Brethren for the very cordial manner in which they had received the toast. He could unfeignedly assure them that the day had been a happy one to him—(cheers),—as it had given him the opportunity of meeting with so many Brethren whom he had not had the opportunity of seeing together on any former occasion. His esteemed Bro. Elkington had only done justice to him when he said that he (Lord Leigh) could have wished to have the opportunity of entertaining the whole of the Masons of the province, as he had formed friendships amongst Masons which he hoped would never be dissevered. He loved the county of Warwick; he was born and bred in it, he lived amongst its inhabitants, and he hoped he should die amongst them. He had the happiness of knowing all classes of the county; but he had never known them so well as he had since he became a Mason. He knew the feelings of the agricultural districts, and thought he knew those of the cities. But since he became a Mason he had formed many friendships in the large towns—Coventry and Birmingham—and had learned something that he did not know before he became a Mason. Every man who had a heart beating beneath his waistcoat ought to endeavour to learn the feelings of every class of society, as without that knowledge he could not properly discharge the duties which devolved upon him. (Cheers.) He knew that he had derived much good from Freemasonry—that not the least of that good arose from mixing with the Brethren, and he hoped and trusted he had profited by it. (Cheers.) Trusting that the Stoneleigh Lodge founded that day would long prosper, he had great pleasure in again acknowledging the compliment paid to him, and in return to drink all their good healths. (Cheers.)

Bro. Elkington said, that shortly after it was made known that Lord Leigh

had consented to preside over the Stoneleigh Lodge, it was suggested at a private meeting of a few of the Brethren to present some kind of memorial to his lordship; and, after some consideration, it was decided that the most acceptable testimonial would be the presentation of a number of books to the Stoneleigh Reading Room, which had been established by Lord and Lady Leigh. As Bros. Bell Fletcher and Cohen had been entrusted with the presentation he should now call upon them to do their duty.

Bro. Dr. Bell Fletcher, P.D. Prov. G.M., said that when it was first proposed by Bro. Cohen that they should present some testimonial to Lord Leigh, expressive of the feelings the Brethren held towards him, the idea was readily acquiesced in; and it was felt that no testimonial would be considered a greater compliment by his lordship than that they should place it in such a form that it would be beneficial to his poorer neighbours; and accordingly it was agreed to present a number of volumes as an addition to the library established by his lordship at Stoneleigh for the use of the tradesmen and working classes after the hours of business. In all ages and climes not only noblemen but sovereigns had laid aside their sceptres and their position to come amongst Freemasons; but he was certain that there was never a man, however dignified, who had ever come amongst them who had produced a more grateful feeling towards him than the noble lord who now presided over the province of Warwick. It was as an expression of that feeling towards the noble lord that this testimonial was offered, it being considered that no better opportunity could be found than the present. He would now read an inscription which had been written in the books:—"A selection of 100 volumes of standard books, including the works of William Shakspeare—himself a Warwickshire man—presented to the Stoneleigh Reading Room, established by Lord Leigh, Dep. Lieut. of Warwickshire, and Prov. G.M. of Freemasons, by a few of the Brethren, as a testimonial of fraternal regard and esteem for his lordship." (Cheers.)

Bro. Cohen said that he had been called upon to follow the P.D. Prov. G.M.; but he found that nothing was left for him to say; he could not, however, let the opportunity pass of stating that the instant the testimonial was proposed, it was most warmly taken up, especially by Bros. Elkington and Kettle, to whom they were greatly indebted for the manner in which it had been carried out. The only difficulty they had had was as to the form the testimonial should take. They agreed to the form in which it was now presented, because they knew the great interest that both Lord and Lady Leigh took in everything which tended to the promotion of the happiness of the inhabitants of Stoneleigh. His lordship was one of those men who had been described as the husband of every widow—the father of every orphan. His lordship had indeed founded an institution by which almost every widow in the village would benefit, with schools for the young, and a new reading room for those of mature age. Nor was his lordship alone in his good works; he was most ably assisted by Lady Leigh, who was a universal favourite in the neighbourhood, the poor of which prayed she might be blessed with long life and happiness. Her ladyship was fond of affording to the poor food for the body; and the Brethren now offered them, through her noble husband, food for the mind. (Cheers.)

The R.W. Prov. G.M. assured the Brethren that nothing could be more grateful to his feelings than such a presentation, as it would afford to three hundred of their humbler fellow-men the opportunity of improving their intellectual faculties. He thanked them, in the name of the frequenters of the reading-room, for a gift the value of which could not fail to be appreciated throughout the whole parish. (Applause.)

Bro. C. W. Hoskins, S.W., was honoured by having placed in his hands the toast of "The Provincial Grand Masters." The first name he should refer to was that of Captain Bowyer, the Prov. G.M. for Oxfordshire, who had in a few and striking words laid before them his appreciation of the events of that day. Captain Bowyer was highly honoured in his own province, and he was sure they were glad to meet him in Warwickshire. He would not attempt to dilate on the merits of the only other Prov. G.M. present, Lord Leigh, as previous speakers had scarcely left him anything to say, were he to confine himself only to his lord-

ship's Masonic virtues. He had, however, frequent opportunities of meeting the noble lord in the discharge of his magisterial and other county business, and could bear testimony to the great interest he took in everything relating to the county, as was evinced by the Reformatory at Weston, which had been established by and mainly owed its success to the exertions of Lord Leigh. It was after attending to some county business that he heard Lord Leigh say he was going to devote the next day to pleasure, and finding that that pleasure consisted in the discharge of his Masonic duties, he (Bro. Hoskins) was induced to brush up his old Masonic recollections, and he was now proud of holding office under the noble lord. They had full proof that the exertions of Lord Leigh in his public capacity had been thoroughly appreciated by the county and the Queen; and he was convinced that to the goodness of his lordship's heart every one present would bear willing testimony. (Cheers.) It was one of the glories of Masonry that it was founded on those virtues which tended to the good of mankind; and that, whilst their ceremonies were veiled in mystery, their chief object was the promotion of good —a tie which had bound brother to brother through all time. (Cheers.)

Bro. Captain Bowyer returned thanks for the manner in which the toast had been recorded, and to the Prov. G.M. of Warwickshire for the opportunity afforded him of being present at so interesting a meeting. He could assure them that he had the interests of Masonry deeply at heart, and he had seen, with great gratification, the working of that day. The consecration of a new Lodge was always a most gratifying spectacle; and how much more so must it be when a Lodge was consecrated under the circumstances that had distinguished the Stoneleigh Lodge. It was most pleasing to observe the love and respect with which their Prov. G.M. was regarded by the Brethren, and he regarded it a good augury for the prosperity of Freemasonry in the county. (Applause.)

The R.W. Prov. G.M. said that his worthy Brother, Captain Bowyer, whom he knew to be a kind friend and good man, had drawn conclusions from the proceedings of that day with regard to their future prosperity. He was glad to meet amongst the visitors who had honoured him with their company an old friend, Bro. Vernon, who was one of the Officers of Bro. Bowyer; and he (Lord Leigh) was sure that if the merits of his Officers should equal those of Bro. Vernon, that he must have a good Lodge. He begged to propose "The Health of the Visitors not members of this province," coupled with the name of Bro. the Hon. W. O. Vernon, Prov. G. Sec. for Oxfordshire. (Applause.)

The Hon. Bro. Vernon regretted that it should have fallen upon him to return thanks, as he was almost inclined to disclaim the honour of being a visitor, he having that day become a member of the Stoneleigh Lodge. He hoped, however, he might be allowed to express the feelings of the other visitors for the kindness and hospitality with which they had been received. He could only say it would make a lasting impression on their hearts, and that the visit to Stoneleigh would be ever gratefully stored in their recollections.

Bro. Spiers, P.G.S.B., and D. Prov. G.M. for Oxfordshire had great pleasure in waiving his privilege of returning thanks for the Grand Officers of England in favour of Bro. Elkington; but he was glad of being allowed to take part in the proceedings, as he was thereby enabled to express his feelings of respect and admiration for their excellent Prov. G.M. He had much pleasure in proposing the health of Bro. Dr. Bell Fletcher, P.D. Prov. G.M., and the Prov. Grand Lodge of Warwickshire. He had always thought that they carried Masonry out well in Oxfordshire, but he was bound to admit that they were far excelled in Warwickshire. He had been highly gratified at the events of the day, and he trusted their prosperity would long continue, and that Lord Leigh would long continue to preside over them as Prov. G.M. (Cheers.)

Bro. Dr. Bell Fletcher briefly responded and stated, that the prosperity of a province depended upon two things: first, on having a good Prov. G.M.; and, secondly, on his being well supported. They had a good Prov. G.M., and it depended upon themselves to support him and he was sure they would do so. They had been presided over in his time by four good brothers: Earl Ferrers; Bro. Hall, Prov. G.M. for Cambridge, as G. Reg.; Earl Howe; and Lord Leigh. The two last were the best in every respect; and it was Earl Howe who

had introduced the present Prov. G.M. to the Craft, and recommended him to the M.W.G.M. as his successor.

Bro. Green proposed "Success to the Stoneleigh Lodge consecrated this Day," for which Lord Leigh returned thanks.

Bro. the Rev. T. Lane, Prov. G. Chap., gave "Lady Leigh—than whom there was no person in the district more beloved—and the Ladies."

The toast was drunk with loud applause, and "one more fire" for the heir of Stoneleigh.

The R.W. Prov. G.M. returned thanks on behalf of the ladies. He was not quite sure that Lady Leigh did not wish she was a Mason, in order that she might have had an opportunity of being present amongst them; but he was quite sure that she had no greater wish than that everything should be done to conduce to the comfort of the Brethren who had honoured Stoneleigh Abbey with their presence. (Cheers.)

The toast of "All Poor and Distressed Masons" brought the proceedings of the day to a happy conclusion, and the Brethren separated highly pleased with their hospitable reception by the noble owner of Stoneleigh Abbey.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, February 22nd, Hope and Charity (523), Black Horse; Kidderminster, at 7½; Wednesday 24th, Perseverance (838), Freemasons' Tavern, Dudley, at 6½, Tuesday, 23rd, Stability (824), Talbot Inn, Stourbridge, at 7.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Wednesday, February 24th, Minerva (311), Masonic Hall, Princess-street, Hull, at 7; Friday, 26th, North York (876), Station Hotel, Middlesboro, at 7. *Chapters.*—Friday, 26th, Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Three Grand Principles (251), Masonic Hall, Dewsbury, at 6; Harmony (342), Masonic Hall, Huddersfield, at 7; Fidelity (364), Freemasons' Hall, Cross-street, Leeds, at 7; Friday, 26th, Zetland (877), Royal Hotel, Cleckheaton, at 7; St. George's (298), Town Hall, Doncaster, at 7.

ROYAL ARCH.

METROPOLITAN CHAPTERS.

CYRUS CHAPTER (No. 21).—This Chapter held a convocation on Tuesday, the 26th of January, at the London Coffee-house, Ludgate-hill. There were present, Comps. Dr. Bainbridge, M.E.Z.; Henry King, H.; and Burrell, J.; and several Past Principals and other Companions, amongst whom were Comps. Leonard Chandler, Marillier, Thomas Reynolds White, T. S. Barringer, W. R. G. Key, &c. Comp. George Lambert, of the Royal York Chapter of Perseverance, was elected a joining member, and took his seat accordingly. The exaltation of Bro. Tyerman, of the Percy Lodge, No. 234, was performed in a very able and impressive manner. The Principals elect were presented, and installed into their respective chairs by Comp. Marillier:—Comps. Henry King, M.E.Z.; Burrell, H.; and Lavender, J. The other Officers being Comps. Marillier, Treas.; and J. Watson, P.S. In consequence of the dearth of Officers in this Chapter, Comp. T. R. White, P.Z., kindly offered to undertake the duties of E. The Chapter having been closed, the Companions dined together, and spent a very pleasant and quiet evening.

PROVINCIAL CHAPTERS.

BRISTOL.—*Royal Clarence Chapter* (No. 81)—A regular convocation was held in Freemasons' Hall, on the 11th inst., in the presence of a numerous assemblage of past Principals and Companions. The solemn ceremony of installations of officers for the ensuing year took place. Comp. A. Dimoline, M.E.Z., by re-election, presided, and installed into their respective chairs,—Comps. J. Bartlett, H.; Wm. Heal, J.; W. A. Scott, E.; R. J. Weaver, N.; B. H. Rice, P.S., who invested as his assistants, W. C. Jarrett and J. Pickford. Among the visitors on this occasion were—Comps. Wm. Merrick, M.E.Z, of the Beaufort Chapter No. 120, and R. Cole, M.E.Z. of the Chapter of Hospitality No. 221. The installation being concluded, the Companions adjourned to the banquet-room for refreshment, and spent a very pleasant evening.

BRISTOL.—*Chapter of Hospitality* (No. 221).—At the usual monthly Convocation of this flourishing Chapter (in which the Royal Sussex Lodge, No. 221, and the Moira Lodge, No. 408, are united), held at the Freemasons' Hall, on Thursday, 4th inst., the newly-elected Principals were duly installed by Comp. William Harris, P.Z., assisted by Comps. Fargos, P.Z. No. 221, and Dimoline, Z. No. 81, viz. Comps. R. J. Coles, No. 221, M.E.Z.; Edgar, No. 221, H.; and John Linter, No. 408, J. The M.E.Z., after returning thanks for the honour conferred upon him, and referring in highly eulogistic terms to the very admirable and efficient manner in which the duties of that office had been performed during the past year by Comp. W. Harris, P.Z., proceeded to invest the following Companions as officers for the ensuing year:—Comps. T. Pritchard, No. 221, Treas.; G. M. Barnes, No. 221, E.; J. A. Gardiner, No. 221, N.; E. M. Harwood, No. 221, P.S.; J. D. Taylor, No. 221; and F. A. Ware, No. 408, Asst. Scribes. We cannot conclude this brief report without adding our testimony to the very valuable services of the retiring M.E.Z., Comp. W. Harris, who is also R.W.M. and founder of the promising Mark Masters' Lodge lately established in this province. During the three successive years in which he has filled the offices of J.H. and Z., he has not once been absent from his post, and throughout the past twelve months the Chapter has been duly opened upon every convocation,—a circumstance unprecedented in its annals for many years past.

COLCHESTER.—*Patriotic Chapter* (No. 59).—Thursday being the Annual Meeting for installing the Principals for the ensuing year, there was a strong muster of the Companions, when Comp. R. J. Bagshaw, M.P. for Harwich, was installed into the chair of Z., by Comp. S. D. Forbes; Comp. W. Griffin was installed as H., by Comp. Bowler; and Comp. Ellisdon as J., by Comp. Slaney. The following Companions were then inducted into their respective offices, viz.:—Comp. Slaney, Treasurer; S. D. Forbes, P.S., who appointed as his assistants, H. L. Maydwell and T. Hall, the W.Ms. of the two Lodges here; W. Williams, S.E.; and T. Osborne, S.N.; after which four candidates were exalted to this sublime Degree.

GARSTON, NEAR LIVERPOOL.—*Chapter of Harmony* (No. 267).—This Chapter held its regular meeting at the Wellington Hotel, on Thursday, February 11. After the minutes of the last regular meeting, and the emergency were confirmed, the ballot was taken for Bros. Thomas Lyon, Thomas and Joseph Harrison, and George Mowld, and in each case was found unanimous; the three former being in attendance, were exalted to the Sublime Degree by Comps. James Hamer, M.E.Z; Dr. Cross, H.; H. Edwards, J.; C. J. Banister, Scribe E.; Peter Maddox, P.S.; John Pepper, N. Comp. H. Edwards, J., gave the historical lecture; Comp. J. Walmsley, P.Z., delivered the symbolical; and the M.E.Z. the mystic lecture. The Companions then adjourned to refreshment; and on returning, after other candidates being proposed, the next meeting was fixed for the 2nd Thursday in April, and the Chapter closed with due and solemn prayer.

KNIGHTS TEMPLAR.

COLCHESTER.—*Temple Cressing Encampment.*—An emergency meeting of this Encampment was held on the 12th inst., at the George Hotel, when two candidates received the Degree. The Prov. Grand Commander availed himself of the opportunity of informing the Sir Knights, that he had appointed Sir J. Mann, D.P.G.C. for Essex.

SCOTLAND.

GRAND LODGE OF SCOTLAND.

On Monday, the 1st instant, the Quarterly Communication of the Grand Lodge of Scotland was held in their hall, Waterloo-place, Edinburgh, when about eighty members were present. The minutes of the last Grand Lodge meeting were read and confirmed. Presents from the Prince Frederick of Prussia, and from the Grand Lodge of Ireland were received, and thanks voted for the same. Bro. C. Hope Vere, was appointed Prov. G.M. for Lanarkshire, and Bro. Müller was appointed Grand Director of Music. Application was made for a charter for the Lodge at Sydney, New South Wales, and at Drybridge, Crofthead, which were granted.

Bro. W. N. Fraser presented a petition from the Ancient Lodge of Aberdeen, praying that their number on the Grand Roll should stand No. 3, and in an able speech supported the claim of the Lodge on the ground of its antiquity, and of its confirmation charter from the Grand Lodge of Scotland.

Bro. Downing Bruce seconded the motion.

Bro. Pearson, in opposing the motion, said that he did not think that the arguments of Bro. Fraser were sufficient to induce the Grand Lodge to alter their rule with regard to the present numbering of the Grand Lodge Roll.

Bro. Kinnear proposed that the petition be dismissed, which was seconded by Bro. Pearson, and carried.

A memorial from the Lodge Journeymen, No. 8, as to Mark Masonry, was then brought forward, and the report of the Grand Committee on that subject read to the meeting.

Bro. Kerr, in an able speech, entered into the history of Mark Masonry, and proposed that the report of the Committee should be adopted, which was seconded by Bro. Pearson, who stated that he considered the Mark Degree as within the three First Degrees of Masonry, and that he well remembered that when made a Mason at Aberdeen, some thirty years ago, he received the Mark Degree.

Bro. Finlayson supported this assertion from personal experience.

Bro. Hector Gavin opposed the report, stating that in England the Grand Lodge did not approve of the Degree, and that various Lodges had had charters from Scotland. The Mark Masons in Scotland had no wish to interfere with the Grand Lodges of either England, Scotland, or Ireland.

Bro. Dr. Somerville cordially concurred in the opinions and statements of Bro. Kerr. After a few other remarks it was agreed that a committee should be appointed to communicate with the Grand Lodges of England and Ireland on the subject.

An address to her Majesty the Queen, on the marriage of the Princess Royal, was then read and approved of. A discussion then arose with regard to the New

Masonic Hall, and it was ultimately agreed that the foundation stone should be laid on the first Tuesday after the meeting of the Grand Lodge in May next.

Bro. Whyte Melvile moved, and Bro. Henry Inglis seconded, a vote of thanks to the committee who had selected the plans for the New Hall; after which the meeting adjourned till May next.

ROYAL ARCH.

GLASGOW.—*Glasgow Royal Arch Chapter* (No. 50). — This Chapter held its monthly meeting on Friday, the 5th February; present, M. E. Comps. Donald Campbell, Z.; F. A. Barrow, H.; Dr. George Macleod, J.; Robert Mitchell, E.; and a number of the members. After the usual monthly business, Bros. Ffabian Briody and Charles Brown were admitted into the excellent Degree, and, having passed the veils, were exalted to the Sublime Degree of Royal Arch Masonry.

IRELAND.

NORTH MUNSTER.

On Saturday, the 6th inst., the Provincial Grand Lodge of North Munster, the Prince Masons Chapter (No. 4), and the Union Lodge (No. 13), held their regular quarterly meetings at the Masonic Hall, Thomas-street, attended by the Prov. G.M., M. Furnell, Esq., *D.L.*, who expressed his satisfaction at the united and healthful state of the Order in this extensive district.

COLONIAL.

CAPE OF GOOD HOPE.

CAPE TOWN.—*British Lodge* (No. 419).—The regular meeting of this Lodge was held on the 20th of Dec., when the W.M. Bro. J. S. Rowe in a most impressive manner initiated two gentlemen into the mysteries of our ancient institution. It was then proposed by Bro. R. Widdows, seconded, and carried unanimously, that a subscription list be opened by the Brethren at once towards the Indian Relief Fund; and notwithstanding all the Brethren had previously subscribed, £31 was handed to the treasurer of the fund the following morning as a donation from the Lodge. The Brethren then adjourned to the banquet-room, about forty in number, and the usual toasts having been given, they separated in peace, love, and harmony.

PORT NATAL.

A D'Urban paper says,—Preliminary meetings of the Brethren residing in D'Urban have recently been held at Bro. Winder's, and arrangements entered into for for forming a Lodge here, so soon as a dispensation is received from head-quarters in England. Not being a member of the Craft, we are at all events disinterested in noticing in a friendly spirit this movement. We know not what are the secret bonds that unite Masons all over the earth, but we know their associations are productive everywhere of abundant fruits of "brotherly kindness and charity," and in so far, at least, they are apostolic. We have remembered through many long years the confident assertion of a venerated parent, himself a Freemason and a Christian too, that "a true Mason must be a good man."

MASONIC FESTIVITIES.

METROPOLITAN.

TEMPLE LODGE.—The annual ball of this Lodge took place, on Monday the 8th instant, at Radley's Hotel. The room was decorated most gorgeously for the occasion; banners and streamers, of a most superb character, hung from various parts of the room, giving to the whole a most elegant and *recherché* appearance; we understand the supply of these admirable appurtenances, were by Bro. Tutill, a member of the Lodge, to whose taste also the Lodge is indebted for the charming arrangement of them. The company began to arrive soon after nine o'clock, when dancing commenced to the enlivening strains of Adams's band, and continued till one, supper being then announced, which being disposed of, was followed by a few toasts, the most interesting one being, of course, that of "The Ladies." Dancing was then resumed, and continued with unabated vigour, until past five in the morning. The whole of the dances on the card, twenty-six in number, independent of sundry encores, being faithfully carried out—surely the votaries of Terpsichore had "*quantum suf.*;" however, a delightful evening resulted—the wives, sisters, and daughters of the members expressing their wish for an early repetition of this delightful reunion. Much praise is due to the exertions of Bro. Beard, the excellent secretary, for his exertions in the good cause, which resulted in a treat to the ladies, and in aiding the funds of the Masonic charities. Bro. Beard was ably assisted by the W.M., Bro. Hastelow, and the rest of the stewards. Bro. Henry Alfred Taylor, of "The Old Concord Lodge" was the M.C., and to him the company were much indebted for the admirable tact he displayed in his department, rendering the dancing more easy than we could have anticipated in a somewhat over crowded room.

