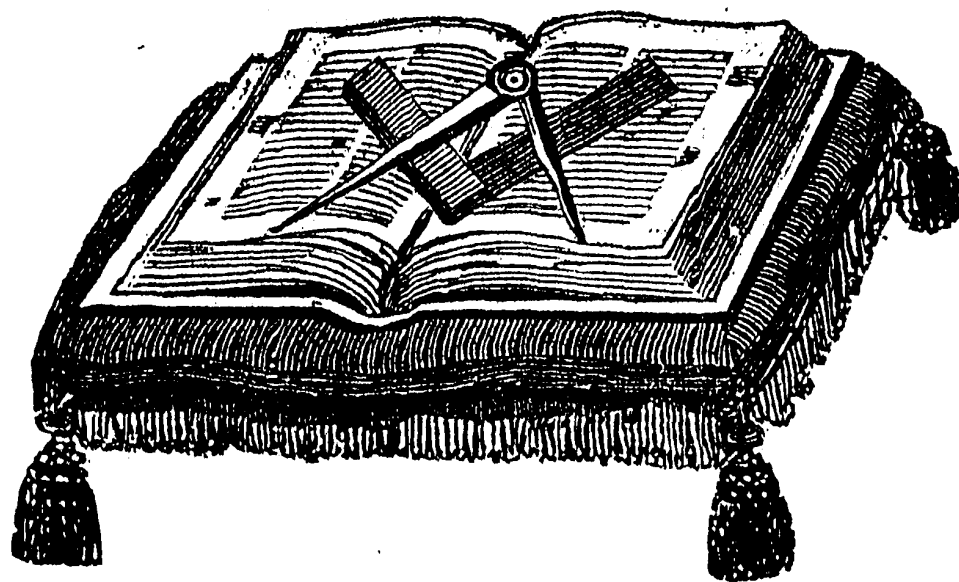


THE
FREEMASONS' MAGAZINE
AND
MASONIC MIRROR,

VOL. V.

No. 40 to 52.

JULY TO DECEMBER, 1858.



LONDON:

BRO. HENRY GEORGE WARREN,

2, RED LION COURT, FLEET STREET;

AND ALL BOOKSELLERS.

1858.

MASONIC APPOINTMENTS FOR OCTOBER.

Saturday, 2.—Committee Boys' School, at 4.

Monday, 4.—Lodges 25, Freemasons' Tavern; 82, London Tavern; 85, Anderton's Hotel; 107, Radley's Hotel; 163, Commercial Hotel, Chelsea; 196, Hollybush, Hampstead; 223, Albion Tavern. Chapter 30, Freemasons' Tavern.

Tuesday, 5.—Lodges 9, 201, 781, Freemasons' Tavern; 98, Albion Tavern; 118, Ship and Turtle; 257, White Hart Tavern, Bishopsgate Street; 264, Green Dragon, Bishopsgate Street; Colonial Board, at 3. Audit Committee Girls' School, at 12.

Wednesday, 6.—Lodge 1,003, Crown and Anchor, Woolwich.

Thursday, 7.—Lodges 29, George and Blue Boar; 53, Falcon Inn, Fetter Lane; 158, Radley's Hotel; 227, Bridge House Hotel; 275, Ship and Turtle; 242, George Tavern, Commercial Road East.

Friday, 8.—Lodges 156, Ship and Turtle; 195, London Tavern.

Monday, 11.—Lodges 206, Falcon Tavern; 228, Anderton's Hotel.

Tuesday, 12.—Lodges 211, Freemasons' Tavern; 234, Ship and Turtle; 247, Seyd's Hotel, Finsbury; 255, George and Blue Boar; 286, Freemasons' Tavern; 805, Bull, Lewisham. Chapter 218, Dick's Coffee House.

Wednesday, 13.—Lodges 3, 70, Freemasons' Tavern; 13, King's Arms, Woolwich; 15, Three Tuns, Southwark; 19, George and Blue Boar; 103, White Hart Tavern, Lambeth; 112, Wade's Hotel, Poplar; 172, Royal Albert, Deptford; 289, Ship and Turtle; 752, Adam and Eve, Kensington; Committee Royal Benevolent Institution, at 3.

Thursday, 14.—Lodges 248, Ship and Turtle; 778, Freemasons' Tavern; 955, Canonbury Tavern, Islington. Quarterly Court Girls' School, at 12.

Friday, 15.—Lodges 78, White Hart Tavern, Bishopsgate Street; 167, Thatched House.

Saturday, 16.—Lodges 194, London Tavern; 1,007, Pembury Tavern, Lower Clapton.

Monday, 18.—Lodges 21, Albion Tavern; 66, London Tavern; 218, Bridge House Hotel.

Tuesday 19.—Lodges 87, Green Man, Tooley Street; 1,006, Assembly House, Kentish Town.—Chapters 11, Freemasons' Tavern; 49, Windsor Castle, Vauxhall. Board of General Purposes, at 3.

Wednesday, 20.—Lodges 7, Freemasons' Tavern; 33, White Hart, Bishopsgate Street; 164, Trafalgar Tavern, Greenwich; 203, Crutched Friars; 225, Radley's Hotel; 1,002, Red Lion, Woolwich. General Committee of Grand Chapter, at 3; Lodge of Benevolence, at 7.

Thursday, 21.—Lodges 57, Bridge House Hotel; 63, Ship and Turtle; 198, Plough Tavern, Rotherhithe; 209, Anderton's Hotel; Chapter 74 5, Manor House, Walworth; 812, George Tavern, Commercial Road East. House Committee Girls' School, at 2½.

Friday, 22.—Lodge 212, Freemasons' Tavern.

Saturday, 23.—Lodge 215, London Tavern.

Monday, 25.—Lodges 30, Freemasons' Tavern; 93, Globe Tavern, Greenwich; 630, Dean Street, Soho.—Chapters 25, Freemasons' Tavern; 169, Radley's Hotel.

Tuesday, 26.—Lodges 14, Freemasons' Tavern; 109, London Tavern; 165, Windsor Castle, Vauxhall; 219, Dick's Coffee House.—Chapter 7, Freemasons' Tavern; 32, London Coffee House.

Wednesday, 27.—Lodges 2, Freemasons' Tavern; 745, Manor House, Walworth.—Chapter 13, Woolwich.

Thursday, 28.—Lodges 22, Radley's Hotel; 72, London Tavern; 79, Freemasons' Tavern.—Chapter 206, Falcon Tavern, Fetter Lane; 248, Globe Tavern, Greenwich; 778, Freemasons' Tavern. General Committee Girls' School, at 12.

Friday, 29.—House Committee Boys' School, at 4.

LODGES AND CHAPTERS OF INSTRUCTION.

Meeting under Sanction, in conformity with the Laws of Grand Lodge and Chapter.

MONDAY.—Lodges 12 (for M.M., 2nd and 4th), King's Arms, Woolwich, at 8; 172, Royal Albert, New Cross Road, at 7; 201, Duke of Wellington, Coleshill Street, Pimlico, at 7½; 203, Prince Albert, Crutched Friars, at 7; 211, Swan, Mount Street, Grosvenor Square, at 8; 219, Dick's Coffee-house, Fleet Street, at 8. Mark Masters, No. 1, Sussex Stores, St. Martin's Lane, at 8.

TUESDAY.—Lodges 53, Sun Tavern, Long Acre, at 8; 209, Red Horse, Old Bond Street, at 8; 212, Falcon Tavern, Fetter Lane, at 7½; 257, White Hart, Bishopsgate Street, at 7; 812, George, Commercial Road East, at 7; 1,008, Freemasons' Tavern, Woolwich, at 6.—Chap. 169 (2nd and 4th), White Hart, Bishopsgate Street.

WEDNESDAY.—Lodges 63, Jolly Sailor, Shadwell, at 7½; 206, Queen Elizabeth, Walworth, at 7; 228, Bengal Arms, Birchin Lane, at 8; 276, Crown and Two Chairmen, Dean Street, Soho, at 8.—Chap. 25, Sussex Stores, St. Martin's Lane, at 8.

THURSDAY.—Lodges 3, Yorkshire Grey, London Street, Fitzroy Square, at 8; 23, Talbot, Little Chester Street, Belgrave Square, at 7; 196, Holly Bush, Hampstead, at 7; 247, St. James's Tavern, Aldgate, at 8.—Chap. 206, and 745, Queen Elizabeth, Walworth, at 8.

FRIDAY.—Lodges 15, Half-way House, Webber Street, Blackfriars Road, at 8; 78, White Hart, Bishopsgate Street, at 7; 198, Victoria Tavern, Deptford, at 7; 248, White Lion, Shadwell, at 7; 264, Green Dragon, Bishopsgate Street, at 7; 318, (for M.M. only), Freemasons' Tavern, at 7; 745, Manor House, Walworth at 7½; 805, Lord Duncan, Broadway, Deptford, at 7.

SATURDAY.—Lodge 234, Ship and Turtle, Leadenhall Street, at 7½.

SUNDAY.—Lodges 19, Wheatsheaf, Oxford Street, at 8; 85, Falcon Tavern, Fetter Lane, at 7½; 223, James' Tavern, Duke Street, Aldgate, at 7; 1935, Manor House, Westbourne Terrace, at 7.

No. XXVII.—JULY 7, 1858.

TO OUR READERS.

IN presenting to our Subscribers the first number of the second volume of the weekly issue of the FREEMASONS' MAGAZINE, it would be ungrateful were we not to return them our best thanks for the support we have already received, whilst at the same time, we respectfully solicit them to aid us in increasing our subscription list for the future. On first announcing our intention—in consequence of the growing demands on our space preventing us doing justice to the many communications with which we were favoured—to extend the limits of our Magazine and to publish it in a weekly form, there were many who warned us that the result must be a largely diminished sale ; whilst others assured us that there would not be sufficient material found to sustain the interest of such a publication. To the first of these prophecies we have now the most practical answer in the shape of an increased and increasing circulation ; as regards the second, we believe we need only refer to our pages for the last six months to prove that there is ample material to be found in the proceedings of the Craft to render a weekly magazine both interesting and instructive. Whilst returning thanks for the support we have received, however, we are bound to admit that it has not yet arrived at that amount which can give a guarantee for the permanency of any publication—a permanency which a slight exertion on the part of our friends would ensure—all that we ask being, an average of three subscribers in each Lodge in England. Doubtless there are several Lodges the members of which take many more than three copies, but there are others who appear to take no interest in what is passing around them—to whom all that is passing in the Craft is as a sealed book ; and the consequence is, that as yet our journal has not reached that circulation which would prevent each recurring balance-sheet showing a diminished asset at our banker's. The Magazine has been and still is conducted more as a labour of love than a source of pecuniary profit ; but, at the same time, we feel that we ought not long to continue to devote alike our time and our capital to promote the interest of the Craft and the prosperity of its charities, unless we can receive something like an adequate support from the Brethren.