PROVINCIAL.

BIRMINGHAM MASONIC BALL.—This annual *réunion* took place at the Royal Hotel, on Wednesday, Feb. 3rd, and went off with great *éclat*. About 200 were present, among whom we noticed, Bros. Col. Vernon, Prov. G.M. Staffordshire; Charles W. Elkington, P.G.S.B. of England; Dr. Bell Fletcher, Dee, Empson, Kettle, Machin, Newton, Briggs, Barwell, Cohen, Parsons, Reece, Bowyer, Allen, Baldwin, Clarke, Dawson, Edwards, Foster, Goode, Lingard, Greenway, Mulliner, Parnvise, and Robins.

LIVERPOOL.—*The Ninth Grand Masonic Ball.*—This ball took place on Tuesday evening, the 9th of February, at the Town Hall, under distinguished patronage. The Liverpool Brethren have this year shown that the great principles by which they have been guided in the craft—"charity and brotherly love"—are not confined alone to the brotherhood. They have, with a spirit worthy of our noble Order, resolved to devote the proceeds of their annual ball to the two following charities:—The Liverpool Strangers' Friend Society and the Liverpool District Provident Society, the funds of which institutions, doubtless through the recent great distress among the humbler classes, are said to be in a languishing state. The funds arising from the ball have hitherto been devoted to the West Lancashire Masonic Institution for the Education and Advancement of the Children of Distressed Masons; but the governors of this institution, influenced no doubt by the excellent position in which the funds are, readily acceded to the request of a large number of the Brethren, and gave up this year's proceeds to the two charities named. It may here be stated, for the information of the Brethren as well as the public, that the surplus fund of the West Lancashire Masonic Institution referred

to amounted to upwards of 3,000*l.* at the close of last year. With the view, therefore, of giving effect to, and making the ball, if possible, more successful than on former occasions, some of the most distinguished Masons of the kingdom willingly added their names to the list of patrons. The patronesses were, the Countess of Zetland, the Viscountess Combermere, the Hon. Mrs. Wellington Cotton, and Lady Arabella Hesketh. Among the patrons and those present were Bros. the Right Hon. the Earl of Zetland, Grand Master of England; the Right Hon. Lord Panmure, Deputy Grand Master of England; the Right Hon. Lord Viscount Combermere, Prov.G.M., Cheshire; Sir W. W. Wynn, Bart. *M.P.*, Prov. G.M., Shropshire; Le Gendre Nicholas Starkie, Prov. G.M., West Lancashire; Henry Charles Vernon, Prov.G.M., Worcestershire; Sir Thomas Hesketh, Bart., D. Prov. G.M, West Lancashire; Stephen Blair, Prov. G.M., East Lancashire; Albert H. Royds, D. Prov. G.M., East Lancashire; the Rev. E. H. Dymock, D. Prov. G.M., Shropshire; Lieutenant-Colonel George Augustus Vernon, P. Prov. G.S.W. Staffordshire; Thomas Littledale, Prov. S.G.W. West Lancashire; G. Crawford Antrobus, Prov. S.G.W. Cheshire; James Billinge, Prov. J.G.W. West Lancashire; Matthew Dawes, P. Prov. G.S.W. East Lancashire; the Hon. Major Wellington Cotton, Prov. J.G.W. Cheshire; W. C. Cruttenden, Prov. G. Reg. Cheshire; William H. Moss; Lieuts. Robilliard and Crompton, *R.N.*, H.M.S. *Hastings;* John H. Younghusband; James Newlands, W.M. No. 35; S. P. Brabner, W.M. No. 980; M. Condliff, W.M. No. 294; Thomas Wylie, Prov. G. Sec.; W. Allender, P.M. No. 368, Prov. G. Sec.; Charles Turmeau, W.M. No. 368; W. Haddock, Prov. G. Dir. of Works, West Lancashire; Thomas Milling, No. 294; Thomas Buxton, No. 294; H. S. Alpass, Prov. G. Sec. West Lancashire; J. Heyes, P.M. No. 864, &c. &c. The following Brethren formed the committee:—Sir Thomas Hesketh, *Bart.*, Chairman; Percival Berry, Vice-chairman; and Horatio Gambell, Treasurer; including the Grand officers of this province and Cheshire, together with the Masters and Wardens of all the Lodges in West Lancashire and Cheshire. Shortly before nine o'clock the company began to arrive, and the magnificent suite of rooms in the town hall soon presented a gay and animated appearance. The Royal Lancashire Artillery band was stationed in the vestibule, and continued throughout the evening to perform a number of national, and some of the most popular English and foreign airs. The appearance of the Brethren in their various insignia of office and rank in the several Degrees of Masonry added greatly to the enchantment of the gay scene. The Knights Templar in their rich attire attracted not only the attention of the fair, but also of the newly initiated and strangers. There were upwards of 700 persons present, and there could not have been fewer than 500 persons dancing at the same time in the large ball-room, when it was so thronged that there was little comfort in dancing. Shortly after eleven o'clock the refreshment room was thrown open, and the Brethren eagerly partook of the excellent provision supplied by Bro. Oakes, of Lord-street. The style and fashion of the fair portion of the audience was quite equal to any previous annual gathering. Nothing could excel the arrangements made by the committee, who, with the view of rendering every attention and comfort to the company, called into requisition a goodly array of stewards, who certainly performed their allotted task with ease and success. Bro. G. A. Wielopolski Phillips's quadrille band occupied both orchestras, and the most fashionable dances were given, among which were the following:—The Rose of the Valley, Adela, Der Freischutz, Overland Mail, Lamplighter, Ermengilda, La Traviata, Malakoff, Il Trovatore, the Queen's, the Masonic, First Love, Poor Dog Tray, Bucephalus, La Marie, Sonnambula, St. Cécile, Dreams of the Ocean, Cuckoo, My Mary Ann, the Naples, &c. The amount realized by the ball will be announced in our next.

THE WEEK.

THE Court and the fashionable world appear to be enjoying the delights of quietude, which has naturally succeeded the marriage festivities; but her Majesty and family have visited the Haymarket, Princess's, Olympic, and Adelphi theatres. A series of levees and drawing-rooms are announced, and everything gives promise of a cheering season.——In the House of Lords the Archbishop of Canterbury has brought in a bill for providing for extra religious services where required; Lord St. Leonards one for reforming the law of debtor and creditor; and Lord Brougham one to abolish imprisonment for debt. Lord St. Leonards has also introduced two bills, which have passed their second reading, for the relief of trustees, and simplifying the transfer of real property. Lord Granville, in reply to the Earl of Carnarvon, stated it was the intention of the Government to introduce a Reform Bill in the course of the session. There has been some sharp sparring in the House of Commons; first, on the vote of thanks to the army and navy in India, which was objected to, because the resolution included the Governor-General, Lord Canning; but ultimately agreed to, it being understood that the House was not thereby precluded from calling some of his acts into question hereafter. Secondly, on a bill for amending the law relating to conspiracy to murder, by which it is proposed to make such conspiracies, when proved to have been entered into, even though they are to be carried out abroad, felony, which was objected to by Mr. Roebuck and others, on the ground that it was an alteration of the law of England at the dictation of a foreign power; and, thirdly, on the ministerial measure for the future government of India, by which the double jurisdiction of Leadenhall-street and Cannon-row will be got rid of, and the general affairs of India placed under a Secretary of State, assisted by a council of eight, to be selected for their knowledge of the country. A bill for improving the oaths taken by members of the Legislature, and admitting Jews into Parliament brought in by Lord John Russell, has been read a second time. Mr. Headlam has introduced a bill to abolish the distinction between joint-stock banks and other joint-stock companies; and Sir J. Pakington carried a resolution, praying her Majesty to issue a commission to inquire into the present state of popular education, with a view to its improvement.——The news from India continues of the most satisfactory nature; victory following victory wherever the mutineers are met with, and no doubt is now entertained that the outbreak will be steadily overcome.——From China we learn that Canton has been bombarded, and taken by the allied English and French forces, with comparatively little loss.——The most agreeable news from the continent relates to the grand entry of Prince Frederick William and his royal bride into Berlin; and her Royal Highness can have no cause of complaint relative to the warmth of her reception in her adopted country. ——Precautions continue to be taken against future attacks upon the governor of France, and the army of France is in future to be divided into five divisions; Marshals Magnan, Castellane, Bosquet, Canrobert, and Baraguay D'Hilliers, have been nominated to the commands. MM. J. Pierri, Charles de Rudio, Antoine Gomez, Felix Orsini, and Simon Francis Bernard, the latter reported absent, are to be put on their trial for attempting to assassinate the emperor of the French. Bernard has since been arrested in England by the British police.——In Switzerland the Federal Council has decided that French and Italian refugees who reside at Geneva without exercising a profession shall be sent to some fixed residence. ——The commercial world is quiet; the bank has reduced the rate of discount to three per cent., and the railway dividends are gradually augmenting the cast in hand of the various banking establishments.——The trial of the British Bank Directors has commenced, and is leading to some curious disclosures as to the management of that ill-fated undertaking.

NOTICES.

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

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

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

The January number of 1857 having been reprinted, the Brethren may now complete their sets without inconvenience.

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

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

TO CORRESPONDENTS.

KNIGHTS TEMPLAR.—A Prov. G. Commander writes:—Allow me to suggest the following corrections to the list of Encampments you give in pp. 279, 280, of the *Freemasons' Magazine* for the 10th instant, viz.:—p. 279, "*Geoffrey*" de Bouillon should be "*Godfrey*" de Bouillon; p. 280, "Loyal Ashton-under-Lyme Encampment of Volunteers" is *one* Encampment, not *two*, as it appears in your list. I am not surprised at your considering that so long a title (of the era of the close of last century, when all England was "volunteering") belonged to two Encampments, rather than one. Page 280: between "Plains of Rama" and "Prince Edward," you should insert "*Plains of Tabor, Colne.*"

Owing to the pressure of Masonic Intelligence, we have been compelled to hold over various articles in type until next week.

"P. Z."—We cannot decipher the writing.

No. VIII.—FEBRUARY 24, 1858.

CHIVALRY,

AND THE INSTITUTIONS, OR ORDERS, OF THE KNIGHTS OF ST. JOHN OF MALTA; THE KNIGHTS OF THE TEMPLE OF SOLOMON; AND THE TEUTONIC KNIGHTS OF GERMANY.*

THE KNIGHTS TEMPLAR, OR KNIGHTHOOD OF THE TEMPLE OF SOLOMON.

We now arrive at a gloomy period in the annals of the gallant and illustrious Order of the Temple. After the disastrous failure of their last attempt to establish the Christian dominion in the Holy Land, the heroic soldiers of the cross became the objects of proscription and persecution both in this country and in France—

> "When sorrows come, they come not single spies,
> But in battalions."

Many circumstances combined to assist the machinations of their envious and avaricious foes, and the downfall of the power of the Knights Templar and the confiscation of their enormous possessions rapidly followed their military reverses.

There being no longer any hope of recovering Palestine from the infidels, the peculiar services of the Hospitallers and Templars were no longer required, whilst pope and princes coveted their extensive wealth. The clergy, too, had long looked with jealous eyes on the privileges possessed by the Templars, especially their freedom from ordinary ecclesiastical jurisdiction; numerous bulls had from time to time been issued enforcing these privileges, and threatening bishops and priests with severe punishments for interference with the fraternity.

In England, Edward I. soon showed a determination to seize upon the property of the Templars. Under a pretence of seeing his mother's jewels, which were deposited in the Temple at London, he violated that sanctuary, and at the head of a numerous body of armed followers, broke open the coffers, and carried off ten thousand pounds. His son, Edward II. also, accompanied by Piers Gaveston, paid a similar visit, and carried away, it is said, five times that amount.

During the war between England and Scotland in 1298, the Master

* Continued from page 204.

of the Temple in London and the Grand Preceptor of Scotland were both slain at the battle of Falkirk. At this period the rolls of the English parliament teem with complaints from the fraternity of infringements upon their various rights, these encroachments having doubtless the encouragement of both the throne and the church.

The greatest and most implacable enemy of the Templars, however, was the King of France, Philip, called Le Bel, who ascended the throne in 1285, when in his seventeenth year, and commenced his career of despotism by decreasing in every way the powers and privileges of the French nobles. In 1290 he despoiled the Jews; and in the following year cast into prison the Italian merchants who conducted nearly the whole commerce of France, obtaining from them large ransoms ere he would set them at liberty. Becoming involved in a war with England, to defray its expenses he confiscated the property of the Jews in Languedoc, and banished them from the kingdom. Having exhausted every resource to replenish his exchequer (including the depreciation of the coinage of his realm to one third of its proper value), Philip at length cast his greedy eyes on the wealth of the Templars. He took advantage of the death of Pope Benedict XI. in 1304, to procure the election of Bertrand, archbishop of Bordeaux, a creature of his own, to the pontifical chair, by the title of Clement V. The new pope, at Philip's bidding, removed the papal seat to Avignon in France, and summoned the cardinals to attend him at Lyons, where he was consecrated in Philip's presence. Ten new cardinals were then created, of whom nine were Frenchmen. Clement is, even by ecclesiastical historians, represented as a monster of vice—avaricious, and yet wedded to pleasure—a trafficker in holy things; indeed he has been described as stained by every vice and ennobled by no single virtue. Philip had thus a fitting instrument to assist him in carrying out his atrocious schemes.

In consequence of the rivalry between the two Orders, which had produced frequent instances of ill feeling, several popes had striven to amalgamate the Templars and Hospitallers; and Clement, six months after his consecration, resolved upon this union. Whether or not Philip, to carry out his own unprincipled scheme, impelled the pope to take this step, we have no evidence, but it is very probable that such was the case. Clement speciously invited the two Grand Masters to France, to confer with him on the propriety of dispatching aid to the Kings of Armenia and Cyprus. Villaret, the Master of the Order of St. John, was then engaged in the attack on Rhodes, and therefore did not heed the summons; but it was obeyed by James de Molay with sixty of his most distinguished Knights and the treasure of the Order, which amounted to 150,000 gold florins, and as much silver as sufficed to load twelve horses. He was received in France by the king with every appearance of kindness and favour, and deposited the treasure in the Temple at Paris. He then set out to Poitiers, where Clement was; the pope consulted him on the affairs of the east, and De Molay said that

nothing but a simultaneous movement of all the Christian powers could be of any avail against the infidels. He most firmly objected to the union of the two Orders. He then took his leave of the pope, and returned to Paris. Rumours were circulated that some serious charges had been made against the Templars, which coming to the Grand Master's knowledge, he, accompanied by the Preceptors of France and Aquitaine, again repaired to the pope to justify himself and the Order. Clement informed them that serious charges of great crimes had been alleged against the order; but the answers of the Knights appeared to satisfy the pope, and they once more returned to Paris.

We have seen that the Grand Master had carried with him to France the treasure of the Templars, which was safely bestowed in the city of Paris. To obtain these coveted riches was the king's determination, and with this object he resolved to suppress the Order and seize on its property. On the night of the 13th of October, 1307, all the Templars in France were arrested. That this was the result of a long prepared and deeply laid scheme on the part of Philip and Clement, the pope's conduct in the affair leaves little room to doubt.

The proceedings thus commenced and carried on against the Order in France were characterized by the most virulent enmity, and, to support the charges against the Knights, every species of abandoned subornation was resorted to. The tortures to which the unfortunate prisoners were subjected extorted alleged confessions from the miserable victims, made in the vain hope of thereby obtaining some temporary relief from their anguish. These extorted confessions were afterwards renounced by the Templars, one and all. But we will not dwell upon these barbarities; the horrors of those dungeons have never been fully revealed, nor is it probable that they ever will.

On the 18th of March, 1313, a scaffold was erected in front of the cathedral of Paris, and the citizens were summoned to hear the Order of the Templars convicted of grievous sins and enormities by the confessions of its own officers. The papal legate ordered the Grand Master and three other noble Knights who were presented to the populace, to renew the avowals previously made when under torture. De Molay, raising his fettered hands to heaven, exclaimed, "I do confess my guilt, which consists in having, to my shame and dishonour, suffered myself, through pain of torture and fear of death, to give utterance to falsehoods, imputing scandalous sins and iniquities to our illustrious Order, which hath nobly served the cause of Christianity. I disdain to seek to prolong a wretched and disgraceful existence by engrafting another lie upon the original falsehood." The officers here interrupted him, and the Templars were hurried back to prison.

The king being thus signally foiled in the attempt to criminate the innocent out of their own mouths, without waiting to consult the Pope or any other person, ordered the unfortunate De Molay and Guy, the Grand Preceptor of France, to instant execution.

To the eternal disgrace of the tyrant, they were, at dusk the same evening, burned to death by slow charcoal fires on the little island in the Seine, near to the spot where now stands the equestrian statue of Henri Quatre.

The fate of Philip and his instrument Clement is not unworthy of notice. As if to mark the vengeance of heaven, in about thirteen months after the barbarous murder of De Molay, the Pope was hurried to the grave by dysentery, and the king was shortly afterwards seized with a disease which baffled all medical skill, and he died the same year.

Although the Pope had by a bull transferred the property of the Templars to the Hospitallers, they received but little; the various sovereign princes in most instances retaining the possessions of the Knights in their own hands. Old Fuller justly says:—"The chief cause of the ruin of the Templars was their extraordinary wealth. As Naboth's vineyard was the chiefest ground of his blasphemy; and as, in England, Sir John Cornwall, Lord Fanhope, said merrily, not he, but his stately house at Ampthill was guilty of high treason; so certainly their wealth was the principal cause of their overthrow. King Philip would never have taken away their lives, if he might have taken their lands without putting them to death; but the mischief was, he could not get the honey without he burned the bees."

During the five years these vexatious proceedings were being carried on, Philip, the Pope, and other potentates, were in the actual receipt of the rents and revenues of the Order; the treasuries were ransacked, and the ornaments, plate, and other valuables were, by these royal robbers, converted to their own use. When the bull was issued assigning the property of the Templars to the Hospitallers, Philip asserted a claim upon their lands for the sum of two hundred thousand pounds, as expenses of the prosecution; and after his death, his son demanded a further sum of sixty thousand pounds from the Hospitallers before he would surrender the lands to that body. Voltaire says—"I know not what sums went into the hands of the Pope, but I see evidently that the charges of the cardinals and inquisitors delegated to conduct the process carried off an enormous amount of money." We have only the holy pontiff's bare word that he received but a small portion of the plunder; the best authorities of the period make out a statement which would show that he participated very largely.

Clement made very strenuous efforts to get the English properties into his hands, but King Edward II., supported by his barons, resisted the Pope's orders, and proceeded to distribute the lands among his favourites. Edward, however, at last succumbed to Rome, and, in November, 1313, granted all the property of the Templars to the Hospitallers. The nobles who, by virtue of the king's donation, were in possession of the estates, did not easily resign them; in 1324, therefore, an act of Parliament was passed which vested all the property late belonging to the Templars in the

Brethren of St. John of the Hospital. The strife continued notwithstanding, and in the reign of Edward III., another act was passed, and writs issued to the sheriffs throughout the kingdom commanding them to take possession of and deliver the property to the Hospitallers. While their wealth was thus ruthlessly disposed of, the unfortunate Templars were left to starve; some found refuge in monasteries, others mixed in the world and returned to their lay occupations.

The chief persecutors of the Templars we have seen did not long survive the accomplishment of their base purposes. The chroniclers of the period report that the venerable De Molay, when surrounded by the flames, ere life was extinct, summoned Pope Clement to answer at the bar of the Almighty Judge within forty days, and King Philip to appear before the same tribunal within the space of a year. The Pope did, in fact, die on the nineteenth of the following month, and the king within the year; others of the more active persecutors, it is recorded, died violent or sudden deaths. The preservation of these statements in all their details, conclusively shows that the popular sympathy at the time was on the side of the Templars.

Philip had promised the council of the Church, on obtaining its sanction for his proceedings against the Templars, that he would himself go the East and carry on the war against the infidels, but he died without making the smallest attempt to accomplish his vow. His successor, Philip le Long, entertained the project, but only urged into action a rude undisciplined multitude, who, setting up the cross as a pretext, with great cruelty persecuted the Jews; and this long-suffering nation, amongst other absurd charges, were accused of poisoning the wells throughout the country, and delivered over to the blind fury of the ignorant multitude.

Our limited space does not allow us to give in detail all the proceedings of the tribunals before which the Templars were arraigned in France and England; for more full accounts we refer our readers to Mr. Addison's history, and Mr. Keightley's volume on "Secret Societies." But we must, in a summary manner, mention the charges, and offer some remarks thereon.

It appears that when Philip had resolved on his scheme for the annihilation of the Order, he did not wait long ere he found a fitting instrument to aid him. There was lying in prison at Toulouse, condemned for some crime for which he had no hope of pardon, a man named Squin de Flexian, a native of Beziers, who had been formerly a Templar, and Prior of Montfaucon, but who, for his offences, had been expelled the Order. He had a companion in captivity, named Noffo Dei (a Florentine), "a man full of all iniquity." These two began to plan how they might best extricate themselves from their present hopeless state; and, as it would appear, aware of the king's dislike to the Templars, and hating them for having punished him for his crimes, Squin de Flexian resolved to accuse them of the most monstrous offences, and thus obtain his own liberation.

Accordingly, calling for the governor of the prison, he told him that he had a discovery to make to the king which would be more for his advantage than the acquisition of a new kingdom, but that he would only reveal it to the king in person. Squin was immediately conveyed to Paris, and brought before the king, to whom he declared the alleged crimes of the Order.

The charges he made against the Order were as follow:—

"1. Each Templar, on his admission, is sworn never to quit the Order, and to further its interests, by right or by wrong.

"2. The heads of the Order are in secret alliance with the Saracens, and hold more with Mohammedan infidelity than Christian faith; in proof of which they make every novice spit and trample on the cross of Christ, and blaspheme the faith in various ways.

"3. The heads of the Order are heretical, cruel, and sacrilegious men. Whenever any novice, on discovering the iniquity of the Order, attempts to quit it, they put him to death, and bury him privately by night. They teach women who are pregnant by them how to procure abortion, and secretly murder the new-born babes.

"4. The Templars are affected by the errors of the Fraticelli; they despise the Pope and the authority of the Church; they contemn the sacraments, especially those of penance and confession. They feign compliance with the rites of the Church merely to escape detection.