In the full assurance that we need only call the attention of our friends to the necessity of some little extra exertion on their part to

place the FREEMASONS' MAGAZINE in that position of permanent independence which it ought to hold, to call from them a generous response by way of a largely increased circulation, we can assure them that the utmost energy will be exercised by us to increase the interest of the Magazine to the Brethren—and to improve it in every possible manner. Whilst devoting our pages, as we have hitherto done, mainly to the elucidation and discussion of Masonic subjects, we shall not lose sight of the fact, that being, as Masons, pledged to the study of the liberal arts and science, it is our duty to assist our Brethren, as far as it lies in our power, in their researches—in whatever department they may be directed. Another feature will also be developed, in obedience to the request of many of our readers, enabling us occasionally to unbend and publish a series of articles in which the ladies of their families may be supposed to take a greater interest than in the usual contents of our pages; thus light literature will not be altogether forgotten—care only being taken that, no matter what the contents of the Magazine, nothing shall be allowed to appear containing a single expression to which the most scrupulous moralist—and all Freemasons should be such—can take the slightest exception.

THE CRAFT IN NEW YORK.

WE last week published a letter from Bro. Taylor, of New York, announcing that the differences which have too long prevailed amongst the Masons of that city have been overcome, and that the Brethren are now united in one Grand Lodge, whose jurisdiction is declared to be “coextensive with the boundaries of the state.” Such a termination to the disputes which have unfortunately existed for nine years—and into the original causes of which it would be now ungracious to inquire—cannot prove otherwise than most gratifying, not only to the Brethren whom it more immediately concerns, but to the Craft throughout the world, as restoring those feelings of brotherly love which, though interrupted for a time, were sure, amongst true Masons, ultimately to prevail, and make them forget that differences had ever existed amongst them. The negotiations for this most desirable reunion appear to have been conducted with the utmost discretion and forbearance on both sides, as will be seen by the detailed report of the proceedings which we this week publish from the pages of the newly-established organ of the New York Brethren—the *American Craftsman*, conducted by Bro. Tisdall. The addresses delivered by the Grand Masters of the rival Grand Lodges, and others, are well worthy of perusal, as evidencing the fraternal feelings by which all appear to have been actuated in their endeavours to cement the bonds of brotherhood, temporarily disturbed, between men who had but one common object in view—the glory of the G.A.O.T.U. and the benefit of their fellow-creatures. In reading the proceedings of a Grand

Lodge with morning sittings, afternoon sittings, and evening sittings extending over a week, we cannot help being struck with the contrast presented by what takes place in Great Queen Street, where quarterly sittings of three hours each are considered amply sufficient for the settlement of all and every question, however important, which may arise in the English Masonic world throughout the year. We do not wish to see quite such long sittings introduced into this country as those which occupy our American Brethren; but we certainly should not be displeased if some plan could be adopted for giving a little more attention to questions of importance in the Grand Lodge of England—questions which, from want of time for consideration, are too often disposed of in a manner not calculated to add to the dignity of the Grand Lodge itself, or to convince those who are conscientiously opposed to them that due weight has been given to their arguments or representations.

THE CHEMISTRY OF COMMON THINGS.

BY FRANCIS HENRY BAKER.

I.—THE NATURE AND PROPERTIES OF FLAME.

MANY of the most common phenomena that we daily meet with are the most mysterious. Take for example the flame of a candle. What is its nature—of what is it constituted—how is its light and heat produced, or where do they come from? Why does it take that peculiar form—why is the point always turned upwards? How does it consume the substance of the candle, and what becomes of the matter thus consumed? These are a few of the questions which suggest themselves to the inquiring observer. When we reflect how such questions as these must have puzzled the ancient inhabitants of the world, it will cease to be surprising that they should have held fire in so great veneration, as a thing almost supernatural, and that they classed it with the elementary bodies, giving it the first place.

When but little was known of electricity, fire and flame were ascribed to its influence; and probably this theory was not far wrong, for it is now a generally received opinion that the ethereal bodies, heat, light, electricity, and magnetism, are but different forms of one and the same substance.

But Sir Humphrey Davy's hypothesis appears to be the correct one. He pronounced flame to be "gaseous matter heated to whiteness." The gaseous matter is evidently derived from the substance of the candle or oil used to produce the flame, for it is gradually consumed. But whence arises the heat? Is that also contained in the candle?

It is. Every substance has a certain quantity of heat entering into its composition, which in this state is termed latent heat, because it is not apparent to the senses. But when two or more substances are combined into one, it frequently happens that the compound thus

formed requires less latent heat than did its constituents when they were separate. In such a case, therefore, the superfluous heat is discharged, and becomes sensible, raising the body to a higher temperature. When, for instance, sulphuric acid is mixed with water, in the proportion of one part of acid to four of water, the mixture becomes many degrees hotter than boiling water, owing to the latent heat evolved.

In this case both the substances combined are liquids, but in general two bodies will not unite at ordinary temperatures unless one or both of them are in the liquid state, but when this requirement is not fulfilled, they may afterwards be combined by the application of heat. Thus if one volume of oxygen be mixed with two of hydrogen, they will not unite, but if flame, or the electric spark be applied, or the mixture be raised to a red heat, they will instantly combine with a loud noise, giving out light and heat. The oxygen and hydrogen each contains when separate, a certain quantity of heat, but the water, or rather vapour, which results from their union, requires much less than the sum of these quantities. Part of the latent heat is, therefore, converted into sensible heat, and, for the moment, raises the temperature of the compound gas to whiteness. Part of the gases are combined by the heat of the applied spark or flame, and their combination evolves sufficient heat to effect the union of the next portions, and in this manner the whole of the gases are combined.

It is by the combination of these gases that all the common forms of artificial light are produced, the gases being gradually brought together instead of being presented to one another *en masse*, as in the former instance. The combination is, therefore, gradual instead of being instantaneous, and a continuous flame is the result, instead of an explosion. Hydrogen enters largely into the composition of most combustible bodies, such as wax, fat, tallow, oil, and coal gas, and oxygen forms a fifth part of the atmosphere; it is from the union of these two that the flame of a candle, lamp, or gas-light is produced. The hydrogen is obtained from the decomposition of the substance burnt, for bodies may be decomposed, as well as combined, by heat. Thus wax, tallow, oil, &c., are decomposed by a red heat, into their constituent elements, hydrogen and carbon. But it will require a greater heat than this to combine these gases with the oxygen of the atmosphere.

Now let us mark the successive changes that take place in the flame of a candle. The wick being lighted, its heat first melts the substance of the candle, then decomposes it into its constituent gases, and afterwards combines these gases with the oxygen of the atmosphere. The heat thus evolved, produces the bright red-hot spot seen at the extremity of the wick, and also renders the gases and the compounds produced by them incandescent, or white hot, and this body of incandescent gas is the flame. The part of the candle immediately around the wick is kept in a state of fusion by the heat of the flame, and rises by capillary attraction to the top of the wick, where it is decomposed by the red hot spot, which, however, is not sufficiently

hot to burn these gases, or combine them with the oxygen of the air, and they consequently rise in a column of smoke, which is soon afterwards burnt by the white heat of the flame itself, which is, therefore, kept up by a succession of decompositions and compositions, and is in fact a slow explosion.

Observe the different degrees of heat required to effect the successive changes in the state and constitution of the substance of the candle. A heat considerably below that of red-hot iron is sufficient for its liquefaction. The whole of the surface of the candle round the wick is in a state of fusion, except the edge, which is solidified by the cold external air; and this solid edge forms a wall, which prevents the liquid matter inside from running down the sides of the candle. When, by being carried about, or otherwise, the flame is thrown against this wall so as to melt it down, the fluid wax or tallow runs over, and the candle "gutters."

But it will require a full red heat to decompose this fluid matter, and separate it into its constituent gases, hydrogen and carbon; and even this is not sufficient to combine these gases with the oxygen of the air. If, for instance, a piece of wax be dropped on a surface of red-hot iron, it will melt and be decomposed, the gases rising in the form of smoke, which will not, however, take fire, as the heat of the iron is not sufficient for that; but if a piece of lighted paper be applied to this smoke, it will inflame and burn.

When the flame is blown out, or extinguished, the red spot on the wick remains. This continues for some time to decompose the liquid matter which rises to it, and the smoke ascends as before, but does not burn. If a light be applied to this smoke, at a distance of some inches above the wick, small portions of the wick will successively take fire, and a flame will be seen to pass downwards from the light to the wick, and re-light the candle. This phenomenon has been compared to a flash of lightning travelling at a slow rate.

It is evident, that when the mixed gases issue from the wick, only those portions which are in connection with the atmosphere can be combined with it, and so produce flame. Hence it might be expected that the flame would be of a globular form, hollow in the middle, and filled with unburnt gas; and it would take this form, if the pressure of the atmosphere were the same upon all sides of it. But since heated air is much rarer and more attenuated than air at the usual temperature, its weight is inconsiderable compared with that of cold air, and it rises, being forced up by the superior pressure of the latter. So, the air immediately above the flame, ascends together with the which result from the combustion—being highly heated—and gases the top of the flame is consequently relieved from pressure. This explains the peculiar form taken by the flame; the pressure being greatest at the bottom, and decreasing gradually to the top, the flame ends in a point. It still, however, remains hollow, the vacant space being the dark spot seen in the middle, which takes a form somewhat similar to that of the flame itself. To prove this, take a slip of paper, hold it in the flame a little over the wick for a few

moments, so that it may be scorched but not take fire—a ring of charred paper will shew the action of the flame, while the space inside this ring will be untouched, thus proving that the gases in the interior are not in a state of combustion, as they have no heating effect. If a piece of glass be used instead of the paper, it may be seen that the interior of the flame is not luminous.

The blue portion of the flame, at the bottom, is occasioned by the combustion of the hydrogen, the carbon not being separated at that part. If the edge of a plate, or a piece of glass, be held in the upper part of the flame, it will be speedily covered with particles of charcoal, which is not the case if it be held in the blue part. Indeed, the flame derives its brightness principally from the ignited carbon, or charcoal, which it contains; and in general the flames of gases are bright in proportion to the quantity of carbon they contain. For instance, heavy carburetted hydrogen, or olefiant gas, contains twice as much carbon as coal gas, or light carburetted hydrogen, and the flame of the former is proportionately brighter.