"5. The superiors are addicted to the most infamous excesses of debauchery, to which, if any one expresses his repugnance, he is punished by perpetual captivity.

"6. The houses of the Order are the receptacles of every crime and abomination that can be committed.

"7. The Order labours to put the Holy Land into the hands of the Saracens, and favours them more than the Christians.

"8. The installation of the Master takes place in secret, the younger brethren are not present at it; whence there is a strong suspicion that he denies the Christian faith, or promises or does something contrary to right.

"9. Many statutes of the Order are unlawful, profane, and contrary to the Christian religion; the members are therefore forbidden, under pain of perpetual confinement, to reveal them to any one.

"10. No vice or crime committed for the honour or benefit of the Order is held as a sin."

Such were the charges brought against this noble Order, by the degraded prior of Montfaucon—charges in general absurd, or founded on gross exaggeration of some of the rules of the society. On somewhat similar grounds, with respect to one or more clauses, charges might, with as much reason, be laid against the institution of Masonry. Other charges more incredible were subsequently brought forward in the examination of the witnesses produced by the king.

The cruel tortures to which the unhappy men were subjected almost exceed belief. Sometimes the prisoner was stripped naked, his hands were tied behind his back, heavy weights were fastened to

his feet, and the cord which confined his hands passed over a pulley. At a given signal he was hoisted in the air, where he hung suspended by his arms, which were thus drawn out of their natural position; then suddenly the cord would be slackened, but checked before the sufferer reached the ground, and a tremendous shock was thus given to his frame. The heel of a prisoner was at times enclosed in an iron boot, which could be tightened at pleasure, and thus cause excruciating pain. Another mode of torture was to fasten the feet of the prisoner in an instrument which prevented his drawing them back; they were then rubbed with some unctuous substance, and scorched before a blazing fire. A board was occasionally placed between the feet and the fire, and withdrawn from time to time, in order to increase the pain by intervals of cessation. A variety of torment—considered more merciful, and easy to bear, and therefore only permitted as an indulgence to those who had not strength to undergo such agony as we have alluded to—was to place sticks between the fingers, and compress them till the bones were cracked. Occasionally the teeth were drawn.

In the first instance these tortures drew—upon promise of pardon and release—admissions of guilt from several of the unhappy Knights; but upon their re-appearance before the court, they one and all desired to withdraw these extorted confessions. John de Valgellé maintained that he had made no such confession as was stated. Bernard de Vado said: "I was tortured so much, and held so long before a burning fire, that the flesh of my heels was burnt, and these two bones [which he produced] came off." John de Pollincourt, when before the papal commissioners, was, by the assembled fathers (observing his paleness and agitation), told to tell the truth and save his soul, and not to persist in his confession if it had not been sincere, assuring him that neither they nor their notaries would reveal anything he said. After a pause he replied: "I declare, then, on peril of my soul, and on the oath which I have taken, that, at the time of my reception, I neither denied God, nor spat upon the cross, nor committed any of the indecencies of which we are accused; and was not required to do so. It is true that I have made confessions before the inquisitors, but it was through the fear of death, and because Giles de Rotangi had, with tears, said to me and many others who were with me in prison at Montreuil, that we should pay for it with our lives, if we did not assist, by our confessions, to destroy the Order. I yielded, and afterwards I wished to confess myself to the Bishop of Amiens; he referred me to a Minorite friar. I accused myself of this falsehood, and obtained absolution on condition that I would make no more false depositions in this affair. I tell you the truth; I persist in attesting it before you: come what may of it, I prefer my soul to my body."

Peter de la Palu, a bachelor of theology of the order of the Preachers, a witness produced to support the accusations against the Order, on his examination, said: "I have been present at the examination of several Templars, some of whom confessed many of the

things contained in the said articles, and some others wholly denied them; and, for many reasons, it appeared to me that greater credit was to be given to those who denied than to those who confessed."

The charges against the Templars in England, instituted by the authority of the Pope, were opened before an inquisition held in the province of Canterbury. They were eighty-seven in number, and read something like a bill in chancery, embodying matters of the greatest absurdity; and, as Voltaire justly remarked, "the accusation destroys itself."

Among the items were:—They denied Christ, his crucifixion, and God; that those they received into the Order were made to spit upon the cross; that they worshipped a cat; that they did not believe in the sacraments; that they had idols which they worshipped; and that a man's scull was always present.

At the provincial council, which was held in St. Paul's Cathedral, London, on the 25th of November, 1309, the Pope's bull, which was read, contained, amid a vast amount of verbiage, a considerable show of hypocritical sorrow for the sins of the Order, the reports of which had so injured his (the pure Clement V.'s) health, as to cause his body to waste away, and all Christianity to shed (crocodile's) tears; and concluded by decreeing that the general council of the Church, held at Vienne, should pronounce the total abolition of the Order, *and determine on the disposal of its property;* to which council the English clergy were required to send representatives.

The examination of witnesses was commenced at Lambeth, and resumed at the church of St. Dunstan's in the West, in London, in January, 1310, before a tribunal composed of the bishop of London, Dieudonné, a French abbot, and Sicard de Vaux, a French canon, who was the pope's chaplain and hearer of causes. There the rector of St. Mary le Strand and the vicar of St. Martin's in the Fields, declared that they had been at the Temple church and observed the divine services, performed the same as elsewhere, and they had seen nothing to allege against the Order. When the examination was closed, the report of the commissioners asserted that, from what they could collect, it appeared that certain practices had crept into the Order of the Temple which were not consistent with the orthodox faith.

The regard and esteem in which the Order had been held by his predecessors made Edward II. averse to adopt proceedings against it. Clement therefore addressed an urgent letter to him on the subject, to which King Edward sent this pithy answer: "As to the goods of the Templars, we have done nothing with them up to the present time, nor do we intend to do with them aught but what we have a right to do, and what we know will be acceptable to the Most High." Yet, although Edward was very reluctant to proceed with harshness towards the Templars, urged as he was by his father-in-law Philip and the pope, he consented to measures which caused every member of the Order to be arrested and remain in custody for many months. Several died in prison; and among other distinguished

Knights, Brother William de la More, the Grand Prior and head of the Order in England, expired in the Tower of London—with his last breath protesting the innocence of the Order.

A sort of compromise was afterwards effected with the Templars in custody; and by repeating a form of confession and abjuration, drawn up by the bishop of London, they were reconciled to the church and released; and thus terminated the proceedings in England.

It appears that the influence brought to bear upon the weak-minded Edward was too strong for his resistance; and his favourites craving the Knights' possessions, he at last suppressed the Order, and gave the estates of the Temple in London to De Valence, earl of Pembroke. At his death, which occurred soon after, this property was granted to the younger Le Despenser, on whose attainder it would have reverted to the Crown; but the decree of the great council of Vienne, held in 1342, made a general grant of all the Templars' possessions to the Knights of the Hospital of St. John. Edward III. complied with the order of the council, and gave the Temple to the Hospitallers, the prior and brethren of which Order conveyed it, for £10 per annum, to a society of lawyers who emigrated from Thavies Inn.

The records of both the Orders, which were in the priory at Clerkenwell, were destroyed by Wat Tyler's mob, hence we are not in possession of the extent of the estates of the Order in England; but the number of places bearing their name, as Temple Brewer, Temple Dynnesley, Temple Newsham, Temple Sowerby, &c., show how widely they were spread. We may add that an ancestor of the recent prime minister, Viscount Palmerston, adopted the surname Del Temple, in remembrance of a member of his family who had bestowed two manors upon the Knights Templar.

In the Cotton MSS. in the British Museum is a list of the Grand Priors of England: they are—

R. de Pointou.
Roscellinus de Fossa.
Richard de Hastings.
Richard Mallebreach.
Geoffrey, son of Stephen.
Thomas Berard.
Amaric de St. Maur.
Alan Marcel.
Ambaraldus.
Robert Mounteford.
Robert Sanford.
Amadeus de Morestello.
Himbert Peraut.
Robert Turville.
Guido de Foresta.
James de Molay (afterwards Grand Master).
Brian le Jay.
William de la More.

In Spain, Portugal, and Germany, the Templars were declared innocent of the crimes alleged against them; and indeed nowhere, beyond the influence of the Pope and the King of France, was a Templar put to death. An impartial examination of the whole career of the Knights of the Temple enables us to declare that nothing can be found, up to the period of the process, against them, either in the chronicles of the east or those of the west, which can

establish even a suspicion of the crimes imputed to them. How can it, in fact, be believed, that a warlike and religious Order, which but twenty years before had seen three hundred of its Knights sacrifice themselves upon the ruins of Saphet, rather than embrace the Mussulman faith—that this Order, almost entirely buried under the ruins of Acre, could possibly have contracted an alliance with infidels, outraged the Christian religion with horrid blasphemies, and given up to the Saracens that Holy Land won by the blood and treasure of so many hundreds of gallant soldiers, whose exploits had made the whole civilized world to ring with their military glory.

The character of the charges preferred against the Templars in every country shows that their enemies had no real ground for the imputation of serious crimes against the Order; for their very virtues were, indeed, turned to their discredit. Thus, it is said that "to conceal the iniquity of their lives, they made much of almsgiving, constantly frequented church, comforted themselves with edifications, frequently partook of the holy sacrament, and manifested alway much modesty and gentleness of deportment in their houses as well as in public."

The great error of the Templars was in leaving the Holy Land, as by quitting the east they renounced the spirit of the institution. Their real guilt in the eyes of the pope, the sovereigns, and the ecclesiastics of Europe, consisted in their pride and the perseverance with which they maintained the privileges that had been granted to the Order by the highest authorities ecclesiastical and regal. It was, beyond a doubt, their wealth that excited the cupidity of the King of France. This Order, richer than the most powerful monarchs, and whose Knights formed a regular army, thoroughly disciplined and always ready for the field, became, when it left Palestine, naturally dreaded by the princes in whose land it had established its chief seats. The example of the Teutonic Knights, who after quitting the east founded a power in the north of Europe which was dreaded by the neighbouring states, was not likely to reassure those sovereigns who mistrusted the warlike spirit and the active and enterprising genius of the Knights of the Temple.

The morals of the Templars were no better, perhaps, than those of other cenobites, and during intervals of peace, their ample means gave them power to indulge their passions and vices; but to similar charges the monastic orders in our own land were often liable, as is manifest from a bull issued by Pope Innocent VII. in 1404, nearly sixty years after the destruction of the Templars—and in the answer to which, Archbishop Morton accuses the abbot of St. Albans of having filled two neighbouring nunneries with women of infamous character, after turning out their proper inmates, and with not only (like his monks) keeping concubines, but with openly and scandalously visiting these establishments.

In our own day accusations of a different character have been produced. Upon these M. Raynouard remarks: "Since the proscription of the Knights of the Temple and the abolition of their

Order, five hundred years had passed away, when accusations, evidences, and judgments, were again submitted to the revision of history, but the renown of the Order and the memory of the Knights are again re-established in the opinion of impartial persons. A new adversary of the Templars presented himself, and setting aside the accusations which contemporary persecutors had imagined, revealed other crimes. In spite of the interval of time, he boasted being able to produce material proofs: 'There is no need of words,' says M. Hammer, 'when stones serve as witnesses.'" The mighty crime with which this modern assailant charges the Order was the worship of an idol of bafomet form. He labours hard and expends much erudition to prove this charge by certain figures upon medals of the time, the chief of which are the truncated cross, the *crux ansata*, and the *Tau* of the Gnostics.* The whole matter is well examined by M. Raynouard, and the accusation successfully refuted. He concludes his observations thus:—

"This distinguished *savant* will some day acknowledge that he ought not to have yielded to the desire of putting forth a new system of denunciation against the Order of the Knights of the Temple. Their terrible and celebrated catastrophe imposes the obligation of being very circumspect and very severe in the choice of the means by which we may allow ourselves to endeavour to deprive them of the just pity which posterity has not refused to their fate."

The proscription and persecution against the Templars in the fourteenth century, did not annihilate the Order. The succession has been perfect in France, and there has been an unbroken series of Grand Masters down to the present time, amongst whom are to be found some of the most illustrious names. Bertrand du Guesclin was Grand Master for a number of years; the dignity was sustained by several of the Montmorencis; and during the last century the heads of the society were princes of the house of Bourbon. The register of the Order contains also the names of Massillon and Fénélon, of Frederick the Great and Napoleon.

We must now conclude our brief narrative of the career of this noble association, bidding them farewell in the words of Shakspere:—

> "Adieu, and take thy praise with thee to heaven!
> Thy ignominy sleep with thee in the grave,
> But not remembered in thy epitaph!"

FRIENDSHIP.—Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.—*Socrates.*

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* All symbolic emblems of eternal life.

FRAGMENTS AND DOCUMENTS RELATING TO FREEMASONRY.

In the British Museum Library there exists, among the Lansdown MSS., a very large collection of letters and papers, on almost every subject, collected by Sir William Cecil (Lord Burleigh), who for twenty-seven years was Lord High Treasurer of England in the reign of Queen Elizabeth (A.D. 1572). These MSS. are well known as the "Burghley Papers," and in one of them, occuring in Lansdown MSS. No. 98, Article 48, is an exceedingly curious paper, which the late learned antiquary, Francis Douce, when cataloguing this series describes thus:—

"Art. 48. A very foolish legendary account of the original of the Order of Free-Masonry."

Whether the opinion formed by Mr. Douce is correct or incorrect, will be best shown by appending an exact transcript of the document itself, preserving the original capitals, orthography, and punctuation. The whole is written in what is technically termed "court hand," and it is a clear MS. of the latter half of the sixteenth century, though by whom, or for whom, it was written there is no evidence of any kind. It occupies nearly three large sheets of paper, and commences thus:—

"Here Begineth the True Order of Masonrie.

"*The* might of the *Father* of the *Heavens* The *Wisdome* of the *Glorious Son*, And the goodnesse of the *Holy Ghost* three persons and one *God* be with vs now and ever *Amen.*

"*Good* Bretheren and Fellows our purpose is to shew you how and in what manner this *Noble* and *Worthy Craft* of *Masonry* was first founded and begun, And afterwards how it was confirmed by worthy *Kings* and *Princes* and by many other Worshipfull men, And also to all those that be heere, We minde to shew you the Charge that belongs to every trew *Mason* to keep. for in good ffaith if you take good heed it is well worthy to be kept for A worthy Craft and curious *Science.* *Srs* there be *Seaven Liberall Sciencies* of the which the *Noble* Craft of *Masonry* is one, And the Seaven be these, The first is *Gramer* and that teacheth A man to Spell and Write trewly, The second is *Rethorick* and that teacheth A man to speake faire and Subtill, The third is *Lodgick* and that teacheth A man deserne the trew from the false, The ffowrth is *Arethmatick* and teacheth A man to Reckon and Account all manner of Accompts, the fifth is *Geometry* and that teacheth A man* and Measur of Earth and of all things of the which this Science is called *Geometry*, The sixth is called *Musick:* and that teacheth A man to sing with Voyce and Tongue and Organ Harp and Trump, The Seaventh is called *Astronemy* and that teacheth A man to know the Course of the Sunn and the Moone and the Stars, these be the Seaven *Liberall Sciencies* of the which all be founded by one which is *Geometry*, and thus a man, may prove that all the Seaven Sciencies be founde

* Blank in original.

by Geometrie for it Teacheth A man* and Measure ponderation * weight on all things on Earth, ffor there is noe Workman that Worketh any Craft but he worketh by some Mott or Measure. And every man that buyeth or Selleth they buy or Sell by some weight or Measure, And all this is *Geometry*, And the Merchants and all other Craftsmen of the Seaven Sciencies, and the Plowmen and Tillers of the Earth and Sowers of all manner of Graines Seeds and Vine plants, and Setters of all manner of ffruites: ffor *Gramer* or *Arethmatick* nor *Astronomy* nor none of all the Seaven Sciencies can no man find Mott or Measure in without *Geometry* wherefore methinks that the said Science of *Geometry* is most worthy, And all the other be founded by it, But how this worthy Science and Craft was first founded and begun J shall tell you before *Noyes* fflood there was A man which was called *Lameth* as it is written in the Bible in the 4th Chapter of Genesis, and this *Lameth* had 2 Wifes the one called *Ada* the other Sella, by the first wife *Ada* he begat a Sonne and a Daughter And these 4 Children found the begining of all these Crafts and Sciencies in the World, ffor the Eldest Sonne *Gabell* found the Craft of Geometry and he fed fflocks of Sheep and Lambs in the ffeilds: And first wrought houses of Stone and he and his Brother *Tuball* found the Crafts of *Musick* song of mouth harp and Organs and all other Instruments. The third Brother *Tubalican* found the Smith Craft of Gold and Silver Jron and Copper and Steel, And the Daughter found the Craft of Webbing and these Children knew well that *God* would take vengeance for Sinn either by ffire or Water, wherefore they wrought the Scyences they had founded in 2 Pillers of Stone, that they might be found afterwards, and the one Stone was called Marble for that would not burne in the ffire, And the other Stone was called Latherne and that would not be drowned with water; *Our* Jntent is to tell you how and in what manner these Stones were found that these Sciencies was written on the *Herminerus* that was *Cubb* his Sonne, The which *Cubb*. *Semet*. Sonne the which Sonne was *Noaths* Sonne this same *Herminerus* was afterwards called *Armes* the ffather of the Wisemen he found one of the 2 pillers of Stone and found the Science written therein and he taught it to others, And at the makeing of the Tower of *Babilon*, was *Masonrie* first made there much of, and the *King of Babilon* called *Nemroth* who was a Mason himselfe and loved well the rest as is said with the Masters of Stories, And when the City of *Ninevey* or the City of the *East Port* should have bin made *Nemroth* the *King of Babilon* sent thither Sixty *Masons* of his Region to the *King* of *Ninevey* his cozen, And when he sent them forth he gave them a Charge in this manner.

"*The* first was that they should be true to their *King* Lord or Master that they served and that they shoulde Ordaine the most wise and cunning man to be Master of the King or Lords worke that was amongst them, and neither for Love Riches nor favour to sett another that had little cunninge to be Master of that Worke whereby the Lord should bee ill served And the *Science* ill Defamed.

"*Secondly* that they should call the Governor of the Worke Master all the tyme they wrought with him and other many more Charges that were to long to write, and for the keeping of all those charges he made them sware a great Oath which men vsed at that time, And ordained for them reasonable pay that they might live with honestie, and also he gave them in Charge that they should Assemble togeather every yeare once to see how they might Worke best to serve the *King* or Lord for their profitt and their owne Workship, And also that they should correct within themselves those that had Trespassed against the Science or Craft, And thus

* Blanks in original.

was this Noble Craft first Grounded there, And the worthy *Mr Ewclides* gave it the name of Geometry, And how it is called throughout all the World *Masonrie* Long after when the Children of Jsraell were come into the Land *Berhest* which is now called the Countrey of Jerusalem where *King David* begun the Temple that is now called *Templum Dei*, and is named with us the Temple of *Jerusalem*, and the same King David Loued Masons then right well and gave them good pay, and he gave the Charges and Manners that he Learned in Egipt which were given by that worthy Doctor Ewclid and other more charges that you shall heare after wardes; And after the decease of *King David*, then Reigned *Solloman* that was King Davids Sonne and he performed out the Temple that his ffather had begun and he sent after Masons into Diverse Countreys and into Diverse Lands and he gathered them togeather so that he had 24000 Workers of Stone and were all named *Masons* and he Chosed out of them 3000 and were all Ordained to be Masters, Rulers and Governors of his worke, and then was there a King of another Region which men called *Jram* and he loved well *King Solloman* and gave him Timber to his work and he had a Sonne that was called a man that was Master of Geometry, and was chiefe Master of all his Masonrie & of all his Graving, Carving and all other Masonry that belonged to the Temple, this is Witnessed in the holy Bible (in Libro Regium quarto et Tertio) and this same *Solloman* Confirmed both the Charges and the Manners which his ffather had given, And thus was the worthy Craft of *Masonrie* confirmed in that Countrey of Jerusalem And many other Regions and Kingdoms men walked into Diverse Countreys some because of Learning to learne more Cunning, And some to teach them that had but little Cunning, and soe it befell that there was A Curious man named *Namas Greecious* who had beene at the makeng of Sollomans Temple And he came from thence into ffrance and there he taught the *Science of Masonrie* to men of that Land and so there was one of the Royall Line of ffrance called *Charles Marshall* and he was A man that loved well the said Craft and took upon him the Rules And Manners and after that By the Grace of God he was elect to be the *King* of ffrance and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had Learned of other Masons, and Confirmed them a Charter from yeare to yeare to hold their Assembly when they would and Cherished them right well, and thus came this Noble Craft into ffrance and England, in that season stood void as fforagine Charge of Masons vntill St. Albanes and St. Albans was a worthy Knight and Steward to the King of his household and had Government of his Realme And also of the makeing of the Walls of the said Towne, and he loved well Masons and Cherished them much and made there pay right good for he gave them iijs vjd a week & iijd before that time all the Land a Mason took but one penny a day and his meat till St. Albones mended it and he gott them a Charter of the King and his Councell for to hold a Generall Councell and gave it to name Assembly. Thereat was he himselfe and did help to make *Masons* and gave them Charges as you shall heare afterwards, soone after the Decease of St. Albones there came Diverse Warrs into England out of Diverse Nations so that the good rule of Masons was distirbed and put downe vntill the tyme of *King Adilston* in his tyme there was a worthy King in England that brought this Land into good rest and he builded many great workes and buildings, therefore he loved well Masons for he had a Sonne called *Edwin* the which Loved Masons much more than his ffather did and he was soe practized in Geometry that he delighted much to come and talke with Masons and to Learne of them the Craft, And after for the loue he had to Masons and to the Craft, he

was made *Mason* at Windsor and he got of the *King* his ffather a Charter and Commission once every yeare to have Assembley within the Realme where they would within *England* and to correct within themselves ffaults & Trespasses that were done as Touching the Craft, and he held them an Assembley at *Yorke* and there he made *Masons* and gave them Charges and taught them the Manners, and Comands the same to be kept ever afterwards And tooke them the Charter and Comission to keep their Assembly, and Ordained that it should be renewed from *King* to *King*, and when the Assembley were gathered togeather he made a Cry that all old Masons or young that had any Writings or Vnderstanding of the Charges and manners that weere made before their Lands wheresoever they were made *Masons* that they should shew them forth, there were found some in ffrench, some in Greek some in Hebrew and some in English, and some in other Languages, and when they were read and over seen well the intent of them was vnderstood to be all one, and then he caused a Booke to be made thereof how this worthy Craft of *Masonrie* was first founded and he himselfe Comanded and also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that time vntill this Day Manners of Masons have been kept in this Manner and forme as well as Men might Governe it and ffarther more at diverse Assemblyes have been put and Ordained diverse Charges by the best advice of *Masters* and ffellows (Tunc vnus ex Senioribus contat Librum et ille poneret manam Suam Super Librum) Every man that is a Mason take good heede to these Charges, If any man finde himselfe guilty in any of these Charges wee pray that he may amend himselfe or principally for dread of *God* you that be charged take good heede that you keep all these Charges well for it is a great perill to a man to forsweare himselfe vpon a Booke.