Thus all the principal features of the flame of a candle have been accounted for. Its constitution—its form—the point—the dark spot—the blue ball—the bright end of the wick—the process of combustion. It only remains to resolve the last question—what becomes of the matter consumed?

Water is, as is well known, composed of the two gases, oxygen and hydrogen, combined in the proportion of eight parts, by weight, of oxygen with one part of hydrogen; and when these gases are mixed in this proportion, and heat is applied, water, or its vapour, is formed; and even when other relative parts are brought together, they have a tendency to combine in this proportion, and water is the result, the superfluous gas remaining uncombined. Thus, in the case of the combustion of hydrogen in a candle, there is a certain quantity of hydrogen to be combined with oxygen, of which latter gas there is an unlimited supply; but the hydrogen naturally unites with eight times its weight of oxygen, and forms watery vapour, which rises into the air. That water is formed, may be shewn by holding an inverted glass vessel over the flame. The sides of the vessel will soon become damp with the condensed steam.

But we have said, that the candle contains carbon as well as hydrogen—what becomes of this? As hydrogen has a tendency to combine with oxygen in a certain fixed proportion, so does carbon, but differently as regards numbers. Every substance has a proportion in which it will unite with oxygen. This is called its atomic weight, or equivalent in the oxygen scale. The equivalent of carbon in this scale is, 6-8ths, and when one equivalent of carbon unites with two equivalents of oxygen, that is, six parts of carbon to sixteen parts of oxygen, the compound formed is carbonic acid. The products, therefore, of the combustion of a candle are carbonic acid and water.

In oil lamps, the process of combustion is the same, with the exception, of course, of the previous liquefaction. In these lamps, the wick is frequently of a hollow, cylindrical form, which enables the

inside, as well as the outside, of the flame to be exposed to the influence of the air. There is, consequently, no dark spot to be seen, as the whole of the smoke is consumed as soon as it escapes from the wick. The flame in this case is surrounded by a glass chimney, which, by creating a strong current, aids in the consumption of the smoke, and increases the intensity of the light. The current is produced in this case by the heated and rarefied air from the lamp rising rapidly up the chimney, and causing the cold air from outside to rush in at the bottom to supply its place. Such an arrangement is called an Argand burner.

In the case of a gas burner, the two first processes, viz., liquefaction and decomposition, are both omitted; for as coal gas is composed of uncombined hydrogen and carbon, it is already in a fit state to unite with the oxygen of the atmosphere. It therefore, when once lighted, continues to burn, as soon as it issues from the mouth of the pipe.

There is one remarkable property of flame which must not be passed over. Flame requires such intense heat for its maintenance, that the application of a piece of cold metal of sufficient size will extinguish it by abstracting its heat. For the same reason it will not pass between two metal bars placed very close together, nor through wire gauze. If a piece of iron gauze or metal pierced with small holes be held over the wick of a candle, it will be seen that the flame cannot pass through it. Noticing this phenomenon, it occurred to Davy that if a candle or lamp were completely surrounded with fine wire gauze, it might be plunged into the most explosive gases with impunity, the gauze preventing the flame from passing through its meshes and igniting the explosive mixture outside, but still allowing the mixture to pass inside and feed the flame by means of the air which it contains. The gases would, therefore, burn quietly inside the lamp, which would be filled with flame. Acting upon these ideas, he succeeded in producing the lamp which bears his name, and which was designed for the protection of miners, enabling them to use a light in their occupation without fear of any disastrous results.

We have before mentioned that when oxygen and hydrogen are mixed together in certain proportions, and flame is applied, an explosion is the result. But this explosion does not only take place when pure oxygen and hydrogen are combined. Coal gas is a kind of impure hydrogen, being a mixture of that gas with carbon or charcoal, and when this is mixed with common air, which is composed of oxygen and nitrogen, explosion takes place on the application of flame. Now coal mines are very frequently filled with such a mixture, which explodes instantly with tremendous, and generally fatal, violence on the application of a naked light. The frightful colliery explosions that we so constantly hear of are instances of this. But when the light is properly inclosed with such a wire covering as has been described, it may be safely used by the workmen, even when the mine is highly charged with gas, and it may be seen by the appearance of the flame inside, what is the proportion of air and gas in that part of the mine.

OUR ARCHITECTURAL CHAPTER.

THE full account given in the *Freemasons' Magazine and Masonic Mirror* of last week of the great event in Scotland, must exercise a material influence, not only on Masonry generally, but on the architectural profession; though, with all its splendour, due scope was not given for the development of the architectural element. This, architects will think, with some degree of jealousy, rather detracted from the full dignity of a most imposing ceremonial. The occasion was the establishment of a hall which is not only to be dedicated to Masonic celebrations, but is itself to be an architectural ornament to the Scottish metropolis—we might perhaps say to the northern metropolis of Masonry. On an occasion when so much enthusiasm was displayed for the Craft, some will think more regard might have been displayed for the art. This could in no degree have derogated from the importance and dignity of the celebration, but would have enhanced it. Not one word was there for architecture, and very few were there of architects. Has Masonry no speakers who can claim the attention of an audience for architecture as do Ruskin, Alexander Beresford Hope, or George Gilbert Scott? Was it that the zealous mediævalists were muzzled when it was determined to devote the temple of Masonry to the resuscitation of the classic forms of the Ionic—for the mediævalists have always something to say when they have a chance—they are ever ready to propagate as missionaries the articles of their faith and practice. A few words on the connexion of architecture and Masonry would not have been misplaced, but among all the dignitaries of architecture present, not one was there found to allude to such considerations.

Still the event must have a great influence on architecture, for it will put architects in mind of their obligations to the great Craft, it will put the public in mind that the initiation of a building ought to be celebrated by due rites, and that there are legitimate authorities on whom a call may be made for the discharge of such duties. Of late years there has been rather a neglect of this observance, for instead of every building of pretension being begun or consecrated with Masonic ceremonial, this ceremonial has been omitted on too many occasions. This is perhaps partly attributable to the influence of some clerical agitators who see with jealousy the G.A.O.T.U. invoked by celebrants other than themselves, and partly perhaps to the fact that there are leading persons called on to lay foundation stones, who being uninitiated, cannot take part in the rightful celebration; whereas in the last generation every prince was a Mason—it may be said almost every peer—and it was rare to find a man in a high public station debarred from the exercise of the honoured rites of Masonry. In the honourable position now held by Masonry, and with the rightful exercise of its influence, we may hope that the new generation of princes and peers now

about to enter on the duties of public life, may feel the conviction that one portal they have to pass through is that of Masonry. This influence must be made effective by maintaining the moral and intellectual character of Masonry, and one means which the architectural members of the Craft should urge for effecting this is, by restoring architecture to its due rank in the estimation of the Masonic body. Thus every legitimate occasion should be seized for confirming the alliance between the Craft and an art which ought of right to be under its protection.

One means of effecting this is certainly by such celebrations as that under consideration, which become events in Masonic and architectural history. The *Mirror* has preserved a record from which the solemnity and splendour of the ceremonial of last week may be appreciated and admired, and they were such as to bring forth, as spectators, the population of a metropolis. Now we notice, that with all this display, there were only two architects present in recognized capacities, Bro. David Bryce, Grand Architect of Scotland, and Bro. C. J. Banister, Provincial Grand Superintendent of Works for Northumberland. In this way was an important and allied profession treated, for though deputations were invited from Grand Lodges, Provincial Grand Lodges, and private Lodges, no architectural fraternity was invited, not even the Architectural Institute of Scotland, which has its seat in Edinburgh, and which is a body of literary respectability. In the ceremonial Bro. Bryce seems to have played a very small part, for though the Grand Treasurer, the Grand Secretary, and the Grand Clerk were not forgotten at the banquet, where a thousand Brethren sat down, Bro. Bryce, the chief professional man, makes but a very humble figure, for not until towards the end of the toasts, when little attention was likely to be paid, was given the health of "The Grand Architect, Bro. Bryce," and what was said of him, and by him, is not recorded. Surely on that day Bro. Bryce should have been a man of greater mark than he then appeared; and so will his professional Brethren think, for among strangers he would not have received so scant a measure of courtesy as among Masons.

Our readers will notice that, whereas in England the professional title is Grand Superintendent of Works, in Scotland, France and Germany, it is Grand Architect.

We bestow so much attention as we have done on the relations between architecture and Masonry, not only from a professional regard for the subject, but from considerations of a wider nature. There must be some fault in Masons that matters stand thus, or there must be some faults in the Superintendents of Works; and, perhaps, with some safety, we may conclude there is some fault on both sides. Superintendents of Works may, in some cases, be named with too little consideration, and, in fact, without any consideration of the professional merits of the man. An individual called an architect, and who perhaps may be so—one who is perhaps only called so, or is only a builder—is by favour or by chance appointed Prov. Superintendent of Works, and retains that dignity year after year, without the least

inquiry whether there may not be some Brother of adequate professional standing and attainments, whose nomination would be more advantageous to the Order. In the offices of Grand Lodge, men of eminence are commonly sought and found, and thereby the respect of strangers and the public is secured ; but whenever a man of no qualifications as an architect, but who may be qualified as a Mason, is constituted the professional representative of the Order, it produces feelings of regret among such architects as are Brethren, and feelings of coldness and contempt among such as are not.

We are convinced that this is one cause why the interest of architects, as a class, is not so deep in Masonry as it ought to be, for when properly treated Masonry has the strongest claims upon them, as the most eminent members of the profession have acknowledged. We think it, on all grounds, very desirable that great care should be exercised in bestowing this office, and that it should not be voted as a convenient means for giving a handsome apron. If a very worthy Brother, who is not an architect in heart and soul, is to have a fine apron, let him have it on true grounds as Grand Deacon, Grand Steward, Director of Ceremonies, or in such capacity as may suit his abilities ; but let him not exclude a good man from the office of G. Sup. of Works. His qualifications, too, should be such that, besides being a practitioner of standing and ability, he should have some representative powers, for a dummy is of no value. There are very few Masonic halls to be built or architectural duties to be discharged, which cannot sufficiently employ a Superintendent of Works, and for those he most commonly gets a good commission and some patronage. The superintendent should be a representative man, who can worthily represent his art, and if those views which are now prevalent in some quarters are to be carried out, and architecture again to be a subject of notice in our Lodges, upon the Superintendent of Works will devolve the responsibility to a great degree of giving effect to a measure so desirable.