"*The First Charge* is that you shall be true to *God* and holy Church and to vse noe Error or Heresie you vnderstanding and by wise mens teaching, also that you shall be Leige men to the *King* of England without Treason or any ffalshood and that yon know noe Treason or treachery but that ye amend and give knowledge there of to the King or his Councell also that ye shall be true to one another (that is to say) every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yor selfe.

"*Secondly* and ye shall keep truely all the Councell of the Lodge or of the Chamber, and all the Councell of the Lodge that ought to be kept by the way of Masonhood also that you be noe theefe nor theeves to yor knowledge free that you shall be true to the *King* Lord or Master that you serve and truly to see and worke for his advantage also you shall call all Masons yor ffellows or yor Brethren and noe other names :

"*Fowerthly** also you shall not take yor ffellows wife in Villoney nor deflowre his Daughter or Servant nor put him to disworship also you shall truely pay for yor meat or drinke wheresoever you goe to Table or Board whereby the Craft or Science may be slandered, These be the charges Generall that belong to every true Masons both Masters and Fellows.

"*Now I will rehearse other Charges single for Masons Allowed.*

"*First* that noe Mason take on him noe Lords worke nor other mans but if he know himselfe well able to performe the work soe that the Craft have noe Slander.

"*Secondly* also that noe Master take worke but that he take reasonable pay for it, soe that the Lord may be truely served and the Master to live

* This is correct ; the "*Thirdly*" is omitted in the original.

honestly and to pay his ffellows truely also that no Master or ffellow suplant others of their worke (that is to say) if he have taken a worke or else stand Master of a worke that he shall not put him out without he be vnable of Cunninge to make an end of his Worke, alsoe that noe Master nor ffellow shall take noe Prentice for lesse than Seaven yeares and that the prentice be able of Birth that is ffree borne and of Limbs whole as a Man ought to be and that noe Mason or ffellow take no allowance to be maid Mason without the Assent of his ffellows at the least Six or Seaven, that he that be maide be able in all degrees that is free borne and of a good Kindred true and no bondsman and that he have his right Limbes as a man ought to have.

"*Thirdly* also that a Master take noe Prentice without he have Occupcon sufficient to Occupie two or three Fellows at least.

"*Fowerthly* also that noe Master or ffellow put away Lords worke to Taske that ought to be Journey worke.

"*Fiftly* also that every Master give pay to his ffellows and Servants as they may deserve so that he be not defamed with false working.

"*Sixthly* also that none Slander another behind his back to make him loose his good name.

"*Seventhly* that noe ffellow in the house or abroad answere another Vngodly or reprovably without cause.

"*Eightley* also that every Master Mason reverence his elder also that a Mason be no Comon player at the Dice Cards or hazard nor at any other Vnlawful playes through the which the Science and craft may be dishonerd.

"*Ninethly* also that no Mason vse no Lechery nor have been abroad whereby the Craft may be dishonored or Slandered.

"*Tenthly* also that no ffellow goe into the Towne by night except he have a ffellow with him who may beare record that he was in an honest place.

"*Eleventhly* also that every Master and ffellow shall come to the Assembly if it be within 50 Miles of him if he have any warning and if he have trespassed against the Craft to abide the award of the Master and ffellows.

"*Twelthly* also that every Master Mason and ffellow that have trespass'd against the Craft shall stand in Correcon of other Masters and ffellows to make him accord and if they cannot accord to goe to the Comon Law.

"*Thirteenthly* also that a Master or ffellow make not a Moulde Stone Square nor rule to no Lowen* nor Sett no Lowen worke within the Lodge nor without to no Mould Stone.

"*Fourteenthly* also that every Mason receive or cherish Strange Fellows when they come over the Countrey and sett them on work if they will worke as the Manner is (that is to say) if the Mason have any Moulde Stone in his place on worke and if he have none the Mason shall refresh him with money vnto the next Lodge.

"*Fifteenthly* also that every Mason shall truely serve his Master ffor his pay.

"*Sixteenthly* also that every Master shall truely make an end of his worke taske or Journey whethersoe it bee.

"*These* be all the Charges and Covenants that ought to be had read at the makeing of a Mason or Masons.

"*The Almighty God who have you & me in his keeping Amen.*"

AMANUENSIS.

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* This no doubt is a mistake for "Cowan."

CORRESPONDENCE.

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

PROVINCIAL GRAND CLOTHING.

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

SIR AND BROTHER,—In your last number you have published the decision of the Board of General Purposes respecting the collars of Provincial Grand Officers, viz., that, according to the correct reading of the Book of Constitutions, collars of garter-blue, embroidered or plain, are only allowed to be worn by present and past Grand Officers; and that the two distinctive collars of Provincial Grand Officers are, for dress, ribbon of garter-blue with edging of gold lace, and for undress, the same, with a simple gold cord. With that decision I perfectly coincide. I have made some inquiries upon the subject, and have been informed that, as a body, Provincial Grand Officers have always worn either gold lace or gold cord; and that the plain garter-blue collar has been assumed only by some Provincial Grand Officers who reside within easy access of London.

The law upon the subject, at page 112 in the Book of Constitutions, is as follows:—"Deputy Provincial Grand Masters and other Provincial Grand Officers, present and past, wear collars of ribbon garter-blue, four inches broad, with narrow edging of gold lace or cord, but not bullion or fringe, or plain." I believe that most persons would say that, according to the plain reading of that law, the decision that the Board of General Purposes arrived at is the correct one. Some Provincial Grand Officers, however, contend that the law ought to have been printed as follows:—"Deputy Provincial, &c. &c., wear collars with narrow edging of gold lace or cord, or plain, but not bullion or fringe," placing the words "or plain" after the word "cord;" and that *that* reading gives them the privilege of wearing a plain garter-blue collar. Granted, for one moment, that their interpretation is the correct one, what is the result? That it makes that law antagonistic to all the others that relate to Masonic clothing, the tenor of which is, to keep the dress of Grand Officers and Provincial Grand Officers as distinct as possible. I consider it as great an honour for a Provincial Mason to have attained rank in his Provincial Grand Lodge, as for a London Brother to have received the purple in the Grand Lodge; and I do hope, for the future, that we shall see all Provincial Grand Officers proud of the honour of wearing the distinctive clothing of their own Grand Lodges, instead of assuming that of the Grand Lodge.

I will conclude with a few words upon a subject somewhat bearing upon this question. Many Provincial Grand Officers have complained to me that they have felt it a hardship that when they attended the Grand Lodge, they should be obliged to wear the plain blue collars of their private Lodges. I must confess that I think, in courtesy and in justice, the law that prevents them from wearing their Provincial clothing in Grand Lodge ought to be repealed. Many of these Brethren have rendered good service to the Craft in their provinces, and had they been resident in London, would, in many instances, have received office in the Grand Lodge. Their services have, however, been recognized in the provinces, and they have received high rank from the hands of their respective Provincial Grand Masters,

the representatives of the M.W.G.M. Surely, then, when they do attend Grand Lodge, it ought to be looked upon as a mark of respect to the M.W.G.M., that they should wear the clothing with which they have been invested by his representative. No difficulty would occur if the distinct clothing were always adhered to, and it would require simply an alteration in the Book of Constitutions similar to this: at page 50, after the words "in all Masonic meetings," in fifth line, to add "but on occasion of their attending Grand Lodge, they will be required to sign, in virtue of their being members of it;" and, at page 112, to leave out "except in Grand Lodge," &c., as far as the words "as members of Grand Lodge."—I remain, Sir and Brother,

Yours fraternally,

LONDON, *February* 16*th*, 1858. A LONDON P.M.

PROVINCE OF KENT—ROYAL EMBARKATION.

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

SIR AND BROTHER,—Your correspondent's letter of the 17th inst., referring to the loyalty displayed by numerous public bodies in presenting their congratulatory addresses upon the occasion of the marriage of England's fair daughter with H.R.H. Prince Frederick William of Prussia, surely is but anticipating what in its good time will be carried into effect by the Grand Lodge of England. The suggestion of your correspondent I most cordially agree with; and I cannot refrain from remarking, and I do so with very deep regret, that on such a *golden opportunity* as that which presented itself on the occasion of the embarkation of their Royal Highnesses (when an address from the corporation of the town of Gravesend was presented), that the Masons of Gravesend, of whom there are a very large number, saying nothing of the Provincial Grand Lodge of Kent, should have omitted to show their loyalty, if not by an address, at least by their presence in full Masonic costume.

It has been averred that an address from the Craft would not be received, and, considering the course which was pursued and the apathy displayed by the Brethren who take precedence in the affairs of the Gravesend Lodge, no other result could be reasonably expected. Was this refusal the result of apathy? If so, it is much to be deplored that the Craft should have lost the opportunity of witnessing and taking part in an affair which probably may never again occur, and which would have been to the Brethren a source of delightful remembrance throughout their life.

I remain, Sir and Brother,

ONE WHO HAS RESPECT FOR THE CHAIR.

LOVE THY BROTHER.

O, BROTHER man, how many ties
Do bind thee to thy kind!
Where'er thy feeling spirit flies
It finds a kindred mind.

Let out thy heart; increase its fire;
Love every human soul;
'Twill greater faith and hope inspire,
To comprehend the whole.

THE MASONIC MIRROR.

MASONIC MEMS.

THE Vernon Lodge, No. 819, Dudley, have adopted the following bye-law :—"That an intermediate or committee meeting of the members of this Lodge shall be held between the regular Lodge nights, without the customary formalities, to discuss all matters relating to projected Lodge business, or in which this Lodge has any interest, and to frame such recommendations to the Lodge as may be deemed expedient, and especially to receive the names of any candidates for initiation or joining, previous to such candidates being proposed in open Lodge, to confer with the intended proposer or seconder on these occasions, and to determine upon such course of proceeding as shall be considered most expedient, by reference to a ballot or show of hands." In order to insure the punctual attendance of officers at these intermediate meetings, the W.M. is to be fined 1*s.* 6*d.*, the Senior and Junior Wardens 1*s.*, and the other officers 6*d.* each for non-attendance, unless they previously send a notice in writing of their inability to be present. The fines are to be carried to the credit of the library fund.

THE Percy Lodge of Instruction has resumed its meetings at Bro. Painter's, Ship and Turtle, Leadenhall-street, thus bringing it within the reach of the members of the parent Lodge. The night of meeting has been altered to Saturday.

THE Athelstan Lodge of Instruction has been removed from Bro. Young's, Vernon-place, Bloomsbury, to Bro. Lambert's, Wheatsheaf Tavern, Oxford-street, opposite the Princess's Theatre. The Lodge meets every Sunday evening at 7.

WE hear that a requisition is in course of signature for calling a general meeting of the subscribers to the Benevolent Institution, to consider how often it will be desirable to hold festivals in future. Of late years they have been triennial.

UNITED GRAND LODGE OF ENGLAND.

BUSINESS TO BE TRANSACTED ON WEDNESDAY, 3RD MARCH, 1858.

Read the Regulations for Business.
Minutes of Quarterly Communication, 2nd December, for confirmation.
Election of M.W. Grand Master.
Election of Grand Treasurer.
A communication from the M.W. Grand Master on the subject of the resignation of the R.W. Bro. T. D. Harington, late Prov. G. Master for Quebec, with copies of Bro. Harington's letter and his lordship's reply. These, for the information of the Brethren, are printed.

Toronto, Canada, 9th November, 1857.

V.W. SIR AND BROTHER,—It is with sincere regret that I feel myself com-

pelled to resign the high and honourable offices of Provincial Grand Master and Provincial Grand Superintendent for Quebec and Three Rivers, &c., in this Province, which I have had the honour and pleasure of holding for some years. I request you to make this known to the M.W. the Earl of Zetland with as little delay as possible, to enable him, if he feels so disposed, to take the necessary steps for the appointment of a successor, and, at the same time, be so good as to tender to him from me my earnest thanks for his kindness in raising me to such high rank in English Freemasonry,—a rank that will ever be a source of pride and gratification to me, although in the present unfortunate and conflicting condition of Freemasonry in Canada, I feel obliged, as an honest Mason, to place my offices at the disposal of the M.W. Grand Master. I do so with unfeigned reluctance, but I feel that it is my duty, and that I have no other honourable course to pursue.

It is now upwards of a twelvemonth since I addressed a long communication to the Grand Secretary (18th September, 1856) on the condition of the Craft in Canada, and therein I foreshadowed all that has since come to pass. My warnings were plain and unmistakeable ; and again and again I pointed out the *evil of delay*. My letter was simply acknowledged, and does not appear to have had the effect I hoped for. I firmly believe that prompt action on the part of the Grand Lodge of England, at the time that letter was transmitted, would have preserved Canada, although some Brethren would not have returned to their allegiance. However, regret is now useless. Matters have been getting worse and worse, and the warmest adherents and friends of England have been *obliged* to declare themselves in favour of independent Masonic government. We have felt it impossible to blind our eyes to the fact that such *must* be the finale,—that Lodges and Brethren had been *driven* to make up their minds to such a result,—and that Provincial Grand authorities would soon have neither Lodges nor Brethren to govern. I might here dwell upon the fact of the formation of an independent body already,—the growing alienation of personal friends,—and a division among Masons fast becoming more and more irreconcilable.

1. I transmit a printed copy of the proceedings of the Provincial Grand Lodge of Canada West, now called the "*Ancient Grand Lodge of Canada,*" which will explain very fully all that has occurred. I have taken my part therein, and there never was a more truthful document than the farewell address that we passed as an independent body. Our new organisation is indeed "*the creation of a stern necessity,*" not one of our choice or feeling. No man carries more prestige with him in Canada than Bro. Sir Allan Napier MacNab, who has been chosen for the first Grand Master. His loyalty is not to be questioned,—his standing in Canada is undeniable,—and nothing but his conviction that our present movement is unavoidable, would have placed him at the head of our body. Those proceedings will show that we have thought of England from first to last. We really do look upon the change as one more of *letter* than of *spirit*. We have made no sudden wrench, but have glided into our present position, and our *English* affection remains in strong force. I had no hesitation (when called upon to do so) about installing Sir Allan,—but, keeping in view the whole tenor of our proceedings,—having perused letters from England referring *to our recognition,*—remembering the Grand Master's positive words about the return of warrants,—and feeling that we had performed an unpleasant, but stern duty, in a constitutional and, at the same time, affectionate manner to *our old country,* I really deemed myself (as I stated to my Brethren) acting more as the Deputy of the M.W. Grand Master than as a person giving up and separating from old ties and connections.

The Quebec Lodges (three) have decided not to withdraw their allegiance from England, but to accept the M.W.G.M.'s propositions ; and they have elected (as the accompanying document will show) Bro. James Dean, of Alma Lodge, No. 931, to be my successor as Prov. G.M. I deem it, however, to be my duty to state, that some Quebec Brethren regard this question of independent government as one of *time* simply. I have been informed that it is quite likely the Albion Lodge, No. 17, will cease working. There will then be two only, and whether a Prov. G.M. is necessary or not will be for the M.W. the Earl of Zetland

to decide. I deem it right, also, to state that the military Brethren took a prominent part in the determination arrived at. They have been stationed at Quebec very recently; they may leave as suddenly as they came, and they cannot be familiar with the events and grievances that have brought about the present issue. There is only *one* Chapter in the district. I mention these facts in order that the M.W.G.M. may be able to consider all matters rightly.

In conclusion, I beg to express my earnest hope that recognition will be accorded at once, and that the *honest prayer* of our farewell address will be granted without drawback, so that we may go hand-in-hand with the Grand Lodge of England, and work for and with her, as our hearts will ever dictate, although (having the *three* existing Grand Lodges of the empire for our precedent) we have been *compelled* to declare ourselves, and think it imperative for a *fourth Grand Lodge* to spring into existence to rule over not an unimportant portion of that glorious empire, a portion which *may*, before the lapse of many years, cause our beloved Sovereign to be styled "The Queen of Great Britain and Ireland and British North America!

I consider myself *obliged* to resign my present offices, but if the M.W.G.M. would exchange them for the appointment of his representative in the *Ancient Grand Lodge of Canada*, I should regard the appointment as expressive of his confidence, would undertake the duties appertaining to it with pride and pleasure, and in that honourable capacity, and as a P. Prov. G.M., would be rejoiced to look after English Masonic interests; and I do not anticipate that I should be otherwise than acceptable to my Brethren here, who have already thought proper to confer upon me the rank of a Past Grand Master.

I beg to remain, V.W. Sir and Brother,
Yours fraternally and truly,
(Signed) T. Douglas Harrington,
Prov. G.M. & Prov. G. Sup.
Quebec and Three Rivers, &c.

V.W. Bro. Wm. G. Clarke, Esq.,
G. Sec., &c. &c. &c.

Freemasons' Hall, London, December 5, 1857.

Sir and Brother,—The Grand Secretary has laid before me your letter, received the 27th November, in which—

1st. You tender the resignation of your office as Prov. Grand Master and Grand Supt. of the district of Quebec.

2nd. You state that you firmly believe that prompt action on the part of the Grand Lodge in September last would have preserved Canada, although some Brethren would not have returned to their allegiance.

3rd. That you have been driven to throw off your allegiance.

4th. You transmit a copy of the proceedings of the Prov. Grand Lodge of Canada West, now calling itself the "Ancient Grand Lodge of Canada," and refer to letters received from England, and to my words about the return of warrants.

5th. You forward a Memorial from the Lodges of the District of Quebec, recommending a Brother to be appointed Prov. Grand Master.

6th. You express an earnest hope that recognition will be accorded at once, and that a fourth Grand Lodge will be acknowledged.

7th. You offer yourself as representative of the Grand Lodge of England in the so-called Ancient Grand Lodge of Canada.

For the purpose of convenience, I propose to notice these *seriatim*:—

1st. While I accept with regret the resignation of your offices of Provincial Grand Master and Grand Superintendent for the district of Quebec, I acknowledge with pleasure and satisfaction the courteous and Masonic feeling which is expressed in your letter.

2nd. Upon a review of all the circumstances, I cannot bring myself to believe that that which you describe as the present "unfortunate and conflicting condition of Freemasonry in Canada" would have been prevented, had the propositions which I thought it right to make to Grand Lodge in March last been made in the September preceding. When I consider that the commencement of the steps which I, as Grand Master, and the Grand Lodge, were willing to take for the

relief of the inconveniences existing in Canada was made known to you in March last; that those steps included, in spirit and in fact, the granting to the Canadian Masons everything which they prayed for, except independence of their mother Grand Lodge; and when I learn, as I now do, that, with this knowledge in full view, thirty-four Lodges agree in September following to throw off their allegiance, I cannot do otherwise than come to the conclusion that there are, and have been from the commencement, other and internal causes of dissension amongst our Canadian Brethren, which have, more than the inconveniences and delay arising on this side of the water, led to the separation of the Provincial Grand Lodge of Canada West, and the complication of difficulties in which the Brethren of that province are now involved. It appears to me, that concessions, which were acknowledged to be ample, could not be "too late," when made many months before the separation took place.

3rd. The movement towards independence — which commenced so early as 1852, before those circumstances had occurred, which, it has been alleged, brought it into existence—did not, I have reason to believe, originate with the English Lodges; and I have good grounds for believing that, even up to the present time, but very few Lodges holding under the Grand Lodge of England have given their adhesion to the so-called Independent Grand Lodge. Be that, however, as it may, it is clear now, from the documents laid before me, that, besides those who have not wavered from, or who have returned to, their allegiance, no less a number than thirty-four Lodges, constituting together a very large majority of all the Lodges existing in the provinces, could hardly be said to be driven by a small minority into a secession from the parent body.

4th. I have read with regret and pain the details of the proceedings of the Provincial Grand Lodge of Canada West in September last. I know of no letters emanating from authority in this country, nor of any words of mine which, by possibility, could be construed into justifying, far less recommending, the proceedings which it is stated then took place. I regret that any one should have been so ill advised as to write such letters, or that any Brethren in Canada should have been deceived by them. I regret also that the expressions used by me should have been so much misunderstood, the term "rebellious" seeming to give offence. I stated, "that I applied that term to Brethren who had thrown off their allegiance to the Grand Lodge of England, and that without returning the warrants they held under it; and I thought that Grand Lodge would agree with me that I did not unjustly apply that term." I recommended no course of action then; I give no opinion now; but thus much I may say, that I see a wide distinction between the breaking up of a Lodge and the surrender of its warrant by the free will of the Brethren composing it, and the subsequent formation of new Lodges under another authority, and the formation of an independent and antagonistic jurisdiction by those who are still the holders of the warrants of that Grand Lodge whose authority they are determined to subvert, whilst they are yet under a solemn vow to support, uphold, and maintain it. I have read with astonishment, not unmingled with indignation, the following words, said to have been uttered by the Prov. G.M.:—"The Provincial Grand Lodge of Canada West having now declared its independence, I, as the representative of the M.W.G.M. of England, now direct and require that every Master or delegate holding any warrant of a Lodge from the Grand Lodge of England do now return the same to me, in accordance with the suggestion of the G.M. of England, contained in his address to the Grand Lodge on the 4th of March last." I am bound to say that in thus (and in my name) directing and requiring Brethren to surrender their warrants, the Prov. G.M. not only assumed a power which I, as Grand Master, had no authority either to exercise myself or delegate to him, but which is directly opposed to the very essence and spirit of the Constitutions.

5th. Enclosing a memorial from the Lodges of the district of Quebec, you suggest that I should consider the propriety, or otherwise, of appointing a Prov. G.M. to preside over only three Lodges. The Lodges in the district of Quebec are the same in number as they were during the time when you presided over them. Remaining faithful in their allegiance, and having signified their wish to have a Prov. G.M. appointed as your successor, in accordance with the proposition made

by me in March last, I can have no hesitation in approving of the Brother whom they have recommended to me; and I have, accordingly, appointed Brother James Dean to succeed you as Prov. G.M. for Quebec and Three Rivers.