He should be a man of liberal training, and a true artist, with ability to communicate his ideas with clearness and eloquence to the Brethren when called upon ; and were a suitable man chosen in his province, such as some of the popular members of the Royal Institute of British Architects and writers upon art, a very acceptable service would be rendered to a country Lodge, by a lecture from such a man.

Among the professional functionaries of the Order, we may name the following :—Bro. S. W. Daukes, Grand Superintendent of Works of England ; Bro. David Bryce, Grand Architect of Scotland ; Bro. Binford, of Southmolton, Grand Superintendent of Works of the Mark Degree, in England ; Bro. J. O. Gell, of Dewsbury, Prov. Grand Superintendent of Works, W. Yorkshire ; Bro. W. Kilner, of Huddersfield, Past Prov. Grand Superintendent of Works, W. Yorkshire ; Bro. Stock, of Folkestone, Prov. Grand Superintendent of Works of Kent ; Bro. Alfred Green Holmes, Prov. Grand Superintendent of Works of Oxfordshire ; Bro. L. J. Baines, Prov. Grand Superintendent of Works of Cambridgeshire ; and Bro. C. J. Banister,

Prov. Grand Superintendent of Works of Northumberland. Now, without any disrespect, it may be observed, that excepting about two names, there is hardly one of these dignitaries known to the profession, or even of any provincial note. The catalogue of their works would be of a very meagre character; and we are confident that no contribution to architectural literature is to be found under their names. There can be no harm done, therefore, in calling attention to this state of affairs. There are, if not in the provincial, at any rate in the metropolitan, Lodges, architects enough of knowledge and note who might be called upon to discharge provincial duties with more credit to the Craft.

We are sorry to note, that on the occasion of laying the first stone of the new wing of the Licensed Victuallers' Asylum, which was made a great display of, the ceremonial was not Masonic, his Royal Highness the Prince Consort, having been called upon to officiate. The licensed victuallers derive so many benefits from the Craft, of which they are allowed to be members, that they might be expected to be more mindful of the position they occupy as Masons.

There is some prospect that the decorations of St. Paul's will be proceeded with, and an endeavour is being made to obtain for the fabric fund, a portion of the revenues of the prebend of Finsbury, and other prebendal estates about to fall into the hands of the Ecclesiastical Commissioners. Dean Milman is working at this; and as the cathedral has no fabric fund, and the prebendal estates let on building leases and consisting of houses in the metropolis, are becoming yearly of greater value, there ought to be no difficulty in obtaining some endowment for this noble ecclesiastical edifice.

At the annual meeting of the Architectural Association, held at Lyon's Inn Hall, Mr. J. Norton, A.S.B.A., was elected President; Sir J. W. Penfold, Vice President; Mr. B. A. C. Herring, Treasurer; and the latter gentleman, with Mr. A. Graham, Secretaries. Some modifications were made in the rules of the association. We hope that next year the Architectural Association will proceed with its former vigour.

Blackwood has bestowed, in the number just out, some share of his attention on an eminent authority on architecture and art, and in which the spirit of the olden times is quite recognizable. In Mr. Dusky's opinions on art will be found a ludicrous caricature of the mannerisms of the enthusiastic author of "The Seven Lamps of Architecture," and whose "Notes on the Royal Academy Exhibition," if followed up in this style, will have a critic as little reverent as was Peter Pindar to contemporary critics on Academy exhibitions. Mr. Dusky says of No. 650, "This artist had better go without delay to Venice. He will find in one of the vaults of one of the churches there (I forget which) a picture without a name, but which I know to be an indubitable Paul Veronese. The whole composition is fine; but I would particularly note the third hair from the top in the right whisker of the cat in the corner, the painting of which is very precious. This he should study in a reverential spirit, and I will answer for the

result." The peculiarities of the naturalistic school receive sundry similar comments from Mr. Dusky's pen.

The Great Exhibition for 1861 is to be pushed on by the new council of the Society of Arts. The question of the site is still open, and the claims of Battersea Park are being urged. There will, unless a job be perpetrated, be a chance for a great competition for the new Crystal Palace.

TIDINGS FROM THE CRAFT IN THE UNITED STATES.

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

Milwaukie, Wisconsin, June 15, 1858.

THE geographical extent of the United States is well illustrated by a single fact. Your correspondent, on the 28th January last, plucked a fig-leaf from a grove in a garden at Tallahassee, Florida—the same which he now incloses to you. Since that period he has visited most of the States up to this point, which is near by Lake Superior, and the vegetation here to-day is in the same stage of advancement, and not more forward than it was in Florida more than four months ago! It is pleasant to be allowed to add that the state of the seasons, Masonically considered, is the same, whether in the icy or the flowery land. The *step* of the Craft is identical in northern heather or in southern roses. The birch of Lake Superior equally with the live oak of the Mexican Gulf, forms a gavel whose sound demands absolute and instantaneous attention. Signs, tokens, words, and points of entrance, are uniform in the 4500 Lodges that make and govern the American Fraternity.

One of the most interesting proofs of the improved state of popular feeling in this country in relation to Freemasonry, is the decadence of the various secret affiliations which, borrowing their plumes and much of their machinery from Masonry, have thriven mostly at its expense. A few years since, no enterprise of a philanthropic character, whether religious, moral, or political, could be set about except in a secret way. Remote chambers were engaged, sentinels posted, bibles ransacked for passwords, the precious metals tortured into emblematic shapes, and lo! a new society was born! All this, however, is passing away. The outgoes of philanthropy are again performed above board, and popular curiosity is no longer whetted with pseudo-affiliations, harmless enough in themselves, but fathering upon Freemasonry any lapses or overpluses of which they may be guilty. The failure of these leaves the field to the old and legitimate occupant who will not fail, we hope, to cultivate it properly.

The establishment of Relief Lodges and Boards of Benevolence is beginning to excite the interest of the Craft. The practice heretofore has been to make every Lodge its own almoner. This, although well enough in small places, and in Lodges where applications for charity are not numerous or the burden onerous, works very unequally in the larger towns. There, in a hard season, the ante-chambers of Lodges known to possess a balance of means in their treasury, are crowded with indigent Brethren, their widows and orphans pleading by every argument for relief. In the sad season,

December to February, 1854, I was witness to this pressure upon the bounty of the New York Lodges, the throng being sometimes so great as to render it difficult to pass into the Lodge. It was manifestly impossible to relieve the multitude with any due regard to real merit, and the result was, that however benevolent the Brethren were (and none are more benevolent than the Masons of New York), impositions were tolerated while real merit was overlooked.

By the establishment of Lodges of Relief, however, every case receives its special and proportionate attention; and the purposes of real charity are maintained. Then there are three of these bodies; the oldest, Louisiana Relief Lodge, No. 1, being at New Orleans; the second, at New York; the third, at San Francisco, California. Triumphant success having followed this plan thus far, it is presumed that similar bodies will be organized in the other large cities of the Union.

The rituals or catechisms used in the American Lodges, differ considerably, as they were prepared by different persons, although all the means of recognition agree in the main. One large class of lecturers derive their instruction from John Barney, a pupil of Thomas Smith Webb, who was himself a pupil, as I have some authority for asserting, of William Preston's. This work is used mostly in the north western states, and is promulgated by Blanchard, Youngs, and others. Another class, even larger in number, extend their operations through the southern states, and claim their descent from Jeremy L. Cross, a lecturer of note thirty years since. There is a close resemblance between our rituals and those of our Irish Brethren, but your English work of 1813 is very novel to us. It would not be practicable to make such changes in the American work, as those of Dr. Hemming's. A general idea of our system might be safely conveyed in this, that we pass hastily, too hastily, over the first and second Degrees, and devote great pains to making the third as impressive as possible. In fact, the Master's degree, in our Lodges, when worked in our best style, is very fine. In Philadelphia, there is a style of work peculiar to itself, and not acknowledged as genuine in other states, although we acknowledge those who work it as good Masons. No manuscripts are ever allowed to be used in our Lodges.

I have intelligence of a new periodical, commenced in May, at New York, under the title of *The Masonic Craftsman*, published by Bro. F. G. Tisdall, but have not seen a copy. Bro. T. is abundantly able to make a good journal, and doubtless will; he has been for a considerable period assistant editor of *The Masonic Mirror* and *Keystone*, at Philadelphia, and is unquestionably a terse and vigorous writer. I believe *The Craftsman* is to be a semi-monthly, and at one dollar per annum.

The news from all quarters of the great West, of floods, hurricanes, and other calamities, lead us to humble ourselves, and deprecate the avenging wrath of Almighty God.

MASONIC REGISTER.

Grand Lodge of Iowa. Elected June, 1858, J. R. Hartsock, Grand Master; John J. Adams, D.G.M.; John Scott, S.G.W.; E. A. Guilbert, J.G.W.; Lovell White, G. Treas.; T. S. Parvin, G. Sec.

Grand Lodge of Wisconsin. Elected June, 1858, Luther M. Tracy, Grand Master; G. B. Worth, D.G.M.; Lyman M. Strong, S.G.W.; Algernon S. Wood, J.G.W.; Samuel S. Daggett, G. Treas.; John Warren Hunt, M.D., G. Sec.

CHARITY.

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

CHARITY, in the works of moralists, is defined to be the love of our brethren, or a kind brotherly affection one toward another.

In order to exercise this virtue both in the character of Masons and common life with propriety, and agreeably with such principles, we should forget every obligation but affection ; for otherwise it were to confound charity with duty. The feelings of the heart ought to direct the hand of Charity. To this purpose we should be divested of every idea of superiority, and estimate ourselves as being of the same rank and race of men : in this disposition of mind we may be susceptible of those sentiments which Charity delighteth in, to feel the woes and miseries of others with a genuine and true sympathy of soul. Compassion is of Heavenly birth ; it is one of the first characteristics of humanity. Peculiar to our race, it distinguishes us from the rest of creation.

He whose bosom is locked up against compassion is a barbarian ; his manners must be brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest.

What kind of a man is he who, full of opulence, and in whose hands abundance overflows, can look on virtue in distress, and merit in misery, without pity ? Who could behold without tears the desolate and forlorn estate of a widow, who in early life, having been brought up in the bosom of a tender mother, without knowing care and without tasting of necessity, was not fitted for adversity ; whose soul was pure as innocence, and full of honour ; whose mind had been brightened by erudition, under an indulgent father ; whose youth, untutored in the school of sorrows, had been flattered with the prospect of days of prosperity and plenty ; one, who at length, by the cruel adversity of winds and seas, with her dying husband is wrecked in total destruction and beggary ; driven by ill fortune from peace and plenty ; and from the bed of ease, changes her lot to the dank dunghill for the relief of her weariness and pain ; grown meagre with necessity and sick with woe ; at her bosom hanging her famished infant, draining off the dregs of parental life for sustenance, bestowed from maternal love yielding existence to support the babe ? Hard-hearted covetousness, and proud titles, can you behold such an object dry-eyed ? Can avarice grasp the mite which should sustain such virtue ? Can high life lift its supercilious brow above such scenes in human life, above such miseries sustained by a fellow-creature ? If perchance the voice of the unfortunate and wretched widow is heard in complainings, when wearying patience and relaxing resignation breathe a sigh, while modesty forbids her supplication is not the groan, the sigh, more pathetic to your ear, you rich ones, than all the flattering petitions of a cringing knave, who touches your vanity and tickles your follies, extorting from your very weaknesses the prostituted portion of Charity ? Perhaps the fatal hour is at hand when consolation is required to close the last moments of this unfortunate one's life. Can the man absorbed in pleasure roll his chariot wheels beyond the scene of sorrow without compassion, and without pity see the last convulsion and the deadly gaze which paint misery upon the features of an expiring saint ? If angels weep in heaven, they weep for such ; if they can know contempt, they feel it for the wealthy who bestow not of their superfluities, and snatch not them from their vices what would gladden souls sunk in

the woes of world adversity. The eyes of cherubim view with delight the exercise of such benevolence as forms the character of the good Samaritan ; saints touch their golden lyres to hymn humanity's fair history in realms of bliss ; and approbation shines upon the countenance of divine Omnipresence when a man is found in the exercise of virtue.

What should that human wretch be called, who with premeditated cruelty and avarice devises mischief, whilst he is conscious of his neighbour's honesty ; whilst he sees him industriously, day by day labouring with sweaty brow and weary limbs, toiling with cheerfulness for bread, on whose exerted labour an affectionate and virtuous wife and healthy children, crowding his narrow hearth with naked feet, depend for sustenance ; whilst he perceives him, with integrity more than human, taking scrupulously his own, and wronging no man for his hunger or his wants ; whilst he sees him with fatigued sinews lengthen out the toil of industry from morn to night with unremitting ardour, singing to elude repining, and smoothing his anxieties and pain with hope that he shall reward his weariness by the overflowings of his wife's cheerful heart, and with the smiles of his feeding infants ? What must he be who knows such a man, and by his craft or avarice extorts unjust demands and brings him into beggary ? What must he be who sees such a man deprived by fire or water of all his substance, the habitation of his infants lost, and nothing left but nakedness and tears, and seeing this, affords the sufferer no relief ? Surely in nature few such wretches do exist ! but if such be, it is not vain presumption to proclaim that, like accursed Cain, they are distinguished as the outcasts of God's mercies, and are left on earth to live a life of punishment.

The objects of true Charity are merit and virtue in distress ; persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age ; industrious men, from inevitable accidents and acts of Providence, rushed into ruin ; widows left survivors of their husbands by whose labours they subsisted ; orphans in tender years left naked to the world.

REVIEWS OF NEW BOOKS

The Apocalyptical History contained in the Book of Revelation, solved upon an entirely new and consistent Principle, by HARCOURT BLAND, Dramatic Artist, Theatres Royal Dublin, Edinburgh, &c. Glasgow : Thos. Murray & Son ; London : Hall, Virtue & Co.—This is a remarkable work, and one which deserves great attention, the style of the author being particularly clear and consistent. On the views of the writer we offer no opinion, feeling that his work must attract the favourable notice of every Biblical student. The author, in his preface, states that “one portion of the Church will doubtless entertain a strong prejudice against the quarter from whence his work proceeds ;” but we feel assured that any such prejudice will disappear on reading the book, as, whatever his profession, Mr. Bland is evidently a well-read scholar, and a sincere Christian.

The Odd Fellow's Reciter and Fireside Companion, by Bro. GEORGE MARKHAM TWEDDELL. Stokesley : published by the Editor ; Manchester : Abel Heywood.—Why our Bro. Tweddell—who, by-the-by, is the author of a work of some pretension, entitled “Shakspeare, his Times and Contemporaries”—should have given this work the title he has, we know not ; unless he originally sent it to the press before he became a member of our

Order. The work is a collection of pieces adapted for recitation or reading during a leisure hour, selected from the works of distinguished ancient and modern authors, including Young, Sheridan, Shelley, the lamented L. E. L., Shakspeare, Campbell, Addison, Eliza Cook, Southey, Colman, Walter Scott, Robert Burns, Moore, Byron, Rogers, Bloomfield, Bowring, Hood, Mary Howitt, Bernard Barton, Charles Mackay, Milton, Kirke White, and many others. The selection is well made, and will be equally acceptable to the Freemason as to the Odd Fellow.

The Ophthalmoscope: its Mode of Application explained and its Value shown in the Exploration of internal Diseases affecting the Eye, by JABEZ HOGG, author of "The Microscope: its History, &c." London: Churchill, New Burlington Street.—Bro. Hogg, who is assistant surgeon to the Royal Westminster Ophthalmic Hospital, has produced a work which cannot fail to prove of great utility to the profession, whilst it will be studied with interest by the non-professional reader; there being no organ of the human body more delicate than the eye, and none whose loss would be more severely felt. The instrument, the nature and powers of which Bro. Hogg so well describes, was first invented by an Englishman—Mr. Cumming—though the invention is claimed for Germany, it being in that country that its value was first acknowledged. The ophthalmoscope is formed on the principle that the human eye, as well as that of certain animals, are to a considerable extent mirror-like; and by magnifying or dilating the pupils a means is afforded of seeing the retina and choroid in every case. Bro. Hogg says:—

"The ophthalmoscope I make use of, is a small circular mirror of about ten inches focus, in fact a small sized mirror made for the ordinary microscope, having a hole bored in its centre, and mounted in a piece of tortoiseshell. The rays from the flame of the lamp, reflected by the concave mirror, fall in a state of convergence on a convex lens, in front of the eye under examination. The rays of light are so much converged by the additional refraction they undergo on entering the eye, that they quickly come to a focus, cross, and are dispersed over the retina, and thus this membrane is fully illuminated. The observer's eye looks through the small central aperture in the middle of the concave mirror; this he holds in his hand. The patient, whose eye is about to be examined, should be taken into a darkened room and seated by the side of a table, on which is placed an ordinary lamp. The lamp may be brought somewhat near to the patient's ear, and the flame so arranged that it shall be in a straight line with the patient's eye, but lower than the eye of the observer, who is seated in the front of the patient, on a stool capable of being raised. As a rule, it is better to sit a little higher than the patient. The reflecting surface of the instrument is then to be turned towards the patient's eye, in such a way that the eye of the observer, when looking through the small central hole, may see, upon turning the instrument a little inwards, a luminous reflection of its interior. On withdrawing it gradually, the reflection grows smaller, until it becomes oblong and very brilliant. It is in this way, or slightly modified according to circumstances, that the alterations in the several structures of the eye, are to be observed. In the examination of most eyes we are obliged, for the sake of seeing the changes more clearly, to use the bi-convex lens, of about two inches focus. Short-sighted eyes we are enabled to see into without this lens."

In this way the medical attendant is enabled to discover the nature of disease in the eye, and therefore to treat it with greater certainty than has hitherto been the case. The work is of considerable value, and is illustrated by various cases which have come under the notice of the author, and which will, no doubt, render it peculiarly acceptable to the profession of which our Bro. Hogg is so distinguished a member.

MUSIC.

Speak Gently. A Ballad; composed by Miss M. LINDSAY; arranged also by the Composer as a Vocal Duet. London: Robert Cocks and Co., New Burlington Street.—This is just such a melody as might be imagined would emanate from a woman—tender, flowing, and winning on the sense from bar to bar, until it loses itself upon the mind, even like a circle upon the waters spreading its wide influence; which, when it has departed, leaves the breast of the lucid element placid as the smile of infancy. The accompaniment is a light and anything but difficult *arpeggio*, gliding harmoniously and quietly along beneath the delicate descant of the delightful *motivo*. There is one modulation that strikes us as eminently beautiful. It is in the eighth bar, where, after apparently graduating for the dominant B flat, you find yourself agreeably surprised on discovering it skilfully superseded by the key of G minor. The words are extremely good, but the name of the author is not given. The fair composer has arranged this *morceau* as a duet, quite within the compass of contralto voices, and yet not too deep for those whose vocal powers command a greater altitude of register.

Havelock to his Warrior Band—"On, on, my Brave Band of Heroes!" Words by D. M. AIRD. Music by T. BROWNE. London: H. Bale, 340, Strand.—A very spirited and warlike composition, reflecting great credit on both the poet and the musician—the thoughts of the former seeming to be a reflex of those of the departed and lamented soldier, paraphrased in elegant and appropriate verse. The melody commences in the key of D minor, which is modulated so gradually as to be almost imperceptible, into F major, on which it finishes. This is very judicious, for while the melancholy of the minor portrays the sadness of the heart for the miseries inflicted by the sanguinary mutineers, the change to the spirited major speaks that enthusiasm that animated the patriotic bosom of the glorious and ever to be remembered warrior, who has left behind him a name enshrined in the hearts of a people of a grateful nation. The admirers of Havelock must possess this very excellent song.

The Chain of Flowers. A Song. Poetry by J. E. CARPENTER. Music by HAROLD THOMAS. London: Robert W. Oliver, 19, Old Bond Street, Piccadilly.—Who that for the last twenty years has known ought of lyric literature can claim to be unacquainted with the delightful poetry of Joseph Edwards Carpenter? Sweet thoughted, pure languaged, high minded, have been his numerous productions. Other authors write themselves out—not so with Mr. Carpenter; he seems to gather more strength and beauty every day, and the ballad now before us is only another proof thereof. The music, by Mr. Harold Thomas, is very appropriately dedicated to Miss Poole, who we are assured would render it delightfully. It is of a light and playful character, and is one of those compositions that a sweet voice and a joyous spirit could not fail to trill with gratification to the listeners. Ladies, this is a song for you!

The Maid of Judah. Poetry and Music by CHARLES SLOMAN. London: Robert Cocks, New Burlington Street.—What, another issue of this wonderfully popular song! How many editions has it already gone through? We congratulate Mr. Cocks upon his becoming the possessor of this Hebrew ballad, especially at a time so apposite, when the Jewish question is so much upon the *tapis*. This song needs no laudation at our hands; we merely call attention to the fact of its republication.

CORRESPONDENCE.

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

MARK MASONRY.