6th. Whilst I abstain from giving an opinion whether any or what circumstances can absolve Masons from their moral obligation, and justify them in separation from their mother Grand Lodge, I conceive it to be my duty to point out that "in the present unfortunate and conflicting condition of Freemasonry in Canada," it is impossible that I could consistently with my duty as Grand Master, and the obligation of my office, recommend to the Grand Lodge the recognition of either of the bodies which have recently assumed the power of erecting themselves into a Grand Lodge. To do so would be inconsistent with the first principles of Masonic unity. Of the Lodges existing in the Provinces of Canada, and holding under the Grand Lodge of England, the warrants of seven have been returned by those who have joined the Independent Grand Lodge; whilst thirty-four have been returned by those who have joined the Ancient Grand Lodge, leaving a large number of Lodges of which some are known to remain firm in their allegiance, and of the secession of others there is no official record. It is plain that the Grand Lodge of England has no right or title to absolve from their allegiance the Brethren who are anxious to preserve it; it is equally clear that it is the duty, the sacred duty, of the Grand Master and Grand Lodge to support them in maintaining their allegiance and in preserving inviolate their obligation to their parent Grand Lodge. Bearing in mind that there are already two self-erected Grand Lodges in Canada; that there are many Lodges which have not joined either; that there are others who, having never wavered in their fidelity, pray to have a Prov. G.M. appointed in the place of him who has seceded from them, and who desire to remain under the jurisdiction of the Grand Lodge of England, I cannot think that any reasonable Mason will, upon a calm and deliberate review of the facts, come to any other conclusion than that recognition is impossible; and that, even were it accorded, it would lead only to increased confusion.

7th. You offer to accept the office of Representative of the Grand Lodge of England in the "Ancient Grand Lodge of Canada:" for the reasons stated in the preceding paragraph you will at once perceive that that is impossible.

I cannot contemplate without the deepest concern the separation of so many Lodges from the parent body, and the more so when it is attempted to be shown that the conduct of the Grand Lodge of England has driven them to that course. When I reflect that separation has taken place at a period many months subsequent to the time when all reasonable complaints have been remedied, and when effectual means had been taken to prevent their recurrence; when I know that many of the delays complained of by Lodges originated not from the neglect of the Grand Lodge in England, but from the neglect of the Provincial Officers to forward returns to London intrusted to them for that purpose; when I remember that the neglect of the duties of his office by the Prov. G.M., whom I appointed, has been one of the main causes of dissatisfaction most prominently brought forward in official correspondence, and insisted on, even in minute detail, in memorials from Canada; when I remember that in consequence of such alleged neglect the Brethren desired to be permitted to elect their own Prov. G.M., and that such permission has been virtually conceded to them; and when I learn that the very first act of the new body has been to elect to supreme office the very Brother whose conduct had been so severely arraigned as leading to the difficulties complained of,—I am irresistibly led to the conclusion that there are other causes than those which have been already declared, and which caused the Prov. Grand Lodge of Canada West to throw off the authority of the Grand Master and the Grand Lodge of England, who have always felt, and still continue to feel, a deep and affectionate interest in the welfare of their Brethren in Canada.

Commending these matters to your earnest consideration and that of your Brethren,—I am, Sir and Brother,

Yours fraternally,
(Signed) ZETLAND, G.M.

To T. D. Harington, Esq.,
Quebec.

A communication from the M.W.G.M., proposing to record on the Minutes of Grand Lodge the satisfaction of himself and Grand Lodge for the able and efficient manner in which the W. Bro. Richard W. Jennings, G. Dir. of Cers., made all the arrangements for the reception of his Royal Highness Prince Frederick William of Prussia, on the occasion of his Royal Highness's visit to Grand Lodge in December last.

Report of Board of Benevolence for the last quarter, in which are recommendations for grants to—

Bro. William Osborne Leigh, of No. 164, Greenwich	£100
,, John Greenwood, of No. 365, Huddersfield	30
The Widow of Bro. George Reynolds, of No. 147, Hythe	50
Bro. John Daley, of No. 752, London	50

Report of Annual Audit.

REPORT OF BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report that they have received a memorial from Bro. Percy Moss, one of the clerks in the Grand Secretary's office, praying for an increase of salary, and that, having duly considered such memorial and the duties performed by Bro. Moss, they recommend that his salary be increased to the sum of two guineas per week, such increase to commence from the 1st of January last.

The Board having received a report from the Estates' Committee, that the addition of two rooms to the present tavern accommodation would conduce much to the convenience of the Craft and the Lodges meeting in the house: and it having been reported by the Grand Superintendent of Works that such additional accommodation could be provided in the next house, already in the possession of the Society, at a cost of £200; and that the present tenants are willing to pay the sum of £30 per annum as rent for such rooms, together with all additional rates and taxes thereon, the Board have authorized the providing such accommodation, and they submit the same for the sanction of the Grand Lodge.

The Board further report that, in compliance with the direction of the Grand Lodge in June last, they have decided upon the form of clasp to be worn on the ribbon of the charity jewel, and that the pattern of such clasp is deposited in the office of the Grand Secretary.

The Board, believing that it will tend to the advantage of the charities, recommend that an additional clasp on the ribbon be permitted to be worn by every Brother who may have served a fourth or any subsequent stewardship to either of the charities, such clasps to bear the name of the charity, and the date or year of the stewardship.

The Board submit to the opinion of Grand Lodge the experimental lighting of the Hall with sun-burners, and will be glad to receive any communication from the members of Grand Lodge who may have paid attention to the subject, which may assist them on determining upon the best mode of lighting and ventilation to be recommended for adoption.

[Then follows the cash account.]

(Signed) FRANCIS ROXBURGH, President.

Freemasons' Hall, Feb. 17, 1858.

REPORT OF THE COLONIAL BOARD.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Colonial Board beg to report that they have received a Protest from Bro. W. P. Wilson, of the Meridian Lodge, No. 1031, Melbourne, against that Lodge proceeding to ballot for the election of four joining Brethren, their Grand Lodge certificates not being produced as required by the law. It was argued in reply, that the distance of the colony from England caused delay in obtaining the certificates,

and that as the candidates were all well known, the production of their certificates was not imperative. To which the following reply was directed to be sent:—

Freemasons' Hall, London, Jan. 11, 1858.

SIR AND BROTHER,—I beg to inform you that your letter of the 15th of September, 1857, and the Protest of Bro. W. P. Wilson, of the Lodge No. 1031, were laid before the Colonial Board at their meeting on the 5th inst.

I am directed by the Board to state, that it is certainly contrary to the law, as it at present stands, to admit a Brother as a joining member of a Lodge without the production of his Grand Lodge certificate, and also the certificate of his former Lodge. The Colonial Board have no power to alter or relax the law, but I am desired to say, the subject will be brought before the Grand Lodge in the next report the Board makes.

Meanwhile a remedy will be partially afforded by the issue of blank certificates for the accommodation of Lodges in the colonies and foreign parts. By this the delay that has hitherto necessarily taken place in having to apply to England will be obviated. These certificates will very shortly be ready, and can be supplied to Provincial Grand Masters abroad by application to me.

I remain, Sir and Brother,
Yours fraternally,
WM. GRAY CLARKE, G.S.

To James MacDermott, Esq.,
Prov. G.S., Public Lands' Office,
Melbourne.

The Board begs to call the attention of Grand Lodge to the paragraph, pages 77 and 78, of the Book of Constitutions, in which, when the laws are next revised, some modification might be introduced with advantage.

The following communicotion from Bro. James Gallon, Secretary to the Corinthian Lodge, No. 834, Peterborough, Canada West, was received on the 7th December, 1857:—

Corinthian Lodge, Peterborough, Canada West,
November 20th, 1857.

SIR AND BROTHER,—A pamphlet has been recently published in Toronto, Canada West, entitled "Proceedings of the Grand Lodge of Canada West and of the Ancient Grand Lodge of Canada, September, 1857," containing two errors respecting our Lodge, to which the Master and Wardens are anxious to draw your attention to prevent their consistency being compromised at the present unfortunate disruption in Canada, in the event of the report reaching your hands.

At page 12 of that publication, it is stated that the Corinthian Lodge of Peterborough did, among others, give its "entire and cordial approval of the memorial" of the late Provincial Grand Lodge of Canada West. The enclosed copy of a resolution, unanimously adopted by our Lodge, copies of which were at the time forwarded to the Grand Secretary of the Grand Lodge of England, and the Grand Secretary of the Provincial Grand Lodge of Canada West will, we trust, be a sufficient refutation of that assertion.

Again, at page 61, the Corinthian Lodge is placed in the list of Lodges now under the jurisdiction of the so-called Ancient Grand Lodge of Canada; the fact of our still holding our English warrant affords a proof that it is placed there incorrectly.

COPY.

Resolution passed at a meeting of the Corinthian Lodge of Free and Accepted Masons, holden at Peterborough, on Tuesday, the 15th day of December, 1856:—

Moved by Bro. Rev. V. Clementi, seconded by Bro. Holywell, and resolved—

That the M.W. the Grand Master of the Grand Lodge of England having, at a Quarterly Communication on the 4th of June last, stated that "he wished to do every justice to Canadian Lodges," and declared "that their claims should be fairly and fully considered, that he was fully determined to take their grievances into consideration," and that "he trusted to be able, before a very long period, to lay before the Grand Lodge a plan which he hoped would be satisfactory to all

Provincial Grand Lodges, and which would get rid of complaints: "—it is deemed by this Lodge premature and inexpedient to take any action with reference to the complaints made, not without reason, by the Provincial Grand Lodge of Canada West; and it is considered more in accordance with the feelings and principles which should, under all circumstances, actuate the minds of Masons to await the result of the deliberations of the M.W. the Grand Master of the Grand Lodge of England, aided, as those deliberations will professedly be, by the advice of his Brethren.

The receipt of the above was duly acknowledged on the 16th of December, with an intimation that the errors pointed out in the pamphlet referred to would be brought before the proper authorities.

A communication was received from the Atlantic Phœnix Lodge, No. 271, Bermuda, complaining that a packet of Grand Lodge and Royal Arch certificates had not been received, either by the mail advising their having been forwarded, or the two following ones. On reference, it was found that the certificates had been duly despatched on the 5th November, 1857. The Grand Secretary was instructed to address the Postmaster-General on the subject, who promises inquiry.

(Signed) JOHN HERVEY, V.P.

Freemasons' Hall, London,
4th Feb., 1858.

A Memorial from Members of the Ancient and Honourable Order of Free and Accepted Masons residing in and near Hobart Town, in the Island of Tasmania, upon the suspension of the Tasmanian Union Lodge, No. 781, at Hobart Town, by the R.W. the Prov. G.M. of Tasmania.

In reference to this subject, the M.W. Grand Master will lay before Grand Lodge a letter from Bro. Charles Toby, W.M. of Lodge No. 781, to which he directed the following reply to be sent:—

Freemasons' Hall, London, 15th December, 1857.

W. SIR AND BROTHER,—I have received and laid before the M.W.G.M. the Earl of Zetland your letter, dated September 9th, and received on the 30th November; and I am commanded by his lordship to express, in the most decided terms, his condemnation of the conduct which you, as W.M. of the Union Lodge, No. 781, have pursued towards the R.W. Bro. the Rev. R. K. Ewing, Prov. G.M. for Tasmania.

The proceedings of Bro. Ewing appear to have been regular and constitutional, and consequently meet with the approval of the M.W.G.M. I may observe, in addition, that his appointment as Prov. G.M. seems to be acceptable to the majority of the Lodges in the island; whilst his offer to hold a Prov. Grand Lodge once a year in Hobart Town, and to appoint his deputy from amongst the members of No. 781, evinces no want of inclination on his part to promote the advancement and convenience of the Brethren of that Lodge. Obedience is one of the first duties inculcated by Masonic law,—that law is one of reason, not of force. The appointment of the Prov. G.M. was in every respect regular; and it is, therefore, clearly the duty of the Brethren in the province to acknowledge his authority as the representative of the M.W.G.M.

That you, as W.M. of No. 781, protest against such appointment, in no way absolves you from the necessity of obeying the laws which have been enacted by the Grand Lodge, and which all Masons are bound to observe. The G.M., equally with all Masons, must administer and obey the law as it is found in the constitutions. It is provided (see page 115) that where there is a Prov. G.M. of a district or province in which the Lodge is proposed to be holden, the petition is first to be sent to him or to his deputy, who is to forward it, with his recommendation or opinion thereon, for the G.M.; and the G.M. has not the power (nor, if he had, has there been sufficient cause shown to induce him to exercise it) of permitting that law to be disobeyed. I am further directed to inform you, that, although it is the anxious wish of his lordship to carry out the intentions expressed by him in March last, and referred to in your letter, in the division and,

where necessary, the subdivision, of districts, he did not contemplate—neither does he think that it would be for the interest of the Craft that he should do so—the appointment of a Prov. G.M. to rule over only one Lodge. Wherever, now or hereafter, circumstances may warrant it, his lordship will not hesitate to appoint additional Prov. G.Ms.

I am further directed by his lordship to state that the tone of your correspondence, and especially of your last letter, is one which meets with his serious disapproval. Describing yourself as a Mason of twenty-three years' standing, and as Master of your Lodge, you cannot be unaware of the heavy responsibility you are under, both as regards yourself in your own conduct, and the example which you set to your Brethren. You cannot expect continued obedience to your own authority, or to the extended authority which, it appears, you are anxious of obtaining, unless you set your Brethren the example in submitting to lawfully constituted authority. To threaten that, unless the particular wishes of yourself and your Lodge were complied with, you will throw off your allegiance, is as disrespectful as it is unconstitutional and unmasonic. The fact that the suspension of your Lodge by the Prov. G.M., having been notified to and confirmed by the M.W.G.M., was further reported on and recommended by the Colonial Board, and adopted by the Grand Lodge at the quarterly communication in September last, will, I hope, induce you to reflect on the course you have hitherto followed, and prompt you to seek a speedy removal of the disabilities under which you at present labour.

I return the petitions for the warrants with a strong and fraternal recommendation that you submit them, as the law requires, for the opinion and recommendation of the Prov. G.M.

His lordship further desires me to express his earnest hope that sufficient time has now elapsed for all feeling of heat and anger to have passed away; that you will, in the true spirit of Brotherly love and sincerity, offer the right hand of fellowship; that by-gones being forgotten, you will unite in the determination to work together with that good feeling and harmony which is not only characteristic of our Order, but is essential to its advancement in itself, and to its reputation in the profane world.—I remain, W. Sir and Brother,

Yours fraternally,
WM. GRAY CLARKE, G.S.

To Charles Toby, Esq.,
Hobart Town, Tasmania.

Appeal from Bros. Ratier and Quennec, of the Lodge La Cesarée, No. 860, Jersey, against a decision of the Prov. G.M. of Jersey.

PROPOSED MOTIONS.

By W. Bro. John Havers, P.S.G.D.—"That no motion to alter the amount of any grant recommended by the Board of Benevolence shall be entertained in Grand Lodge, unless previous notice thereof shall have been given at the Committee of Masters."

By W. Bro. William F. Beadon, P.J.G.W.—"That in consequence of the long and attentive services of Bro. Farnfield, Assistant Grand Sec., and the increase of business in the Grand Sec's. Office, a gratuity of £100 per annum be voted to him by Grand Lodge."

By W. Bro. J. Rankin Stebbing, W.M. No. 555; P.M. No. 152; P.M. No. 462.—"That in consideration of Bro. W. Farnfield's long and faithful services to the Craft, and of his able and satisfactory conduct as Assistant Grand Sec., that his salary be increased £125 per annum."

By W. Bro. J. Rankin Stebbing, W.M. No. 555; P.M. No. 152; P.M. No. 462.—"That the attention of the M.W. Grand Master be respectfully called to a consideration of the eminent services of the D. Prov. Grand Masters, with a view to his enabling them to appear in Grand Lodge in their Prov. Grand Lodge collars and jewels, and to receive in Grand Lodge a more recognized position, such as being admitted to the dais, or other adoption and recognition as the Grand Master may deem suitable and proper."

METROPOLITAN.

APPOINTMENTS.

Wednesday, February 24th.—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth. Chapter, Union of Waterloo (13), Woolwich. Mark Lodge, St. Mark's (1), Freemasons' Tavern.

Thursday, 25th.—Lodges, Neptune (22), Radley's Hotel; Grenadiers' (79), Freemasons' Tavern; Shakespeare (116), Albion Tavern. General Committee Girls' School at 12.

Friday, 26th.—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (830), Royal Artillery Company. Chapter, Friendship (6), Thatched House. House Committee Boys' School at 3.

Saturday, 27th.—Lodge, Unity (215), London Tavern.

Monday, March 1st.—Lodges, Robert Burns (25), Freemasons' Tavern; Royal Jubilee (85), Anderton's Hotel; St. John's (107), Radley's Hotel; St. Luke's (168), Commercial Hall, Chelsea; Joppa (223), Albion Tavern; Unions (318), Freemasons' Tavern.

Tuesday, 2nd.—Lodges, Albion (9), Freemasons' Tavern; Old Dundee (18), London Tavern; United Prudence (98), Albion Tavern; Temple (118), Ship and Turtle; Old Concord (201), Freemasons' Tavern; Euphrates (257), White Hart, Bishopsgate-street; Stability (264), Green Dragon, Bishopsgate-street; La Tolerance (784), Freemasons' Tavern. Colonial Board at 3.

Wednesday, 3rd.—Grand Lodge, Freemasons' Hall, at 8. Lodges, Westminster and Keystone (10), Freemasons' Tavern; Jerusalem (223), Freemasons' Tavern; Florence Nightingale (1,008), Freemasons' Tavern, Woolwich.

Thursday, 4th.—Lodges, Egyptian (29), George and Blue Boar; Strong Man (53), Falcon Tavern; Good Report (158), Radley's Hotel; Lion and Lamb (227), Bridge House Hotel; Ionic (275), Ship and Turtle; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial-road East. Chapter, St. James's (2), Freemasons' Tavern.

Friday, 5th.—Chapters, Fidelity (3) London Tavern; British (8), Freemasons' Tavern.

Saturday, 6th.—Lodges, London (125), Freemasons' Tavern. Committee Boys' School at 4.

Grand Steward's Lodge.—The monthly meeting of this Lodge was held at the Freemasons' Tavern on Wednesday, February 17, when Bro. Johnstone, W.M., who has been re-elected, appointed the following Officers:—Bros. A. H. Hewlett, S.W.; H. G. Warren, J.W.; W. Watson, Sec.; Elwood, S.D.; Dr. Hinxman, J.D. Several motions having been carried with the view of increasing the efficiency of the Lodge, the W.M. informed the Brethren that having been appointed by the M.W.G.M. Prestonian Lecturer, he should proceed with the usual working at the next public night in March, and appoint a special evening, of which due notice would be given, for the Prestonian Lecture.

Grand Master's Lodge (No. 1).—At the meeting in January, the W.M. Bro. S. Rawson, P.G.M. for China, brought his year of office to a close by passing two Brethren to the 2nd Degree, and conferring upon another Brother the Sublime Degree of M.M. In the conduct of these ceremonies, as in all others which have been performed by Bro. Rawson, strict observance was paid to order and regularity, and the appreciation of their beauty and import by the candidates was consequently ensured. This portion of the business concluded, the chair was taken by Bro. F. Crew, P.M., who for many years has acted as installing Master, to whom Bro. Dart, S.W., was presented, and in due and ancient form inducted into the chair. The admirable ease and self-possession of Bro. Crew always enable him to carry through this beautiful ceremony with *éclat,* and on this occasion he displayed his accustomed ability. The appointment and investiture of Officers followed, in the order annexed:—Bros. Chase, S.W.; Stone, J.W.; Giraud, P.G.D. (24th time), Treas.; F. Crew, P.M., Sec.; Robertson, S.D.; Thompson, J.D.; Potter, P.G.D. and P.M., Dir. Cer.; Lumley, I.G.; Allen, Steward. A sumptuous banquet succeeded labour, which was numerously attended, the visitors including Bros. Henderson, G. Reg.; Jennings, G. Dir. of Cer.; and many others.

On Monday, the 15th instant, the new W.M. was in his place, and gave unmistakable proof of his fitness for the high office conferred upon him by most impressively performing the ceremony attached to the 3rd Degree. Bro. Stone, J.W.,

announced that he had undertaken the stewardship for the ensuing festival in aid of the funds of the Boys' School, and urgently appealed for the support of his fellow members. The same Brother received the honour of election unanimously as Grand Steward for the year 1858-9. This Lodge, with some others, is eminently distinguished for its constant support of the Masonic charities, in addition to which it has the proud boast (as contra-distinguished to the majority of Lodges) of substantially relieving the wants of any of its members who, from position and affluence, have, through unforeseen circumstances and calamities, fallen into misfortune and distress. Two lamentable cases have just been before the Lodge at its recent meetings, and the Brethren have manifested the sincerity of their belief in the higher and holier principles of our institution, by granting assistance respectively in the amounts of £50 and £20. Acts like these must surely suffice to silence the voice of the scoffer, and afford evidence to the world that though we do own to a hearty enjoyment of those blessings and comforts which the G.A.O.T.U. has so bountifully provided for his creatures, we partake of them with gratitude, and in our social hours are careful to bear in mind, and to the utmost of our power relieve, the wants of our poorer Brethren. The muster upon this occasion was somewhat smaller than is usual, but the pleasures incidental to such meetings were not one jot abated. Bro. Crew was as delightful as ever, each visit confirming our previous impression that it would be as difficult for the Grand Master's Lodge to do without Bro. Crew, as for Bro. Crew to exist without the Grand Master's Lodge. We *know* his unbounded attachment to the Lodge, and we *believe* in the exalted estimation in which he is held by every member of it. The visitors were Bros. Ransford, P. G. Org. (who willingly contributed his excellent assistance in the musical department); Barker, Prov. G. Treas., Devon; F. Binckes, P.M. No. 11; W. Paas, P.M. No. 30; Playford, W.M. No. 255; Manby, No. 255; and Lawler (to whom the Brethren were indebted for some capital songs), &c. &c.