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

SIR,—Under the head of "Mark Masonry," in the *Freemasons' Magazine*, for June, I perceive, in the notice of "Lord Leigh's Grand Lodge," a remark made by the Grand Registrar of that body, to the effect that, a Mark Mason's Lodge had been formed at Woolwich, through the means of the issue of false certificates, granted by the Grand Chapter of Scotland. As R.W.M. of the only Mark Master's Lodge that exists in Woolwich, I most emphatically deny the statement of the Grand Registrar. The warrant for holding the Lodge, over which I have the honour to preside, was applied for by myself and three other legally advanced Mark Masons; two of whom possessed certificates from a Chapter working under a warrant from the Grand Chapter of Ireland; the remaining two, from a warrant issued by the Grand Chapter of Scotland. In conclusion, I beg to observe that, the only certificates issued by No. 10, Mark Mason's Lodge, are solely and only for that degree.

I have the honour to be, Sir, yours fraternally,

PHILIP WARREN, P.M. No. 58, I. C.; R.W.M. No. 10,
Mark Lodge, under G.C. of Scotland.

Woolwich, July 3rd, 1858.

UNIVERSALITY OF FREEMASONRY.

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

DEAR SIR AND BROTHER,—I have waited with some degree of anxiety in the expectation of finding that my testimony in favour of the Christian character of Masonry would have been endorsed by other members of the Craft; but as no one has hitherto appeared for that purpose, I will no longer delay my reply to your correspondent, "An Universalist," on the single point that the Redeemer of mankind is the person denominated in Freemasonry "T.G.A.O.T.U."

I am sorry to find that your correspondent had never heard of Bishop Pearson, as such an admission would naturally lead to the inference that he is not a member of the Christian church, which, if such be the case, at once accounts for the tone of his argument.

It is an undeniable fact that not only Bishop Pearson and all other eminent divines of every Christian church, including Matthew Henry (Presbyterian) and Dr. Adam Clark (Wesleyan), have given their testimony

to that effect, but also St. Paul, and our traditional Grand Master St. John. The "Universalist," however, denies point blank that Masonry teaches any such doctrine, and defies us to point out the passage by which it is established. Why, every tyro in Masonry could tell him that, in the formula adopted by Desaguliers and Anderson at the revival of Masonry in 1717, (the former being a Churchman and the latter a Presbyterian minister,) the doctrine is plainly promulgated, with all the authority of a landmark, in the following unmistakable words: "Who is the G.A.O.T.U.? HE that was taken up to the topmost pinnacle of the Temple." Again, in the Masonic definition of mercy—one of the three distinguishing characteristics of a worthy Mason—the creation of all things is attributed to our Saviour (who is, indeed, Mercy personified) thus: "Mercy is the chief attribute of that Deity on whom the best and wisest of us must rest his hope and dependence," &c.

To show mercy and forgiveness is highly pleasing in the sight of our Great Creator, who has said, "Blessed are the merciful, for they shall obtain mercy," &c. Now, every one (I hope we may include the "Universalist") knows by whose sacred lips these words were uttered, in the beautiful Sermon on the Mount. They are the words of our Lord and Saviour Jesus Christ, whom our Masonic lectures thus recognize as the G.A.O.T.U. But the passage in the lecture goes on to say that the merciful shall obtain mercy "not only in this transitory life, but at the final day of retribution, and when arraigned at *His tribunal*," &c., thus acknowledging Christ as not only our Great Creator, but also as the Almighty Judge before whose tribunal the actions of our mortal lives will be unfolded to view.

I see nothing else in his letter that requires an answer, for it abounds in fallacies, which are so transparent that the most superficial reader may detect them; and as he emphatically denies the divinity of Christ, if I understand him rightly—and I aver with St. Athanasius (for although he did not compose the Creed which bears his name, it was certainly framed from his writings) that "Jesus Christ the Son of God is *God* as well as man," the controversy must necessarily end; because, if Christ be not God, the invocation of His sacred name in Freemasonry would scarcely be worth an argument, and therefore I am content to leave it in its present state to the judgment of my Christian Brethren.

Yours fraternally,

July 1st, 1858.

SIR LUX.

PRIVILEGES OF A LEWIS.—The age of a candidate is of no importance, provided he has passed the period which the law assigns as the stated time of maturity and discretion, viz., twenty-one years; although in some old regulations twenty-five years was stated as the minimum age. The most ancient Constitutions, however, specified no particular age, but simply said "of mature and discreet age." In certain cases even that provision may be dispensed with. It has been a traditional custom amongst Masons from time immemorial, to allow the privilege of initiation at eighteen years of age to a Lewis, or the son of a Master Mason, provided his father be made a party to the O.B.; and our present Constitutions empower the Grand Master to issue a dispensation for that purpose. And more than this, it is further asserted that the Lewis can demand precedence of initiation before any other person, whether prince or peer, unless he also possess the same qualification. Such early admissions are, however, by no means to be recommended, without a clear knowledge of the habits and disposition of the candidate, and a certain assurance that the study of Masonry will be pursued for its own sake, at least until the legitimate age is attained.—From Dr. Oliver's forthcoming work on *Masonic Jurisprudence*.

THE MASONIC MIRROR.

MASONIC MEMS.

A PROVINCIAL Grand Lodge for Norfolk is to be held in the Priory School Room, Great Yarmouth, on the 16th instant.

THE consecration of the Belgrave Lodge, No. 1051, is announced to take place on Tuesday the 20th inst., at the Gun Tavern, Lupus-street, Pimlico. Bro. Woodstock, the W.M. named in the Warrant will be installed upon that occasion,—several candidates are proposed for initiation,—and there is every prospect of a highly prosperous Lodge being established.

METROPOLITAN.

APPOINTMENTS.

Wednesday, July 7th.—Lodge, Westminster and Keystone (No. 10), Freemasons' Tavern.

Thursday, 8th.—General Committee, Girls' School.

Tuesday, 13th.—Lodges, St. John's (196), Holly Bush, Hampstead; Wellington (805), Bull Inn, Lewisham.

Wednesday, 14th.—Lodges, Union of Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Justice (172), Royal Albert, New Cross; Caveac (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington.

Thursday, 15th.—Lodge, Yarborough (812), George Tavern, Commercial-road East.

Saturday, 17th.—Lodge, Panmure (1017), Pembury Tavern, Lower Clapton.

POLISH NATIONAL LODGE, No. 778.—An emergency meeting of this Lodge was held on the 28th June, to install Bro. Viscount Raynham, W.M., who appointed Bros. Punshaud, S.W.; Arnold, J.W.; Montefiore, S.D.; Boyd, J.D.; and Belletti, I.G. The visitors included—Bros. Nutt, W.M., 32; A. Stone, 663; Smith, W.M., 1044; Blatspiel, 30; R. Motion, S.W., 663; Geo. Motion, 3; Temple, 236; Montemerli, No. 4; and Ganz, 630. The enjoyment of the evening was greatly enhanced by the beautiful playing of Bro. Ganz on the pianoforte, Bro. Goffrie on the violin, and excellent singing of Signor Lorenzo. Two gentlemen were proposed for initiation at the next meeting, and one brother for joining.

YARBOROUGH LODGE, No. 812.—The tenth anniversary of this thriving Lodge was held on Thursday, July 1st. The Lodge was opened soon after high noon at the George Tavern, Commercial Road East, there being present Bro. W. J. Crish, W.M.; Bro. Kindred and other past masters, and the several officers. Mr. Gildon Manton, dock master, West India Docks, was initiated into the Order. Bros. Bowman, Hodge, Langridge, Simons, Spurgin, Williams and Young, passed to the second degree; and Bros. Bromner, Brown, Goodman, Hallet, Irvine, Lester, Mowat and Tilly, raised to the third degree. All business being concluded, and

the Lodge closed, the Brethren adjourned to Bro. Watson's, Belle Vue Tavern, Gravesend, where an elegant banquet was prepared. About thirty Brethren were present, and the pleasure of the festival was enhanced by the presence of several ladies. The W.M. presided, and after the customary toasts, rose, and in proposing the health of his predecessor, alluded to the active services of Bro. Kindred in the Lodge, and his pre-eminence in discharge of the great duties of brotherly love, relief and truth. The members of the Yarborough Lodge, in acknowledgment of those services, had, in addition to the customary P.M.'s Jewel, resolved on presenting him with a silver tea-pot, to evince to his family the estimation in which Bro. Kindred was held by the Brethren. The jewel bore this inscription, "This Gold Jewel, with a Silver Tea-pot, was presented by the Yarborough Lodge of Freemasons, No. 812, to Bro. J. Kindred, P.M., in acknowledgment of his strenuous exertions to promote its best interests, and also to testify to his high qualifications as a Man and a Mason. 1858." The tea-pot bore a similar inscription. Bro. Kindred in acknowledging the kindness thus evinced towards him by the Brethren, assured them that although he experienced no difficulty in the performance of his duties as Master of the Lodge, he found himself greatly embarrassed in framing a suitable reply to their generosity; he trusted he should long continue among them, and be enabled to preserve the memory of the day. The toast of "The Ladies" was responded to by Bro. Winn. "The Charities of the Order" was acknowledged by Bro. Farnfield, Asst. G. Sec., who, for the information of the ladies present, entered into a brief summary of those institutions. He said, besides the liberally endowed and admirably conducted Girls' School, and the recently-opened School for the Boys, the Craft supported a Benevolent Institution, with which he was more particularly connected. They had now on their funds forty-four aged brethren and twenty-six widows receiving about £1450 premium in pensions. They also had a sum of nearly £14,000 invested in the name of the Aged Masons and Widows' funds. The Clarence Lodge at Brighton, as a testimonial to the worth of the late Bro. Folkard, Prov. G. Reg., had voted the sum of forty guineas to the four Institutions, and the Board of Stewards, for conducting the last Festival of this Institution had, from their surplus fund, given £33 4s. 0d. for the purchase of coals and wood for the inmates of the Asylum; and the late Board of Grand Stewards had, besides voting ten guineas to each of the charities, devoted the surplus of their funds, after defraying the expenses, to the purchase of coals, etc., for the inmates of the Asylum. "The Visitors" was acknowledged by Bro. How, who, on the part of those who had been honoured by the hospitality of 'The Yarborough,' bestowed a few words of praise on the well-appointed banquet; and the happy day was concluded.