Royal York Lodge (No. 7).—The members of this Lodge assembled on Wednesday, February 17, for the despatch of Masonic business. The W.M., Bro. Collings, presided, and initiated a gentleman into the mysteries of the Order in a manner that fully bore out the expectations of the Lodge when they unanimously elected him W.M. for the current year. The initiation was preceded by the passing of Bro. Davidge, the ceremony being carefully performed by Bro. Isidore Levinson, the immediate P.M. After the disposal of some private business, the Lodge was closed in due form, and the Brethren retired to refreshment, Bro. Collings, W.M., in the chair. The usual loyal and Masonic toasts were given and enthusiastically responded to; Bro. John Hervey, P.M. and P.G.S.D., returning thanks for the Grand Officers. The "Health of the W.M." was then proposed by Bro. Levinson, P.M., and the toast was received with every demonstration of kindness and fraternal regard. The W.M. next proposed "The health of the Initiate," who thanked the Brethren in suitable terms. The health of "The Visitors," was acknowledged by Bro. the Rev. W. V. Dawson, Chaplain of the Lodge of Hope and Unity (No. 259), Romford. He observed that although a very young Mason, he had seen sufficient to convince him of the excellencies and value of the institution. He had certainly been highly gratified to find its principles so well understood and carried out in the Royal York Lodge, and assured the Brethren that he had experienced great pleasure in visiting the Lodge; he concluded by expressing a desire to have the honour of becoming a member of the Lodge, an intimation which met with a cordial response from every member present. The "Health of the P.Ms." was acknowledged by Bro. Hopwood, the respected and honoured father of the Lodge; the "Senior Officers," by Bro. Thomas Bohn, J.W., in the absence from indisposition of Bro. Jenkins, S.W.; the "Junior Officers," by Bro. Murton, J.D. Several other toasts were given, among them "The Health of the indefatigable Dir. of Cers., Bro. Adlard, P.M.," who discharges the duties of his office with an assiduity and punctuality that well merits the highest encomiums, more particularly from the numerous visitors who attend this Lodge, and who on all occasions receive his kind attentions. Bro.

Adlard as usual, in returning thanks, was happy in his remarks, and assured the Brethren how great a pleasure it was for him to serve them, and how inestimable was his reward in knowing that he had their approval of his conduct. The evening was thus brought to a close, and is now numbered among the very many happy evenings of this truly Masonic Lodge. The harmony of the evening was much enhanced by some excellent singing; and the musical talent of Bro. Ganz, of the Salisbury Lodge, who performed several very difficult solos on the pianoforte with great ability, elicited well merited applause.

British Lodge (No. 8).—The members of this distinguished red apron Lodge met at the Freemasons' Tavern, on Monday, February 15. The W.M., Bro. Pigot, assisted by his Officers, raised a Brother to the 3rd Degree, passed one to the 2nd Degree, and initiated a gentleman into the Order, in a manner that called forth the congratulations of a numerous assemblage of visitors. After which Bro. Bisgood, P.M., in a most able manner, installed Bro. Baxter in the chair, according to ancient custom. The W.M. appointed Bros. Hamilton, S.W.; Cowlard, J.W.; Noke, P.M., was invested Treas.; Robinson, P.M., was appointed Sec.; Walter Noke, S.D.; Maxwell, J.D.; Harris, I.G. Bro. Cowlard was elected to serve as Grand Steward for the ensuing year. Bro. Bisgood, who is always ready to step forward in the cause of charity (having served on several previous occasions), volunteered to represent the Lodge at the forthcoming Girls' Festival; Bro. Maxwell also volunteered for the Boys' Festival. After labour, a more than usual number of Brethren sat down to partake of an excellent banquet. The W.M. proposed the usual loyal and Masonic toasts. Bro. Dr. Rowe was particularly happy in responding to the health of the "Present and past Grand Officers," and, in alluding to the virtues of the Earl of Yarborough, quoted the lines of Shakspeare, "Take him for all in all, we shall not look upon his like again." The health of the W.M., Bro. Baxter, was drunk with much enthusiasm, Bro. Pigot expressing himself satisfied that, from the manner he had discharged the duties of S.W., and his readiness at all times to advocate the principles of charity, he would perform the duties of his present high office in a still more satisfactory manner. The W.M. returned thanks for the honour conferred, in placing him in the chair, and assured the Brethren that he would do his utmost to fulfil the duties so as to secure their approbation. He then proposed "The Health of the Past Masters," thanking them for their valuable services, particularly Bro. Pigot, immediate P.M., who had discharged his duties in a more than usually distinguished manner, and expressed the pleasure he (Bro. Baxter) had felt in investing him with a Past Master's jewel, as a testimony of the high respect of the Brethren towards him. He then proposed the health of the visitors, Bros. Dr. Rowe, P.G.D.; John Hervey, P.G.D.; Montemerli, No. 4; Bingham, No. 79; Warrington, No. 233; Leonard, No. 505; and Ganz, senior and junior, of No. 630. Bro. Dr. Rowe, in returning thanks for the visitors, expressed the gratification they had experienced in witnessing the able manner in which the business was conducted, as well as the hospitable manner in which they had been received. He looked upon such an evening as one of those sunny spots in the term of existence whose frequent recurrence was highly desirable. Bro. Hervey could not lose the opportunity of also expressing his satisfaction at the admirable working he had witnessed. The health of the Officers were then drunk, with thanks for their former exertions, and expressions of confidence that they would not be wanting as they progressed in honour and preferment. The pleasure of the evening was greatly enhanced by the musical abilities of Bros. Ganz, senior and junior, and also by the humorous singing of Bro. Montemerli.

Globe Lodge (No. 23).—This old red apron Lodge met at the Freemasons' Tavern, on Thursday, February 18, Bro. Watson, P.M., in his usual style, passed a Brother to the 2nd Degree. Bro. Haigh, S.W., who represents the Lodge as Steward at the forthcoming festival of the Boys' School, was elected Grand Steward. Bro. Bennett, a P.M. of some years standing, was presented with a jewel, accompanied with the thanks of the Brethren for the services he had rendered in the resuscitation of the Lodge.

Old Union Lodge (No. 54).—This Lodge held its usual meeting at Radley's Hotel, on the 16th instant, Bro. J. L. Evans, (P.G.S.B.) P.M., presiding for the W.M. Bro. R. W. Jennings, G.Dir. Cers. whose unavoidable absence was the cause of considerable regret. Bro. Evans in excellent style performed the duties of the chair, initiating one gentleman into the mysteries and privileges of Freemasonry, and advancing to the degree of Fellow Craft two duly qualified Brothers. An excellent banquet provided by Bro. Holt followed Lodge business, giving every satisfaction to the Brethren, and several visitors high in the Order.

Constitutional Lodge (No. 63).—This Lodge held its meeting on Thursday, 17th inst., for the purpose of installing Bro. J. W. M. Dosell, W.M.; the ceremony being very ably performed by Bro. J. Shirley, P.M., and the addresses being given by Bro. J. Scotcher, P.M. The W.M. invested his officers as as follows:—Bros. G. Grumbridge, P.M.; A. J. Dorward, S.W.; H. Ingram, J.W.; J. Shirley, Treas.; W. Farnfield (Asst. G. Sec), Sec.; W. Grant, S.D.; W. J. Thompson, J.D.; J. Atherton, I.G.; Atkinson, Tyler. The business of the Lodge being disposed of, the Brethren adjourned to the banquet, when in due time Bro. J. Scotcher, in a neat and appropriate speech, presented Bro. G. Grumbridge with a P.M's jewel,—to which Bro. Grumbridge responded, stating that he hoped he might live many years to wear it upon his breast. The evening was passed in social harmony; the visitors were Bros. Carpenter, No. 586, Ward, and Rumball.

Lodge of Felicity (No. 66).—On Monday, February 15, a meeting of this Lodge was held at the London Tavern, Bro. R. Kynaston, P.G. Steward and W.M., presiding. The business was of a merely formal character, with the exception of the election of Grand Steward for the ensuing year. Among the visitors were Bro. H. L. Crohn, G. Sec. for German correspondence.

Cadogan Lodge (No. 188).—This Lodge met at the Freemasons' Tavern, on Tuesday, February 16, with a good attendance of Brethren. Bro. Edmund Read, W.M., raised Bros. W. M. Cadell and E. W. Batt to the Sublime Degree of a M.M., in his usual impressive and fluent manner. This being the night for the election of W.M., Treas., and Tyler, the Brethren proceeded to ballot, when it was found that their unanimous choice had fallen on Bro. Henry Charles Read, the respected S.W., and brother of the retiring master. Bro. Sandon was re-elected Treas. by acclamation, he having filled that office for four years.

Lodge of Sincerity (No. 203).—This well-conducted Lodge held its usual monthly meeting on Wednesday last, the 17th inst. Bro. Fentiman, W.M., presided with great tact and judgment, passed two duly-qualified candidates, viz., Bros. Wilcock and Creewell, to the Fellow Craft Degree; after which the W.M. requested Bro. Potts, Sec. and P.M., to raise Bro. Benson to the Degree of M.M. Bro. Potts complied, and performed the ceremony of the Sublime Degree in a most impressive manner; the lecture portion was given in a truly solemn manner, and reflects great credit upon him. Bro. Fentiman, having resumed his seat, called upon the Brethren to know if they had aught to propose for the good of Freemasonry, when Bro. Potts said he would draw the attention of the Brethren to the claims of Edward Newnham, aged eight next March, the child of their much-respected and lamented Bro. Newnham, who for thirteen years was a continuous subscriber to this Lodge, and who had passed through all the offices leading to the chair, which position he also filled with credit to himself and honour to the Lodge. It had pleased the G.A.O.T.U. to afflict him with loss of reason, so to occasion his being placed in a private asylum, from which place he was only released by being called to a better world. He had left a family in adverse circumstances, long ill health making sad inroads upon his means. He (Bro. Potts) was most anxious that this boy should obtain admittance to the school. Their late Brother was ever foremost in acts of charity during his prosperity; some great exertion, therefore, it is hoped, will be used on behalf of this most desirable object. The observations of the worthy Secretary were responded to by Bro. Oman, the excellent Treasurer, consenting to act as Steward at the next anniversary of the Boys' Festival, 10th of March, for the

purpose of assisting the cause, several members promising their co-operation. Bro. Rawley, the immediate P.M., proposed that all printing in furtherance of this matter should be defrayed at the expense of the Lodge. This and other Lodge business being satisfactorily arranged, the Brethren adjourned to refreshment. The first toast of the evening was "The Queen and Craft," followed by "The Earl of Zetland" and "Lord Panmure," as the heads of the Order; these being succeeded by that of "The Visitors," Bros. J. A. Spedding, No. 114; James Hughes, P.M. No. 101; Binet, No. 722; Brennan, No. 44 (Irish Lodge); G. F. Taylor, No. 211; W. Vanderlyn, No. 247; and B. R. Davis, No. 14, who acknowledged the toast, making some feeling allusion to the charities. The W.M., in replying to his health, hoped the Brethren would give him credit for good intentions; he could scarcely call this more than his initiative, as regarded the duties of Master, his installation having taken place on the previous Lodge night; but if the Brethren only gave him a little indulgence, he was satisfied they would have little cause for complaint. In conclusion, he would propose the P.Ms. Bro. Rawley returned thanks, and dilated most eloquently upon the beauties of Freemasonry and its charities, at the same time cautioning Brethren in the disposal of their funds, inasmuch as there were, unfortunately for the credit of the Craft, some—he hoped not many—who made a trade in going from Lodge to Lodge, and obtaining money from those funds, which were intended for the really necessitous. He (Bro. Rawley) had no desire to cramp the hand of charity; but it required caution in the distribution of the funds at their disposal. This was followed by "The Masonic Charities" being given by Bro. Terry, P.M., who said that he felt rather proud of being allowed to give that toast, more particularly as out of sixty members nearly fifty subscribed to the Old Men and Widows' Asylum. He meant to have them all before long. He thought there was a little want of forethought among many members of the Order, when, for the sake of five shillings a year, they neglected so important a portion of their charities as these asylums; but he felt assured, from the way the other charities were supported, it was not a matter of *£. s. d.*; it was, he believed, that they scarcely had given themselves time to think of the necessity of assisting this particular charity. Bro. Terry concluded by saying that he hoped ere long to see every Lodge taking up this question, so that no proper applicant for the asylum should be rejected. Bro. Knibb replied for the Officers; after which the Brethren retired, having spent an agreeable evening, much enhanced by some good singing from Bros. G. Spencer, Fentiman, Potts, and G. F. Taylor, who accompanied many of the songs on the pianoforte.

Manchester Lodge (No. 209).—The monthly meeting of this Lodge was held at Bro. Clemow's, Anderton's Hotel, on Thursday, February 18, nearly thirty Brethren being in attendance. The W.M., Bro. Worman, presided, and performed his various duties in excellent style. Messrs. Smith and Silvester were balloted for, and were introduced and initiated into the privileges of Freemasonry, upon which they expressed their thanks at being permitted to be associated with so distinguished and ancient an Order. Bro. Cox was raised to the degree of M.M., and expressed his thanks for this further mark of favour. Among the P.Ms were Bros. M. Levinson, Collard, Freeman, and Izod, Sec. Several visitors high in the Order were present, and a pleasant evening was passed.

Lodge of Tranquillity (No. 218).—The annual festival for the celebration of the advent of the new Master of this Lodge, was held on Monday, February 15, at the Bridge House Hotel, Southwark. Bro. Noah Davis, W.M., presided, and after the confirmation of the minutes, a ballot was taken for the admission of Messrs. Henry Harris and David Philip, and those gentlemen, being in attendance, were initiated into Masonry according to old custom. Bro. Selig, P.M., then took the chair, and Bro. Myer Harris, W.M. elect, was presented by Bro. Noah Davis, and in due form installed in the chair. The W.M. then appointed as his Officers the following Brethren:—Bros. Noah Davis, P.M.; Moss Ansell, S.W.; Andre Fresco, J.W.; Hermon, Sec.; Morris Hart, S.D.; Robert Cox, J.D.; and Algernon Sydney, I.G. Bro. Alex. Levy, who had been re-elected Treasurer, was prevented attending by the death of a near relative. Bro. S. Solomons, P.M.,

rose and said, he had seen in the Lodge many Masters who had done their duty well, but of all the number, there never was one who had so ably and so diligently discharged the duties of his office as Bro. Noah Davis. It therefore afforded him much pleasure in being the medium of conveying to that excellent Brother, in the name of every member of the Lodge, the testimonial that had been unanimously voted to him. It would be a record to Bro. Davis and his family of the high estimation in which he was held. The testimonial was a splendidly emblazoned vote of thanks from the Lodge of Tranquillity to Bro. Noah Davis, for the very able manner in which he had during the preceding year presided over the Lodge and conducted its proceedings. It was in a frame richly carved, and adorned with Masonic emblems. The execution of the whole was the handiwork of two members of the Lodge. Bro. Davis, in acknowledging the presentation, said it gave him so much pleasure to receive this token of the affection of his Brethren, that, seeing and feeling the gratification it afforded to givers and receiver, he was disposed to be henceforth a convert to the principle of testimonials, to which he had previously been stoutly opposed. The report of the committee of the Benevolent Fund showed about £320 in hand; and a sum of £40 was unanimously voted to the aid of a distressed member of the Lodge. There was a good attendance of the Brethren, and at the conclusion of the business, Bro. Davis brought forward the long services and duties of Bro. Hermon, P.M. and Secretary, which he was desirous should have some acknowledgment; accordingly a sum of £10 was unanimously voted from the Lodge funds as a nucleus for a subscription of the members, to present Bro. Hermon with a testimonial alike worthy of his merits and the gratitude of the Lodge. The Brethren then adjourned to banquet, presided over by the W.M., and a very happy evening was spent. In the course of the evening a collection in aid of the Benevolent Fund was made, and £20. 6*s.* 6*d.* added to it. Bros. Joel Phillips, Saqui, How, and Bain were visitors.

Lodge of Joppa (No. 223).—The members of this Lodge held an emergency meeting on the 17th inst., under somewhat painful circumstances, it being for the purpose of performing the funeral ceremony in commemoration of the late Bro. Henry Lyons, P.M., whose loss his Brethren, as well as a large circle of friends, have to deplore. The circumstances were of a more than usually distressing character, his death being sudden, arising, it is supposed, from grief at the loss of his second son, who was drowned while bathing last summer, in the presence of the father, from which shock our lamented Brother never recovered. A large number of the Brethren assembled upon this most solemn occasion; Bro. Joel Phillips, W.M., having taken his seat, supported by the Officers, opened the Lodge in three Degrees; the collars, wands, banner, and other appointments being placed in mourning. The W.M. spoke as follows:—

"What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave?

"Man walketh in a vain shadow: he heapeth up riches, and cannot tell who shall gather them.

"When he dieth, he shall carry nothing away: his glory shall not descend after him.

"Naked he came into the world, and naked he must return: the Lord gave, and the Lord taketh away: blessed be the name of the Lord!

"Let us die the death of the righteous, and let our last end be like his!"

The Brethren answered—

"God is our God for ever and ever: he will be our guide even unto death. Almighty Father, into thy hands we commend the soul of our loving Brother Henry Lyons."

The Master then said—"The will of God is accomplished. So mote it be." which the Brethren repeated, giving the grand honours. After this, the Rev. David A. de Solla, Chaplain of the Lodge, recited the following prayer:—

"Most glorious God, author of all good, and giver of all mercy, pour down thy blessing upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our ap-

proaching fate, and draw our attention towards Thee, the only refuge in time of need; that when the awful moment shall arrive when we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death: and after our departure hence in peace and in thy favour, we may be received into thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen."

The following address was then delivered:—

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death when we least expect him, and at an hour which we probably were led to expect might be the most pleasant of our lives.

"What are the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her last debt. Fix your eyes on the last scene, and view life stripped of its ornaments, and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away. While we drop the sympathetic tear over the memory of our deceased Brother, let charity incline us to throw a veil over his foibles, whatever they may have been, and, not withholding the praise that his virtues may have claimed, suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weaknesses we ought to derive instruction. Let the present example excite our most serious thoughts, and strengthen our resolution of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this life shall cease to delight, and the reflection of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor ourselves be called away unprepared into the presence of an all-wise and omnipotent Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no sinner can escape.

"Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the Divine grace to ensure the favour of that Eternal Being, whose goodness and power know no bounds; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country whence no traveller returns. By the light of the Divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

The following invocations were then made by the Master, accompanied by the usual honours:—

Master.—"May we be true and faithful, and may we live and die in love."

Answer.—"So mote it be."

Master.—"May we profess what is good, and always act agreeably to our profession."

Answer.—"So mote it be."

Master.—"May the Lord bless us, and prosper us; and may all our good intentions be crowned with success. Let every soul praise the Lord. Hallelujah."

Answer.—"So mote it be, now, from henceforth, and for ever."

The Master then called upon the Chaplain for the concluding ceremony, which the rev. Brother gave in the following words:—

"In conformity with an ancient usage, and at the request of several of our Brethren, who sympathise in common with us at the demise of our lamented Brother, whose memory we revere, and whose loss we now deeply deplore, and whose body is consigned to its mother earth, whence it came,—we have assembled in the character of free and accepted Masons, to offer up to his memory the last tribute of our affections, thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of our Order. With proper respect to the established customs of the country in which we live, with due deference to our superiors, and with unlimited goodwill to all men, we here appear clothed as Masons, and crave leave to express our submission to peace and good government, and our wish to serve the interest of mankind. Invested with the badges of innocence, we humbly bow to the Universal Parent, and implore His blessing on every zealous endeavour to promote peace and goodwill, and we pray for a blessing on our perseverance in these principles of piety and virtue.

"The Great Creator having been pleased out of His mercy to remove our esteemed Brother Henry Lyons from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united man to man,—may we, who survive him, anticipate our approaching dissolution, and be more strongly cemented in the ties of union and friendship; that during the short space allotted for our present existence, we may wisely and usefully employ our time, and in the reciprocal course of fond and friendly acts, mutually promote the welfare and happiness of each other.

"Unto the grave hath been consigned the mortal remains of our much-respected Brother, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, extend His mercy towards him and all of us, and crown our hope with everlasting bliss in the expanding realms of a boundless eternity! This we beg for the honour of His name, to whom be glory, now and for ever. Amen."

The grand honours were again given, followed by the annexed verses:—

"Man's days are as grass, as the flower of the field so he flourisheth; the wind passeth over it and it is gone, and its place shall not be known again.

"As a dream he flieth away and is not found; yea, he is chased as a vision of the night.

"Man born of woman, few of days, full of trouble, like a flower cometh forth and is cut off, flieth away like a shadow and continueth not.

"What is man, that he should be deemed pure: the born of woman, that he shall be accounted righteous?

"What is man, that Thou takest note of him: the son of man, that Thou regardest him! Man is like unto vanity, his days as the passing shadow.

"The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.

"Glory be to God on high; on earth peace, goodwill towards men!"

At the conclusion of these verses, the grand honours were repeated, and the Lodge closed with solemn prayer.

Panmure Lodge (No. 1,022).—A Lodge of emergency was held on Monday, the 15th instant. The W.M., Bro. J. T. Warren, presided, and after initiating two gentlemen into Freemasonry, passed Bros. George Wardle and Green to the Degree of Fellow Craft. Several Brethren were proposed as joining members; after which the Brethren adjourned to banquet, and the remainder of the evening was passed with the utmost harmony. The visitors present were Bros. J. C. Evans, No. 65; Platt, Nos. 168 and 219; and Bros. Atkins and Huffam, of Lodge No. 190, Cork.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodge.*—Wednesday, February 24th, Royal Sussex (221), Freemasons' Hall at 7; Tuesday, March 2nd, Beaufort (120), Freemasons' Hall; Friday, February 26th, Instruction, Freemasons' Hall, at 7½. *Chapter.*—Tuesday, 23rd, Beaufort (120), Freemasons' Hall, at 7.