CANONBURY (No. 959) and EGYPTIAN (No. 29) LODGES.—Several members of these Lodges assembled at Bro. Phillips's, the Three Tuns, Billingsgate, on Monday, June 28, it being the worthy host's anniversary Masonic dinner. Bro. Cox, of No. 955, presided as W.M.; assisted by Bro. King, P.M., Dublin Lodge, as S.W.; and Bro. Hills, W.M., No. 955, as J.W. The chairman was supported right and left, by Bros. Donald King, P.M., No. 12; Todd, P.M., No. 29; Driver, No. 29; Perry, No. 29; and Bros. Cooke, Farmer, Rogers, &c. At the conclusion of a good banquet—the Chairman proposed the usual toasts, which were interspersed with some admirable singing, from Bros. Donald King, Cooke, Taylor, &c., and a most delightful evening was passed, thanks being voted to the W.M., (Bro. Cox,) for his urbanity and courtesy in the chair, as also to Bro. Phillips, for his excellent catering.

INSTRUCTION.

MANCHESTER LODGE (No. 209).—The first festival of this excellent Lodge of Instruction took place at Bro. John Gurton's, Red Horse Tavern, Old Bond Street, on Thursday, a large number of the Brethren being present upon the occasion. Bro. Collard, P.M., of the parent Lodge presided, and opened Lodge in the three degrees, assisted by Bros. Maurice Levinson, P.M. 209, and Thomas Adams, P.M. 206, as S. G. Wardens. Several members joined the Lodge, including Bros. Harrison, P.M. 202, Helfrich, 19, Haskins, 168, Clarke, 211, Clayton, 201, Norman,

168. Simmons, 168, Walker, 219, Jeffs, 211. The Brethren were then called off, and adjourned to a most excellent banquet, highly creditable to the liberality of Bro. Gurton. Upon the removal of the cloth the W.M. Bro. Collard proposed the Queen, saying, that at all festive and in well-regulated societies, this was the first toast of the evening, a toast which every Englishman was proud of. Her Majesty's virtues and charitable feelings showed the Queen to be a worthy descendant of those Royal Masons who were delighted to belong to their noble order. He therefore called upon them to drink the toast as became Masons, for their own poet says, "What mortals can more the ladies adore, than a free and an accepted Mason." The toast was received with loud cheers. The W.M. then proposed the Earl of Zetland, as the Grand Master of Masons, followed by that of Lord Panmure, as D.G.M., each being responded to with the usual demonstrations. The W.M. then said, the next toast he had the honour to propose was one that might be termed the toast of the evening. It was "Prosperity to the Manchester Lodge of Instruction." In proposing that toast he might endeavour to draw their attention to the fact, that Lodges of Instruction were not formed for the amusement of P.Ms., who had already done their work, but for the advantage and erudition of young Masons, so that the apprentice might become good officers. He was always willing to devote himself as much as possible to the dissemination of that ritual which he received from others in their kindness, but only as he considered in trust, to be again communicated to the deserving. There was another important reason for the attendance of Brethren at Lodges of Instruction. Their small subscriptions were all devoted to the Masonic charities, and they would be surprised when he told them, that from the small fees paid to this Lodge of Instruction, they had become Life Governors of all the Charities. The toast being drank with Masonic honours, Bro. Norman, W.M., 209, proposed the chairman's health, which was feelingly acknowledged by Bro. Collard, who then gave the Parent Lodge, 209, followed by that of its W.M., P.M., and others, each in turn being responded to. A pleasant evening resulted, and the Brethren retired highly delighted with their entertainment, thanks having been voted to Bro. Gurton for his attention to the comfort of the Brethren.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Monday, July 12th, Royal Clarence, (81), Freemason's Hall, at 7; Tuesday, 13th, Jerusalem (986), Freemasons' Hall, at 7; Wednesday, 14th, Colston (886), Freemasons' Hall, at 7. *Instruction*.—Friday, 15th, Freemason's Hall, at 7½.

CHANNEL ISLANDS.

APPOINTMENT.—*Lodge*.—Tuesday, July 13th, St. Ann's (863), New-street, Alderney, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, July 14th, Fidelity (623), White Hart, Flowery Field, at 6; Thursday, 15th, Unity (334), Macclesfield Arms, Macclesfield, at 7. *Mark*.—Saturday, 17th, Mark Lodge (time immemorial), Staleybridge, at 3.

DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, July 12th, Sun (123), Globe Hotel, Exmouth, at 5; Sincerity (224), St. George's Hall, Stonehouse, at 7; Wednesday, 14th, Fortitude (122), Prince George Hotel, at 7. *Chapter*.—Wednesday, 14th, Bedford (351), Private Room, Tavistock, at 7.

STONEHOUSE—*Lodge of Sincerity* (No. 224).—According to ancient custom the new W.M. of the Lodge was installed on Monday, the 24th June. The election of the W.M. took place at the previous meeting, when the choice of the Brethren fell

upon Brother Lord Valletort, S.W., who is justly held in the highest estimation in the neighbourhood, and regarded by the Brethren as a most zealous and able Freemason. It was not surprising, therefore, that the ordinary Lodge room was found too small to accommodate the Brethren desirous of witnessing the installation. The difficulty was, however, easily remedied by removing the furniture to the large room in St. George's Hall in, which building the usual Lodge room is also situate. The large room is one of the most extensive and best proportioned in the west of England, and was upon this occasion well filled by the Brethren. The Lodge having been regularly opened, the R.W.D. Prov. G.M. for Devon, the Rev. J. Huyshe, and the V.W. Prov. G. Secretary, Wm. Denis Moore, accompanied by a number of provisional officers, past and present, were announced by the I.G. The D. Prov. G.M. was received with every mark of respect, and the W.M. Bro. Wm. Hunt handed to him the gavel, which he was pleased to accept. The W.M. subsequently introduced Bro. Viscount Valletort, as W.M. elect, to the D. Prov. G.M., who duly installed his Lordship into the chair as W.M. for the coming year, the R.W.D. Prov. G.M. admirably performed the ceremony, being most ably seconded by the V.W. Prov. G. Secretary, and the effect being enhanced by a suitable accompaniment on the organ by Bro. R. E. Rowe, P.M., and Prov. G. Organist. The newly installed W.M. then invested, with their respective collars and insignia, Bro. W. Hunt, as P.M., Bros. R. Robinson Rodd, S.W., and Lord Graves, J.W., Bro. the Rev. George Knowling, Chaplain, Bros. Lorenzo P. Tripe, (P.M.) Treasurer, John Cree Hancock, (P.M.) Secretary, Bros. Robinson Ridley, S.D., and H. Evelyn Barton, J.D., Bro. Samuel Cater, I.G., Bros. James Hughes, P.M., and John Honey, Stewards. After the installation, about 50 of the Brethren dined together at Bates' Royal Hotel, Plymouth. Bro. Lord Valletort was supported by the D. Prov. G.M., the Prov. G. Secretary, Bro. Evens, Prov. S.G.D., and Bro. Damant, Prov. G. Sup. of Works, and a number of other Past Provincial Officers; Bro. W. Hunt, the P.M., Bro. the Rev. G. Knowling, Chaplain, and the newly-appointed officers. The W.M. gave the toasts with short but very apposite and telling speeches. His declarations as to the estimate he formed of the principles of the Craft, while shewing that he had given considerable and earnest attention to the subject, were such as to encourage all who heard them to hope that his active interest in Freemasonry would not be of a mere temporary character, but for many years continue to add to its prosperity, not in this particular Lodge and province, but throughout the country. In proposing the health of the P.M., the W.M. paid a tribute of respect to the zeal, attention, and ability of Bro. Hunt, who, in acknowledging the compliment, detailed some interesting facts connected with the doings of the Lodge during his year of office. During the past 12 months there had been 21 meetings, all of which, as well as the meetings of its committees, he had personally attended. There had been 16 initiations, 12 passings, and 29 raisings, and the whole of the work he had personally performed, except one initiation and one raising. During the same period the Lodge had dispensed, in casual charity, about £14; voted to Masonic and local charitable institutions, a further sum of about £21; and paid for dues and fees to Grand Lodge, and Prov. G. Lodge some £23 or £24. It may be interesting to add, that amongst the initiations was that of a Turkish officer, Colonel Kadri Bey, who was present at the installation, and some seven or eight officers in the army and militia. The Treasurer begins the year of office of the present W.M. with a balance in hand of more than £30 in favour of the Lodge.

DORSETSHIRE.

APPOINTMENT.—*Lodge*.—Monday, July 12th, Montague (963), Lion Inn, Lyme Regis, at 7.

ESSEX.

APPOINTMENTS.—*Lodges*.—Monday, July 12th, Star in the East (935), Private Room, Harwich, at 7; Wednesday, 14th, United (908), George Hotel, Colchester, at 7.

GLAMORGANSHIRE.

APPOINTMENT.—*Lodge*.—Monday, July 12th, Glamorgan (43), Freemason's Hall, Cardiff, at 7½

HAMPSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, July 15th, Southampton (555), Freemasons' Hall, Southampton, at 7.

KENT.

APPOINTMENTS.—*Lodges*.—Tuesday, July 13th, Belvidere (741), Star Hotel, Maidstone, at 7; Wednesday, 14th, Union of Waterloo (13), Red Lion Hotel, Woolwich, at 7. *Chapter*.—Tuesday, 13th, Adam's (114), Masonic Hall, Sheerness, at 7; Wednesday 14th, Hope (248), Globe Tavern, Greenwich, at 4.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, July 14th, Antiquity (170), One Horse Shoe Inn, Bolton, at 7; Friday, 16th, Virtue (177), Masonic Rooms, Manchester, at 7. *Chapter*.—Monday, 12th, Perseverance (432), Old Bull, Blackburn, at 8. *Encampment*.—Tuesday, 13th, Jerusalem Masonic Rooms, Manchester, at 6; Friday 16th, St. George, Angel Inn, Oldham, at 7.

LANCASTER.—*Lodge of Fortitude* (No. 350).—Many of the readers of the *Mirror* will be glad to hear of the success of the Craft in the ancient town of Lancaster, and those who have had the pleasure of paying a visit to the Lodge of Fortitude, will be aware that there has been a great revival of Masonry in connection therewith. It is gratifying to be able to state, that apparently there are brighter things in store for this Lodge; and that instead of having, as some thought, reached its culminating point, it will continue to attach to itself those who will not only be a credit to the craft in Lancaster, but in due time add a lustre to the general Masonic body. On the 9th of June, the Brethren assembled in the Assembly Room attached to the King's Arms Hotel, and after the usual ceremonies of opening, W. A. F. Saunders, Esq., of Winnington Hall, and subsequently North Burton, Esq., of Thirland Castle, H. Bent, Esq., of Ridding Hall, and W. Foster, Esq., of Settle, were duly initiated into the mysteries of Freemasonry by the Worshipful Master, Bro. William Wearing, who went through the customary rites in a manner which deserved great commendation.