Jerusalem Lodge (No. 986).—The quarterly meeting of this Lodge was held at Freemasons' Hall, Bristol, on Tuesday, 9th of February, presided over by Bro. S. E. Taylor, P. Prov. S.G.W., Prov. G. Treas., and W.M. Bro. G. B. Taylor was passed to the 2nd Degree, and Bros. Gloag, Brison, and Lamotte, were elected joining members; after which Bro. J. A. Clark, Prov. G. Reg. and S.W., being presented as the W.M. elect, was installed into the chair, proclaimed, and saluted in due form. The W.M. then appointed and invested the following Brethren as his Officers for the ensuing year:—Bros. Dr. W. B. Herapath, S.W.; J. W. Gloag, J.W.; P. J. Jones, Sec.; T. G. Lamotte, S.D.; T. Brison, J.D.; H. Merrick (P.M.), I.G.; and Bro. J. A. Page, who had been unanimously re-elected Treasurer, was also invested. All business ended, the Brethren adjourned to the supper-room, where a very excellent repast had been provided by Bro. Heal. The W.M. was supported by the R.W. Bro. Powell, D. Prov. G.M. for Bristol; and the W.Ms. of the Royal Clarence Lodge, No. 81; the Royal Sussex Lodge of Hospitality, No. 221; the Moira Lodge, No. 408; and the Colston Lodge, No. 886; with several other visitors. The usual loyal and Masonic toasts followed in rapid succession, interspersed with some excellent singing. Amongst the songs sung the old and orthodox "Entered Apprentice" was not forgotten. The Brethren separated, all agreeing that the meeting had been a most harmonious and gratifying one.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, February 25, Industry (465), Norfolk Arms, Hyde, at 7; Saturday, 27th, Fidelity (623), White Hart, Flowery Field, at 4.; Saturday, March 6th, Fidelity (623), White Hart, Flowery Field, at 4. *Chapter.*—Wednesday, March 3rd, Fidelity (701), Angel Hotel, Birkenhead, at 6.

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge.*—Tuesday, March 2nd, Hammond (829), Masonic Hall, Guernsey, at 8.

CORNWALL.

APPOINTMENTS.—*Lodge.*—Wednesday, 3rd, Peace and Harmony (728), Dunne Hotel, St. Austell, at 6.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, March 1st, Bedford (351), Private Room, Tavistock, at 7; Fidelity (280), Three Tuns, Tiverton, at 7. *Chapter.*—Sun (123), Globe Hotel, Exmouth, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Friendship and Sincerity (694), Town Hall, Shaftesbury, at 7; Thursday, 25th, St. Mary's (1,009), Bull Inn, Bridport, at 7; Thursday, March 4th, Science (640), Private Room, Bourton, at 7.

DURHAM.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Restoration (128), the Fleece, Darlington, at 7; Tuesday, March 2nd, Marquis of Granby (146), Freemasons' Hall, Durham, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, March 2nd, Sherborne (1004), the George Hotel, Stroud, at 5½.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7; Thursday, 25th, the Gloucester (152), Freemasons' Hall, Southampton, at 7; Monday, March 1st, Oakley (995), Black Boy, Basingstoke, at 6. *Chapters.*—Wednesday, March 3rd, Southampton (555), Freemasons' Hall, Southampton, at 7; Thursday, 4th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

HERTFORDSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, March 2nd, Hertford (578), Shire Hall, Hertford, at 7.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Wednesday, March 3rd, Yarborough (809), High-street, Ventnor, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Monday, March 1st, Peace and Harmony (235), Royal Oak, Dover, at 7½; Tuesday, 2nd, Adams (184), Masonic Hall, Mile Town, Sheerness, at 6. *Mark Lodge.*—Florence Nightingale (Scottish Constitution, 10), Crown and Anchor, Woolwich, at 7.

CHATHAM.—*Royal Kent Lodge of Antiquity* (No. 20).—The Brethren of this Lodge assembled together on the 17th inst., under the presidency of their W.M., Bro. Charles Isaacs, when Bros. Morris and Morley were raised to the Sublime Degree of Master Masons, the latter having received his first two degrees in the Phœnix Lodge, Portsmouth. The Lodge was then resumed to the 1st Degree, when Mr. J. I. Solomon, Dr. A. G. Power, and Mr. F. G. Sly, were initiated into the mysteries of the Craft. Two gentlemen were also proposed for initiation at the next Lodge meeting. Nothing further being offered, the Lodge was closed with due form. The Brethren afterwards sat down, about twenty in number, to supper, when after the usual loyal and Masonic toasts, the W.M. proposed "The health of the newly initiated Brethren," which was replied to in a very able speech by Bro. Solomon, who informed the Brethren that he had long looked forward to the day that he was to be initiated into Freemasonry; he hoped to prove himself a worthy member, and to obtain all the honours attached to it. Several other toasts followed, concluding with "All Poor and Distressed Masons." The Brethren separated, highly pleased with the evening's proceedings. We were pleased to see a goodly muster of the Past Masters present, and think it is the least they can do to support their present W.M., whose whole study is to revive the Lodge, and again bring it to the proud position of being the most numerous and influential Lodge in the province.

RAMSGATE.—*Royal Navy Lodge* (No. 621).—This Lodge met at the Royal Hotel, on Wednesday, the 17th inst., Bro. G. Hodge, W.M., presiding. The Lodge was opened in the 1st Degree. Bro. Anderson, of Deal, was examined in due form, and afterwards passed to the Degree of a Fellow Craft. Mr. Walter G. Smith was balloted for as a candidate for initiation, and unanimously approved. The W.M. very kindly permitted Bro. B. F. Hiscocks, P.M. and Sec., to initiate, and give the charge to the candidate. The Royal Navy Lodge is making great advances; and it may with truth be said that its Officers are endeavouring to do their duty in a most creditable manner. Bro. J. P. Jenson officiated as Steward, and is quite equal to his duties. The Brethren afterwards enjoyed themselves in a most pleasant manner. The proceedings of the evening finished by Bro. G. Stevens, S.W., giving the toast of "All poor and distressed Masons."

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Samaritan (358), Green Man, Bacup, at 7; Perseverance (432), Old Bull, Blackburn at 8; Monday, March 1st, Cheetham and Crumpsall, Crumpsall Hotel, Manchester, at 6; Tudor (688), Red Lion, Oldham, at 6½. *Chapter.*—Friday, March 5th, Concord (44), Swan Hotel, Bolton, at 6.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Downshire (864), the Crown, Lime-street, Liverpool, at 6; Derby (1026), Derby Arms, Booth, at 5; Monday, March 1st, Harmony (267), Wellington Hotel, Garston, at 7. *Mark.*—Thursday, February 25th, Keystone (Scot), Adelphi Hotel, Liverpool, at 7. *Chapter.*—Wednesday, March 3rd, Unity and Perseverance (845), Wheatsheaf, Ormskirk, at 5.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, February 25th, Shakspeare (617), Town Hall, Spilsby, at 6; Thursday, March 4th, Hundred of Elloe (690), the Old Turret, Spalding, at 8.

NORFOLK.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Perseverance (258), Lamb Inn, Norwich, at 8; Monday, March 1st, Friendship (117), Duke's Head, Great Yarmouth, at 7.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges.*—Monday, March 1st, St. George's (624), Commercial Hotel, North Shields; Northern Counties (586), Freemasons' Hall, Newcastle-on-Tyne, at 7; Tuesday, 2nd, Northumberland (985), Central Exchange, Newcastle-on-Tyne, at 7; St. David's (554), Salmon Inn, Berwick, at 7. *Chapter.*—Thursday, 25th, the Ogle (624), North Shields, at 6. *Rose Croix.*—Friday, 26th, Royal Kent Chapter, Freemasons' Hall, Newcastle-on-Tyne, at 7.

OXFORDSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, March 1st, Cherwell (873), Red Lion, Banbury, at 7.

OXFORD.—*Apollo University Lodge* (No. 460).—The fortieth anniversary was held on Monday, Feb. 15, when the Worshipful Master and Officers for the ensuing year were duly installed. The late W.M., the Rev. H. A. Pickard, *M.A.*, of Christ Church, not only on this occasion performed the ceremonies of raising and passing, but also initiated into the mysteries of Masonry five new candidates, and undertook the whole of the ceremony of installing the new Worshipful Master, Bro. W. E. Codrington, *B.A.*, of Brasenose College, in the chair of office. The masterly style in which he conducted these ceremonies, and the manner in which he has presided over the Lodge for the past two years, have earned for him the reputation of being one of the best Masons in the province. After the Worshipful Master was duly invested, he appointed as his officers Bro. Hozier, *B.A.*, Balliol College, S.W.; Strother, Magdalen Hall, J.W.; the Rev. A. Faber, *M.A.*, New College, Chap.; Mitford, Christ Church, Sec.; Thompson, Treas.; Dr. Elvey, New College, Org.; Talbot, Christ Church, S.D.; Richardson, St. Mary Hall, J.D.; Mills, Christ Church, Dir. of Cer.; Eden, Oriel College, I.G.; Brassey (University College), Lord Hamilton (Christ Church), Huddleston (Balliol College), Maxwell (Exeter College), Morshead (Brasenose College) and Lord Skelmersdale (Christ Church), Stewards. After the business of the Lodge was concluded, the Brethren, to the number of eighty, adjourned to the hall, where a banquet was provided, consisting of every delicacy of the season. We must congratulate Bro. Thompson, to whom the Stewards confided every arrangement, on its complete success; indeed, he must have been most ably seconded on this occasion, as on all hands it is admitted to have been one of the most comfortable and complete banquets ever held within the walls of the Masonic Hall. Amongst the company we noticed the Provincial Grand Master (Bro. Bowyer): the Deputy Provincial Grand Master (Bro. Spiers); Bros. Past Masters Sadler, Pickard, Walker, Thompson, Wyatt, Randall, Martin, Symonds, Joy, and Houghton; Bros. Lord Skelmersdale, Viscount Hamilton, Sir M. Beach, Bart., Hozier, Strother, Talbot, Mills, Llewellyn, Richardson, Brassey, Coleridge, Huddleston, Hough, St. Aubyn, Style, Harrison, Mitford, Caldicot, Baring, Butler, Johnstone, Wingfield, Bowden, Falconer, Fowler, Wells, Thurland, Fraser, Cartwright, Leighton, Haughton, Clegg, Morrell, Donaldson, &c., &c. After grace was said by the Chaplain, and the removal of the cloth, the W.M. gave "The Queen and the Craft," which was duly honoured, and the national anthem sung by Bros. Randall, Houghton, and Joy. The W.M. then gave the health of "The Grand Master of England, the Earl of Zetland," and alluded to the honour this province had received by his lordship paying them a visit last May. The W.M. then gave the "Deputy Grand Master, Lord Panmure, and the Officers of Grand Lodge."

Bro. Spiers, in rising to respond to this toast, regretted no other Grand Officers were present, as his voice was so well known to them, but as a Past Grand Officer he felt it his duty to thank the Brethren for the honour they had done the officers of Grand Lodge, and to assure them it was their earnest wish to carry out the principles and practice of Freemasonry. After remarking on the excellent man-

ner in which the Lodge had been worked by the late W.M., and the great importance of the Apollo Lodge, in sending out as it did annually many efficient Masons to fill offices in various provinces, and adverting to the fact that more Provincial Grand Masters had been educated in Masonry in the Apollo than in any other Lodge, he congratulated them on their selection of Bro. Codrington, and had no doubt that he would advance the Craft as efficiently as another craft he had been instrumental in maintaining at the head of the river for three seasons.

The W.M. then rose and said, the next toast was one that came home to their feelings, as it referred to one who dwelt among them, and who was deservedly esteemed by them all. He alluded to the Provincial Grand Master, Bro. Bowyer. The reception of this toast must have convinced the Provincial Grand Master that his rule over the Craft in this province was felt to be a kind and gentle one.

The Prov. G.M., in returning thanks, said he felt his rule to be a labour of love. That from his first introduction to them he had experienced nothing but kindness; that the admirable manner in which the Lodges were worked in his Province was a pride and a satisfaction to him; that he had not any one unpleasant circumstance to mar the uniform pleasure he had experienced; that he never allowed any opportunity to pass without attending their meetings, and when prevented doing so by other engagements, it was always a subject of regret to him. After alluding to the excellent working of the Apollo under Bro. Pickard, he congratulated the Brethren in having selected so efficient a Mason as Bro. Codrington to succeed him; and doubted not that he would maintain the high position of the Lodge, and conduce to the happiness of its members.

The W.M., in again rising, said he should propose to them a toast a little out of the order of routine, but he felt it needed no apology from him. One had lately gone out from them who had worked well for the interests of Masonry, who in his office of Secretary for the past year had discharged its duties efficiently, —he alluded to Bro. Charles Martyn; he was known to them all, and not better known than loved and respected. He had lately taken another degree out of Masonry, one that he doubted not would materially contribute to his happiness; and most sincerely did he wish it. He gave them in his fullest bumper, "Health and happiness to Bro. Martyn and his bride."

This toast was most enthusiastically received, and when the cheering had somewhat subsided a large plate of bride-cake, furnished by the Treasurer, Bro. Thompson (who had received it from Bro. Martyn, on his marriage last week), was handed round, so that all the Brethren had the pleasure of receiving a portion.

The Prov. G.M. then called upon the Brethren to rise and assist him to do honour to their newly installed W.M., who, he doubted not, would so discharge the duties of his office as at its close to earn their esteem and approbation.

The W.M., on rising, thanked the Prov. G.M. for the kind opinion he entertained of him. In following Bro. Pickard he had a somewhat difficult task, but that he should endeavour to discharge the duties of the office to his, and he trusted to their, satisfaction. Allusion had been made, by Bro. Spiers, to the craft he had cheered on so successfully. He trusted he should so guide the craft of Masonry as not to discredit the appointment the Brethren had made; he looked for support not only from his Officers but from all the Brethren; he thanked them most sincerely not only for having placed him in his present position, but for their uniform kindness; and he trusted at the end of the year to resign his office as unsullied as he received it.

The W.M. then proposed "The health of the immediate P.M. Bro. Pickard," and adverted to the great interest he had taken in the working of the Lodge, and the zeal he had evinced in the service of Freemasonry.

Bro. Pickard responded by saying he was duly sensible of the honour that had been paid him; that he had reason to be proud of his connection with the Apollo Lodge; during the two years it had been under his rule, he had introduced over ninety candidates into Masonry. He could not forget the honour the Lodge had received under his presidency in having to entertain the G.M. of England, the Earl of Zetland; that two of the largest gatherings, under the auspices of the Apollo Lodge, had taken place during the time he had presided over them,—he

alluded to the *déjeûner* in Worcester Gardens, when the Brethren presented a most substantial token of their esteem to Bro. Beach, P.M., and to the *fête* in New College Gardens last year—events to be long remembered. He had endeavoured to discharge his duties to satisfy himself, and if he met the approval of the Brethren, he had received all he desired.

The W.M. gave "The newly-initiated Brethren," which was responded to masonically, and duly acknowledged by them in feeling and appropriate addresses.

The W.M. gave "The W.M. of the Alfred Lodge, and its members," and alluded to the advantage derived by the Apollo by their co-operation on all occasions.

Bro. Houghton, the immediate P.M., who responded in the unavoidable absence of the W.M. Bro. Druce, said the Alfred Brethren felt the compliment paid to them; and that on all occasions they were delighted to visit them, either in the Lodge-room or at the banqueting-table; and most fully he reciprocated, in the name of himself and the Brethren of his Lodge, the kindness expressed to them.

The W.M. gave "The health of the Visitors," and coupled with it the name of Bro. Alderman Sadler.

Bro. Sadler responded by saying some of his happiest days were spent in Masonry, and that although the discharge of duties which had been entrusted to him by his fellow-citizens precluded his taking that high interest he desired in Masonry, yet it afforded him the highest gratification to be present at their anniversary, and so long as they gave him an invitation, and the G.A.O.T.U. spared his health so long would he accept it.

"The W.Ms of the Churchill and the Cherwell" was responded to by Bro. Spiers in the absence of the Earl of Lincoln, and by Bro. Faulkner in the absence of Bro. Cooke.

"The Officers of the Lodge" was acknowledged by the S.W., Bro. Hozier, in a speech replete with talent, and which will not speedily be forgotten by the Brethren.

The concluding toast—"To all Poor and Distressed Masons" was given by the Tyler and duly responded to, after which the Brethren separated, having spent one of the pleasantest evenings ever passed under the auspices of the Apollo Lodge.

Bro. Beach would would have been present at the banquet, but was detained by his Parliamentary duties at the adjourned debate on the India Bill.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges.*—Friday, February 26th, Rural Philanthropic (367), Highbridge Inn, Huntspill, at 1; Monday, March 1st, Royal Sussex (61), Amery's Hotel, Bath, at 7½; Vale of Jehosophat (367), Highbridge Inn, Huntspill, at 12.

TOTNES.—*Pleiades Lodge* (No. 1012).—A Lodge of emergency was held, Thursday, 18th February, Bro. Henry Bridges, W.M., presiding. H. R. Davy, Esq., Dartmouth, was initiated; Bro. Rev. W. S. Cole, passed to the second degree; and Bro. T. C. Kellock raised to the sublime degree of M.M. Arrangements were also made to hold Lodges of instruction regularly at stated intervals, the first on the 11th of March. The regular meetings of this Lodge have been altered from the first Tuesday in every month, to the Thursday on or nearest the full moon, to suit Brethren residing in the country.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; Friday, 26th, Sutherland of Unity, (674), Castle Hotel, Newcastle-under-Lyne, at 7; Monday, March 1st, St. James (707), New Inn, Handsworth, at 7; Tuesday, 2nd, Menturia (606), Hanley, at 7.

LONGTON.—*Etruscan Lodge* (No. 803).—The members of this Lodge held their annual festival at the Town Hall, Longton, on Thursday week. The R.W. Prov. G.M., Colonel Vernon, was prevented attending on account of sickness; likewise the R.W.D. Prov. G.M., Bro. Ward, from unavoidable circumstances. Among the visitors present were, Bros. Charles Davenport, Prov. J.G.W., Sutherland Lodge, No. 600, Burslem; George Sergeant, W.M.

Menturia Lodge, No. 606, Hanley; J. Butterworth, S.W.; John C. Daniel, J.W.; Thomas Simpson, Treas.; H. Roberts, S.D.; H. Ward, P.M.; W. H. Folker; James Rogers; R. Shufflebotham; H. Swift; J. H. Sweeting, W.M. Portland Lodge, Stoke; Hancock, S.W.; Thomas Griffin, P.M.; John Close; O. Lodge; &c. &c. After the Lodge was opened in due form, the new W.M., Bro. Samuel P. Goddard, *M.D.*, performed the ceremony of initiation in so admirable a manner as to gain the full approbation of the Brethren of the Lodge over which he had the honour of presiding. Bro. A. Glover, Prov. S.G.W., having been deputed by the R.W. Prov. G.M. to present, in his name, to the members of the Lodge, a pair of elegant and chaste Masonic loving-cups, did so in eloquent and feeling terms. After expressing his very deep regret at the absence of the donor, he congratulated his Brethren upon their receiving such an indubitable proof of the high regard the R.W. Prov. G.M. entertained towards their Lodge. Bro. S. P. Goddard, W.M., returned thanks, in a very able and feeling manner, on behalf of the Brethren of the Lodge and himself, for the valuable gift which had just been made in the name of so distinguished a Brother, and expressed a hope that the gift would be regarded, not only for its intrinsic worth, but prove an incentive to them to carry out those truly Masonic principles, brotherly love, relief, and truth; and requested Bro. A. Glover to convey to the R.W. Prov. G.M. the high estimation in which his gift was held, and their warmest wishes for his speedy convalescence. The Brethren, numbering nearly fifty, then adjourned to a banquet, provided by Bro. Lear, of the Union Hotel. The usual loyal and Masonic toasts were given, and heartily responded to by all present. The harmony of the evening was enlivened by Bros. Thomas Simpson, J. H. Sweeting, and the W.M., S. P. Goddard. We may add that the excellent social qualities of the members of the Etruscan Lodge always ensure an evening of fraternal pleasure. The meeting was brought to an early and harmonious conclusion. The following is a description of the Masonic loving-cups, manufactured by Bro. Felix Hawley, of Longton. The goblets, manufactured in porcelain, are about nine inches in diameter; the height, including the pedestal, about eleven inches. The outline is in the Etruscan style; the bowl is grounded in deep Mazarine blue; the decoration consists of a border, technically termed a key-border; beneath is some net-work in gold, entwined with painted festoons of lilies and pomegranates, emblematically representing Unity, Peace, and Plenty; underneath is a rope in raised gold, chased; in the front are the chain and jewel of the Prov. G.M., in raised gold, chased; in the arc of the circle described by the chain is the inscription, written in letters of gold, in the old English style:—"Presented to the Etruscan Lodge, No. 803, by Lieut.-Col. Vernon, Right Worshipful P.G.M. of Staffordshire, as a mark of his fraternal esteem and regard, January, 1858." On the reverse are the pedestals, surmounted by the celestial and terrestrial globes, the all-seeing eye, the square and compasses, and other Masonic emblems, combined with ears of corn—all in raised gold, chased, and enamelled. The pedestals of the goblet are decorated with a pattern, in squares, worked with raised gold and enamelled, and a tesselated border in burnished gold. The handles are of burnished gold. While the loving-cups have a high value as indicating the kind feeling of the R.W. Prov. G.M., they are in themselves exquisite specimens of art, the production of which, both as regards design and execution, reflects very high credit on the manufactory of Bros. Hawley.

SUFFOLK.

Appointments.—*Lodges.*—Thursday, February 25th, Unity (84), Suffolk Hotel, Lowestoft, at 7; Virtue and Silence (417), Lion Hotel, Hadleigh, at 7; Monday, March 1st, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 2nd, Apollo (383), White Lion, Beccles, at 7. *Chapter.*—Wednesday, 3rd, Royal Sussex of Perfect Friendship, White Horse, Ipswich, at 7.

SOUTH WALES.

Appointments.—*Lodges.*—Tuesday, March 2nd, Prince of Wales (969), Thomas Arms, Llanelly, at 7; Loyal Welsh (525), Victoria Hotel, Pembroke, at 8. *Chapter.*—Monday, 1st, Merlin (699), Masonic Hall, Spillman-street, Carmarthen.

WARWICKSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, March 3rd, Abley (625), Newdegate Arms, Nuneaton, at 7.

ALCESTER.—*Apollo Lodge* (No. 378).—The monthly meeting was held on the 27th of January, at the Angel Hotel, Alcester, at three o'clock in the afternoon. This being the day appointed for the installation of the W.M. elect, Bro. J. W. Hance, most of the Brethren attended. The Lodge was opened by Bro. H. Overbury P.M., and the Officers of the Lodge. Among the visitors were Bros. Empson, Newton, Machin, and James, of Birmingham, also Bro. W. Bolton, of Stratford-on-Avon. The minutes of the last Lodge were read and confirmed. Bro. J. W. Hance, W.M. elect, was presented in ancient form to a board of installed Masters. The ceremony of installation was performed by Bro. Empson in a manner that gave the highest satisfaction. The newly elected Master having been proclaimed, the following Brethren were duly invested with the collars and jewels of their respective offices:—Bros. H. Overbury, P.M.; George Wyman, S.W.; J. Brown, J.W.; W. J. Hobbes, S.D.; R. W. Williams, J.D.; T. Harvey, I.G.; J. Lea, Tyler. The Lodge having been closed, the Brethren sat down to an excellent repast, provided by Bro. J. Overbury. The cloth being drawn, the usual loyal and Masonic toasts were given and responded to most heartily. "The Health of the Visiting Brethren" was received with strong demonstrations of pleasure, as the names of Bros. Empson, Newton, Machin, and James, were coupled with the toast. Bro. Empson, in an excellent speech of some length, returned thanks. After several other toasts, the Brethren separated, having enjoyed a most delightful and social evening.

WILTSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, March 2nd, Concord (915), Court Hall, Trowbridge, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, March 1st, Semper Fidelis (772), Crown, Worcester, at 6½; Tuesday, 2nd, Harmonic (313), Freemasons' Tavern, Dudley, at 6½.

DUDLEY.—*Vernon Lodge* (No. 819).—In the unavoidable absence of the W.M., Bro. G. H. Deeley, P.M., Lodge was opened on Wednesday last by Bro. M. Dennison, P.M. No. 313 and W.M. No. 730. Various matters of a private nature were referred to the Board of General Purposes, including a motion for "adding to the furniture of the Lodge such things as are necessary to its completeness." An annual subscription was voted to the Boys' School and the Benevolent Fund. The Secretary announced that the conduct of a London Lodge in relation to a joining Brother of No. 819 had been represented to Bro. H. G. Warren, with a request that he would bring the same before Grand Lodge; and he had promised to have the matter attended to.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Friday, February 26th, North York (876), Station Hotel, Middlesboro, at 7; Monday, March 1st, Union (287), Masonic Hall, York, at 7; Tuesday, 2nd, Camalodunum, Freemasons' Hall, New Malton, at 7. *Chapters.*—Friday, February 26th, Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

FILEY.—*Royal Lodge* (No. 926).—On Monday, the 8th instant, the above Lodge assembled, under most auspicious circumstances, for the installation of the W.M., on which occasion it was visited by Bros. Capt. Wormley Richardson (P.M.), P. Prov. J.W.; Bean (P.M.), P. Prov. S.D.; Spurr (P.M.), P. Prov. G.S., and several other Brethren from the Old Globe Lodge, No. 236, Scarborough. After the usual formalities, Bro. George Fox, P. Prov. G.S., was installed as W.M., the ceremony being performed in a most solemn and impressive manner by the P.Ms present, the veteran Bro. Bean (now past three score and ten), being of himself a guarantee for the proceeding being truly Masonic. The newly-installed W.M. proceeded to appoint and invest the Officers as follows:—Bros. Curtis, S.W.; Hutchinson, J.W.; Elders, Treas.; Darby, Sec.; Furby, S.D.; Bageley, J.D.; Rev. C. W. Hudson, Chap.; Bearfield, I.G.; Forge, Tyler. Each Officer, at his investiture,

had the usual charge addressed to him by the W.M. in a style which showed his intimate acquaintance with the ritual of Masonry, and his zeal for strictly adhering to it during his term of office. All business being concluded, the Lodge was duly closed, when the Brethren sat down to an excellent supper, provided by Bro. S. Gregory. On the cloth being drawn, and the usual Masonic toasts with honours given, Bro. Bear, in a very feeling speech, proposed "The Health of the W.M.," and said that from the effective manner in which he had acquitted himself in the addresses and the charge, the Lodge had proof that they had put the right man into the right place, and assured the Brethren it augured well for the Lodge to see such perseverance and zeal in the W.M.; he doubted not it would be a prosperous and happy year to all. The toast was drunk with all honours, when the W.M. rose to reply, and said,—"Worthy and worshipful P.Ms, Brother Officers, and Brethren, I thank you for the very flattering manner in which my health has been proposed and responded to. It has been said by one of old that out of the abundance of the heart the mouth speaketh; but, on an occasion like the present, I feel the utter inadequacy of words to express the feelings of my heart, particularly when I reflect on the confidence the Brethren have reposed in me to elect me to the highest office in the Lodge. I trust that during my term of office it will be my constant endeavour to take the ancient landmarks of the Order for my guide, and the Book of Constitutions for my standard. From my first initiation into Masonry, I have ever looked upon it as an institution established not only for mutual improvement, but for the benefit as well as the happiness and good of mankind; and whilst in the history of the nations of the world the mightiest cities have crumbled into the dust, Masonry has survived them all, and at the present time shines throughout the world with as glowing and refulgent a lustre as when first revealed by the G.A.O.T.U. to the children of his creation. I wish from my heart to see Masonry flourish in all its real splendour—to see its principles fully carried out and exemplified; and, in order to arrive more fully at this glorious result, let me urge upon you the necessity of mutual good feeling, earnest perseverance, and charity, and that unless those principles are exemplified Masonry cannot exist; it only can flourish in the sunshine of brotherly love; it will droop and wane amid bickerings and strife. Let me exhort you to a cultivation of that truly Masonic charity which never faileth, but is immortal like its author; then will success crown our labours here below; that when the period shall arrive for our sun to set in the west, and the G.A.O.T.U. shall sound his gavel, and bid us gather up our working tools to join our craftsmen in the Grand Lodge above, there to receive our wages, we may be found, like the perfect ashlar, a stone of a true die square, properly fitted for that temple above, where the world's Great Architect lives and reigns triumphant for ever." Bro. Pritchard, P.M., next rose, and complimented the Lodge on the eloquent and impressive speech of the W.M., and observed, on looking round, the honour done to that night's proceedings by the kind attendance of the visiting Brethren, whose health and happiness he proposed should be given with all sincerity. Bro. Capt. Richardson replied in a most appropriate speech, appropriately adverting to the eloquence of the preceding speakers. Bros. S. Gregory and J. Knaggs, P.M., were given as the fathers and founders of the Lodge. Bro. Knaggs briefly responded, recapitulating the early difficulties, hopes, and fears of himself and Bro. Gregory, and expressed his delight, after all their toil, to see such a worthy company present, and hailed the coming year as one of peace and prosperity. Several more toasts were given; and after the evening had been spent in that convivial manner which only Masons can enjoy, the Brethren departed highly gratified.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, February 25th, Three Grand Principles (251), Masonic Hall, Dewsbury, at 6; Harmony (342), Masonic Hall, Huddersfield, at 7; Fidelity (364), Freemasons' Hall, Cross-street, Leeds, at 7; Friday, 26th, Zetland (877), Royal Hotel, Cleckheaton, at 7; St. George's (298), Town Hall, Doncaster, at 7; Friday, March 5th, Zetland (877), Royal Hotel, Cleckheaton, at 7; Monday, 10th, Paradise Chapter, (162), Music Hall, Sheffield, at 7. *Chapter.*—Thursday, 4th, Sincerity (874), Freemasons' Hall, Bradford, at 8.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

DUDLEY.—*Royal Standard Chapter* (No. 730).—The Companions of this Chapter met at the Dudley Arms Hotel, Dudley, on Tuesday, February 16th, Comp. M. Dennison, P.Z., officiating as Z. for Comp. Renaud. Bro. S. C. Davison, *Ph. D.*, was elected and duly exalted as a Companion. Bros. J. Westley and — Smith were proposed as candidates, and other routine business transacted; after which the Companions adjourned to the customary repast laid out for them in the room adjoining. The next meeting—the third Tuesday in May—will be the election of first Principal.

LEICESTER.—*United Chapters of Fortitude and St. Augustine* (No. 348).—The quarterly convocation of this Chapter, attached to St. John's Lodge, was held at the Masonic Hall, Bell Hotel, Leicester, on Monday, the 15th instant. There were present Comps. W. Kelly, P.Z. and D. Prov. G.M. (who presided as M.E.Z.); E. Clephan, H.; J. Underwood (mayor of Leicester), J.; W. J. Windram and W. Pettifer, P.Zs.; W. Weare, E.; H. Kinder, N.; W. N. Reeve, P.S.; G. Bankart, M. Nedham, &c. A ballot was taken for three Brethren of the John of Gaunt Lodge, No. 766, as candidates; and two of them, Bros. Robert Brewin, jun., and W. Johnson, jun., being in attendance, were duly exalted; the historical lecture being delivered by Comp. Clephan, H., and the others by the M.E.Z. *pro tem.* This being the period for the annual election of Officers, a ballot took place, when the following Companions were unanimously elected:—Comps. Edwin Clephan, M.E.Z.; J. Underwood, H.; H. Kinder, J.; George Bankart, E.; Alfred Cummings, N.; W. J. Windram, Treas.; W. N. Reeve, P.S. It having been resolved that the by-laws be reprinted (consequent upon the amalgamation of the two local Chapters), and other routine business having been transacted, the Chapter was closed in solemn form. We believe there are few Chapters in the provinces which surpass this either in the completeness of its fittings and decorations, or in the correctness of its working. An organ has recently been erected in the Lodge-room.

SCOTLAND.

EDINBURGH.

Lodge Journeymen (No. 8).—Bro. William Hunter, Master of this Lodge, in the course of an address which he delivered at a social meeting of the members and their friends, held a few days ago, in the hall of the Lodge, said he was often asked such questions as the following, viz.:—What is the use of Freemasonry—what good does it do—does any person ever reap advantage from it? "Were I," said Bro. H., "fully to descant on the beneficial effects of Masonry, even though I were to go no further than our own society, I should require the whole of the present evening, and even then might fail to exhaust the subject. When the illustrious Laurence Sterne wished to present an impressive picture of the miseries of captivity, he found that he was distracted with the multitude of sad groups that rose up before his fervid imagination. He selected only a single prisoner, and described his wretched condition. In like manner I will only give one or two instances of the good effects of Freemasonry, and hold them up as samples of thousands of others which I could advance. A member of this Lodge, (and as I do not see any need for concealment, I will give his name—Bro. Andrew Kerr), who sits beside me, a week or two ago heard that the widow and children of a Brother of this Lodge—a man whose name will long live in connection with one of the proudest structures of this renowned city—were pining in want, and, with a modesty characteristic of genuine worth, liked ill to make their wants

known. Bro. Kerr procured a form of petition to the Committee of the Fund of Benevolence in connection with the Grand Lodge of Scotland, produced it at one of our meetings here, and I had the satisfaction of appending my name to it. The committee took it into consideration, and at once voted a donation of £5. But this is not all. Bro. Kerr stated the case of the widow and her children to several brother Masons of his acquaintance. Their hearts were touched, their purses were opened, and their subscription liberal, so that Bro. Kerr has told me, since we came into this hall, that he has this very day poured a handsome offering into the lap of the poor widow, which has made her heart and the hearts of her children to rejoice. (Cheers.) I will just give another instance. Wm. McCrone, a Brother of this Lodge, having fallen into bad health—most likely caused by his trade, that of an operative mason,—a short time ago emigrated to Australia with his family, in the hope that a change of climate and of employment might prove beneficial. In this he was disappointed. He never recovered. He lingered on for some time, and died at Sydney in September last, leaving behind him a widow and several children in utter destitution. You can imagine their condition, placed in a far distant land, surrounded by strangers, and suffering from want. The widow, in the extremity of her distress, recollected that her husband had been a Freemason. She therefore petitioned the Lodge St. Andrew, No. 358, at Sydney, for a little help, and laid before the Brethren a certificate, which is now in my possession, and which is signed by myself and the principal office-bearers of our Lodge. The members of the Lodge at Sydney were wholly unacquainted with our deceased Brother; his indisposition had prevented him from ever appearing amongst them. They acted, however, as Freemasons ought ever to act; they spurned not away the humble petition, but instituted an inquiry into the circumstances and character of the widow, and having received ample satisfaction in both respects, they set on foot a subscription for her benefit. Mrs. McCrone expressed a wish to return to her native country, so the fellow-craftsmen of her deceased husband raised a sum sufficient to pay the passage of herself and her children to England; and accordingly they left Sydney in the ship *Speedy* in October last. Previous to her departure she consented that the Brethren of the Lodge St. Andrew should transmit the sum which they had raised to the Secretary of the Grand Lodge of Scotland, to be paid to her on her arrival. Bro. Lawrie, the Grand Secretary, was, therefore, agreeably surprised, a few days ago, at receiving a packet from Australia, containing the Masonic certificate or diploma to which I have referred, an explanatory letter from the Brethren of the Lodge St. Andrew, and a bill of exchange for £20. 19s.—the sum contributed by them in behalf of the widow and her children. (Cheers.) These individuals have not yet arrived, but when they do this sum will be handed over to them, and thus they will be placed above want till such time as arrangements can otherwise be made for their support. Such are the good fruits of the principles of the Order to which we belong. They are not solitary cases, but merely specimens of conduct which is every day occurring in all parts of the civilized world, and which contributes not a little to throw a glow of radiance over the most dismal and distressing scenes of human life."

IRELAND.

ATHLONE.

APPOINTMENTS.—*Lodge.*—Wednesday, March 3rd, Athlone (101), Masonic Rooms, at 7.

MUNSTER.

APPOINTMENTS.—*Lodges.*—Tuesday, March 2nd, Donoughmore (44), Hotel, Clonmel, County Tipperary, at 8; Thursday, 4th, Desmond (202), Desmond Hall, Newcastle, County Limerick, at 7.

ULSTER.

APPOINTMENTS.—*Lodge.*—Monday, March 8th, Old (407), Hotel, Tharelton, County Donegal, at 6½.

MASONIC FESTIVITIES.

METROPOLITAN.

We are sure we need only remind the Brethren that Bro. Thomas Adams's twenty-second ball will be held at Willis's Rooms on the 9th of March, to insure the determination of liberally supporting him. Bro. Adams is an enthusiastic Mason, and a Brother whose company is at all times courted when his professional engagements allow him to appear at the various Lodges, more especially the Lodges of Instruction, to which he renders the greatest assistance.

Our old friend, Bro. Beuler, holds his annual quadrille party and concert at the Freemasons' Tavern, on the 15th March. Who is there that has been in the habit of meeting Bro. Beuler in Lodge, and listening to his comic songs, who will not be present?

PROVINCIAL.

Dudley.—The Masonic Ball.—At the meeting of the Vernon Lodge, on Wednesday last, Bro. Dennison stated that the Ball Committee had met that afternoon and concluded their labours, the balance available for the charities of the town being upwards of £20, £10 of this being the gift of Bro. H. B. Sheridan, *M.P.* for the borough.

THE WEEK.

Her Majesty (with the exception of her usual dinners) has remained in comparative privacy with her family during the week, but on Tuesday she visited the Opera-house, to witness the representation of "La Zingara" (Balfe's "Bohemian Girl"), which has by no means lost its charms by being rendered in Italian. On Thursday there was a *levée*, and on Friday various congratulatory addresses on the late royal marriage were received.——The most important domestic event of the week has been the resignation of the Palmerston ministry, in consequence of an adverse majority in the House of Commons on the Conspiracy to Murder Bill, the ground of opposition being, that the introduction of the Bill was a truckling to France. What effect this measure may have on the alliance with France it is impossible yet to say, but the withdrawal of the French ambassador is already hinted at in letters from Paris. Lord Derby has undertaken to form an administration.——In the House of Lords, on Monday, the Duke of Cambridge stated that a despatch from Sir Colin Campbell, exonerating General Windham from all blame in respect to the defeat and disaster in Cawnpore, had been received. On Tuesday, the Church of England Special Services Bill went through committee. On Thursday, Lord Panmure stated that £150,000 had been fixed upon as being sufficient for 10,000 militiamen for six months. Recruits were coming fast into the regular army. Since the beginning of January 8,500 men had been enlisted, and the enlistments were now proceeding at the rate of 2,000 a week. The position of affairs in India had so greatly improved that, in the opinion of the most experienced officers in India, it would not be necessary to send out any more new regiments. The sanitary condition of the army in India was most satisfactory, and his belief was that new drafts of about 1,500 men per month would fill up the deficiencies caused by active service. This supply would be regularly sent out. Lord Brougham explained and laid on the table a Bill for Reforming the Law of Bankruptcy and

Insolvency as regarded the county district courts. On Friday, returns were ordered relative to explanations in India.——In the House of Commons, Monday was occupied with the discussion on the Indian Government Bill: on Tuesday, on the motion of Mr. Baillie, certain papers relative to the annexation of Oude, were ordered to be laid on the table; on Wednesday, bills for facilitating the obtaining of sites for churches in Ireland, relative to ecclesiastical residences in Ireland, and for the abolition of Church-rates, were read a second time; on Thursday, the debate on the India Bill was resumed, and the second reading carried by 318 to 173, and on the following night an amendment of Mr. Milner Gibson on the Conspiracies to Murder Bill, to the effect that the House detested assassins, but regretted that Ministers should seek to legislate until they had answered the alleged insult from the French Minister, was carried by a majority of 234 to 215, thus putting the ministry in a minority of 19.——It is gratifying to observe that 150*l.* 18*s.* has been received from Charleston, South Carolina, in aid of the Indian Relief Fund.——From India the accounts continue most satisfactory. Sir Colin Campbell had defeated the rebels at Futtyghur, and was only waiting for a siege-train to move with Jung Bahadoor on Rohilcund. Other successes have attended the British arms, but Nana Sahib is stated to be still at the head of a large body of rebels in the neighbourhood of Nagotu, and they will shortly have to measure their strength with English forces.——From China we learn that not only has Canton been successfully attacked, but Commissioner Yeh and the Tartar general have fallen into the hands of the "outside barbarians." Yeh, who was disguised as a coolie, was sent on board the Inflexible.——From France we learn that the legislative body has closed its labours by voting the new Public Security Bill. The numbers were—for the measure, 227; against it, 24. During the debate, the Opposition, headed by M. Ollivier, argued that certain articles might give the executive dangerous powers. The new regulations regarding passports will materially interfere with the prosperity of Calais and Boulogne. No person will be allowed to land without a passport—a measure which will do much to stop the South-Eastern, South Coast, and South-Western Railway Companies' excursions, as Jones or Robinson, who takes his annual trip for eight or ten shillings, will not be disposed to add six shillings for a passport. *N'importe,* the English watering-places will be benefited by the change.——The Sardinian Government has presented to the Chambers a *projet de loi* relative to conspiracies against the lives of foreign sovereigns. It is stated that we shall soon hear that Piedmont has broken off diplomatic relations with Naples. The seizure of the *Cagliari,* declared to be an illegal act according to the international laws of Europe, is defended by the Neapolitan Government, with insults.——The relations between Russia and Turkey do not improve. Russia will not send consuls to Turkey, and it is strongly suspected that the freedom of the Black Sea will be opposed by the Government of St. Petersburg in a variety of ways.——Nearer home, the East-India Company has held a special meeting, at which two resolutions were carried—one giving a vote of thanks to the Right Hon. Lord Canning, the Governor-General of India; to the Right Hon. Lord Harris, the Governor of Madras; the Right Hon. Lord Elphinstone, the Governor of Bombay; Mr. Halliday, Deputy-Governor of Bengal; Sir John Lawrence, the Chief Commissioner of the Punjaub; and Mr. Frere, Commissioner of Scinde; and the second, the thanks of the Court to Sir Colin Campbell, Commander-in-Chief in India; Major-Gen. Sir James Outram, Major-Gen. Sir John Inglis, and Major-Gen. Sir Archdale Wilson. On a third motion for a vote of thanks to the army, navy, and marines, an amendment was carried to include the name of Sir William Peel, of the naval brigade.——The trial of the British Bank directors still draws its slow length along, and the opinion gains ground that the majority, if not all, will be acquitted. ——The railway meetings are still being held, and the dividends have been declared without opposition, excepting in the case of the London and North-Western, where an attempt was made, but ineffectually, to get another quarter per cent.

PUBLIC AMUSEMENTS.

After a most successful run of the Christmas pantomines, the various lessees of the theatres begin to consider it necessary to introduce a few novelties to their patrons. At Drury Lane, Mr. Jas. Anderson (one of the most sterling tragedians of the day) and Miss Elsworthy have appeared in "Cloud and Sunshine," a melodrama of more than usual interest, which is likely to add to the full price audience. At half-price the pantomine still continues to crowd the house.——At the Haymarket, Mr. Hudson has been successfully appearing in some of his well-known Irish characters, and has been succeeded by Miss Amy Sedgwick, who made her re-appearance as *Beatrice* in "Much Ado about Nothing." She was well supported by Miss Swanborough, Mr. Howe, Mr. W. Farren, Mr. Chippendale, and Mr. Compton.——At the Princess's, Mr. Kean in some of his favourite characters, and the pantomime draw too well to necessitate a change in the bill of fare.——At the Lyceum the most marked event has been the re-appearance of Miss Helen Faucit (Mrs. T. Martin), as *Lady Macbeth*, an event which could not fail to be appreciated by play-goers. Mr. Dillon's *Macbeth* was well sustained, and by no means detracted from his growing reputation. O'Keefe's comedy of "Wild Oats" has also been revived with complete success.——The Alhambra Palace (late Panopticon), has been opened with concerts, which are to be continued twice a week throughout Lent. No place in the metropolis is better adapted for concert-giving upon a large scale than the Alhambra Palace. There is a magnificent area for the promenaders, a building admirably constructed with respect to acoustic effect, and possessed of a splendid organ. The programme of Ash Wednesday may be considered a sample of those which are to follow. It presented the public with the most liberal of liberal shilling'sworths, a vast aggregate of artists, and a profusion of pieces culled from the most popular sources, and not without a classical ingredient or two. The roll of singers consisted of Madame Borchardt, Madame Rudersdorff, Mdlle. Poma, Miss Poole, Miss Chatfield, Miss Fanny Huddart, Mr. Miranda, Mr. Charles Braham, Mr. Perren, Mr. Bartleman, and others.

TO CORRESPONDENTS.

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

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

BRO. TURNER is thanked, but it has already appeared in the pages of the Magazine.

"INNER GUARD" is correct in refusing to interrupt the ceremonies to report the arrival of members or visitors.

"C. S."—The subscription of £1. 1*s*. to the Boys' School, will give a vote at the election next ensuing, to the period when the money was paid.

"A YOUNG MASON."—We do not know how many of the Irish Lodges are in abeyance, but we believe the following have ceased to meet:—Nos. 16, 64, 72, 152, 200, 216, 314, 574, 811.

We shall next week publish a complete list of the Provincial and Irish Appointments so far as we have received them.

The Lord's Prayer, page 117—Bro. Sloman.

The Blackburn Ball and other notices next week.