On June 24th, the celebration of the ancient Masonic festival of St. John the Baptist, took place, and well was the commemoration observed. Shortly after 8 o'clock above 40 of the Brethren met at Bro. Sly's, King's Arms Hotel, and sat down to an excellent repast provided by the worthy host. The W.M. presided, and in the absence of the S.W., the vice chair was occupied by Bro. J. Isaacs. The evening was spent in the exchange of cordial congratulations on the state of Lodge 350, and in the harmonious reciprocation of friendship peculiar among Masons, and will be long remembered by those who were privileged to be present.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, July 12th, Sincerity (368), Adelphi Hotel, Liverpool, at 4; Tuesday, 13th, Merchants (294), Royal Hotel, Liverpool, at 5; Royal Preston (418), Cross Axes, Preston, at 8; Thursday, 15th, Ancient Union (245), Royal Hotel, Liverpool, at 6; *Instruction*.—Friday, 16th, Manners (310), Hank's Buildings, Liverpool, at 7.

LEICESTERSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, July 15th, John of Gaunt (776), Three Crowns, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, July 13th, Harmony (339), Freemasons' Hall, Boston, at 7.

PROVINCIAL GRAND LODGE.

A Prov. Grand Lodge was held at Boston on Thursday, July 1, when nearly 100 Brethren were present, including (besides those belonging to the Lodge of Harmony in that town) visitors from the Witham Lodge, Lincoln; the Hundred of Elloe Lodge, Spalding; the Yarborough Lodge, Gainsborough; the Doric Lodge, Grantham; the Sleaford Lodge, &c.

The Lodge was opened in the Assembly Rooms, by the D. Prov. G.M., the Rev. C. Nairne (of Lincoln), in the absence of the Prov. G.M., the Rt. Hon. the Earl of Yarborough (P.D.G.M. of England), the state of whose health prevented his attendance as had been promised and anticipated. His lordship not having forwarded his appointments of officers, that portion of the business stands over

for the present. The chief business transacted was the discussion of a proposition made by Bro. Pocklington, and seconded by Bro. the Rev. B. J. Wood (W. M. Lindsey Lodge, Louth), for the establishment of a Fund of Benevolence for this province, which was carried, and a Committee appointed to settle the rules, which previous to being brought into operation, are to be submitted to the several Lodges in the province.

The Brethren went in procession to the beautiful old church of St. Botolph, which was filled by a very large congregation. The Rev. B. J. Wood, Prov. G. Chap. (Rector of Ruckland, near Louth), preached a sermon, abounding in fervid eloquence, from the first epistle of St John, 1st chapter, 3rd verse—"That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ." The Rev. preacher introduced his subject by referring to the custom of the Brethren to assemble together in the House of God, to adore His goodness and wisdom, and heartily congratulated those present on the benefits that would accrue from their thus assembling together in a body to pay their adoration to the Most High in His holy temple. The days which had elapsed since last they met had added another thread to life, and the lesson on the improvement of time was obvious. Going back to his text, the preacher said that which the Apostle had had revealed to them, and which in the words he had selected "he declared,"—was the wisdom, strength, and beauty to be found in Christ, who, by His life and precept ever inculcated those principles embodied in the Order to which they themselves belonged—brotherly love, and its natural fruits, relief and truth; which must follow if their lives were guided by that grand principle united with Charity—that highest jewel of the Order—blessing alike the giver and the receiver. The preacher also dwelt in a marked manner upon the objections raised by some to the Order of Freemasonry—objections made in ignorance of the Order. These he combated at length, especially the one often made that many men known to be Masons, were bad men, and therefore holding the institution as faulty, and to blame for it. He urged that Christianity itself might as well be objected to, on the ground that all its professors did not act in accordance with its doctrines and precepts. The origin of Masonry was also adverted to—the fall of our first parents rendering it necessary for mutual contrivance, and the need of the industry of all, in order to supply the wants of each other—thus awakening invention, and bringing about the liberal arts, in the protection and fostering of which the Order had for ages occupied a prominent position. After urging upon his hearers the duty of daily study in the Sacred Law, as therein they would see the foundation of the principles of the Order of Freemasonry, the preacher concluded by dwelling upon the advantages which would accrue to the Craft from the brethren acting in strict obedience to the Laws of the Great Architect, and regulating their lives by the precepts contained therein. Thus they might expect to realise the blessings of sound morality and social virtue, and be worthy followers of the many illustrious Brethren whose memory was consecrated by their good deeds on earth. We may add that, in the course of his sermon, the preacher alluded in feeling terms to the death of the lamented Bro. Fricker, an allusion which had a marked effect upon the brethren. At the conclusion of divine service the Brethren returned to the Assembly Rooms, and thence repaired to banquet at the Peacock Hotel, where the utmost possible harmony reigned throughout the evening.

LOUTH.—*Lindsay Lodge* (No. 1014.)—At the Lodge Meeting on Wednesday last, Bro. Watt, S.W., presiding, in the unavoidable absence of the W.M., Mr. James Fowler, architect (who had been previously elected), was duly initiated. We are glad to hear that this recently-revived Lodge continues to prosper, under the able guidance of the zealous W.M., the Rev. B. J. Wood.

NORFOLK.

APPOINTMENTS.—*Provincial Grand Lodge.*—Friday, July 16th, Priory School Room, Great Yarmouth, at 11½. *Lodge.*—Tuesday, July 13th, Social (110), Royal Hotel, Norwich, at 8.

NORWICH.—*Perseverance Lodge* (No. 253).—The usual monthly meeting of this Lodge was held at the Lamb Inn, on Thursday, June 24th, Bro. William H. Cox,

W.M., in the chair. Bros. George H. Simpson, Sam. C. Woolsey, Joseph Casper, and Reuben Slack, were passed to the second degree by Bro. Henry J. Mason, P.M. It was intimated by the W.M. that he had received a communication from the Prov. G. Sec. Bro. William Leedes Fox, that the Prov. Grand Master Bro. Benjamin Bond Cabbell, *F.R.S.*, would hold his next Grand Lodge in the Priory School Room, Great Yarmouth, on Friday, July 16th, at eleven o'clock, A.M., and that the Brethren who intended to be present should signify the same to the Secretary, which was responded to by nearly all the Brethren present. A large muster of the Brethren of the province is anticipated.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges.*—Monday, July 12th, St. Peter's (706), Cathrick Buildings, at 7; Tuesday, 13th, De Ogle, Masonic Rooms, Morpeth, at 7; Wednesday, 14th, Blagden (957), Ridley Arms, Blyth, at 7; Friday, 16th, De Loraine (793), Freemasons' Hall, Blackett Street, Newcastle, at 7.

PROVINCIAL GRAND LODGE.

The following is a list of the Provincial Grand Officers for 1857—8. Bros. E. C. Ogle, Prov. G.M.; Richard Medcalf, D. Prov. G.M.; Edwd. Dean Davis, Prov. S.G.W.; Jno. Hopper, Prov. J.G.W.; Jno. F. Bigge, Prov. G. Chaplain; Jno. Barker, Prov. G. Treasurer; Thos. Fenwick, Prov. G. Registrar; Wm. Berkley, Prov. G. Sect; Stephen Owen, Prov. S.G.D.; Jno. T. Harrison, Prov. J.G.D.; Hy. Pattison, Prov. G. Sup. Works; Wm. Dalziel, Prov. G. Dir. of Cer.; Alex. Dalziel, Asst. Prov. G. Dir. of Cer.; Thos. Haswell, Prov. G. Org.; Sept. Bell, Prov. G. S. B.; James D. Brown, Prov. G. Std. Br.; W. Richardson, Prov. G.P.; Alex. Dickson, Prov. G. Tyler; Bros. James Grieve, Jos. Robertson, Jos. S. Cook, Thos. Alexander, Jno. Gorham Clarkson, and H. G. Ludwig, Stewards.

SOMERSET.

APPOINTMENT.—*Chapter.*—Wednesday, July 14th, Royal Sussex (61), Amery's Hotel, Bath, at 7½.

HUNTSPILL.—*Rural Philanthropic Lodge* (No. 367).—Friday, the 25th June, being the day appointed for the election of W. Master and Treasurer for the ensuing year, a large number of the Brethren attended, and unanimously elected the late Treasurer and worthy Bro. C. Halliday to the post of honour. Bro. Burnett was also unanimously elected Treasurer. P.M. Bro. W. Harwood reported that he had attended the Prov. G.L. meeting held on the previous day at Bath, accompanied by the J.W. Bro. Saunders, and explained the result of the inquiry with respect to the alleged irregularity on the part of the worthy Secretary in forwarding the cash and returns to the Prov. S. Secretary, instead of the Prov. G. Treasurer. He spoke in the highest possible terms of the exceedingly kind and fraternal manner in which the very worthy and esteemed Prov. G.M. Col. Tynte dealt with the matter. His report was met with loud and repeated Masonic cheers. The Brethren thanked Bro. Sharwood for his kind attention to the interests of the Lodge. A letter from Bro. Dr. Pope was then read, expressing his wish to resign, this was ultimately accepted, but with regret. Bros. Wade and Truelock were examined, and, having been found duly qualified, passed the degree of Fellow Craft. Bros. Rolton and Hennett, were raised to the sublime degree of Master Mason. The ceremonies were most impressively and beautifully performed by our esteemed P.M. Bro. Wm. Harwood.

The banquet was numerously attended. The health of the R.W. Prov. G.M. Col. Tynte, and officers past and present, having been proposed and responded to most cordially, Bro. Wm. Oakley, P. Prov. J.G. Warden & P.M. of 327, Taunton, returned thanks in a very neat and effective speech; he reverted to the proceedings of the previous day and expressed his great satisfaction and pleasure at the result of the debate, and assured the Brethren that the R.W.G. Master and officers of the Prov. G. Lodge were exceedingly glad to hear the gentlemanly and satisfactory explanation of Bro. Harwood. He hoped that all dissension had ceased, and that the hand of good fellowship and friendship given to Bro. Harwood by the worthy Prov. G.M. would also be extended to the entire Lodge. He thanked the brethren for the cordial reception they had given him, and invited them to take an early opportunity of visiting their Taunton Brethren, assuring them they would meet with the same kind and hearty reception which he that day had experienced. The R.W. Bro.

resumed his seat amidst loud and prolonged cheering. Bro. C. Halliday responded to the health of "The Master Elect and Officers," proposed by Bro. Harwood. A happier meeting has not been held for many months past; we rejoice to see it, and wish the Brethren God speed. [We are pleased to hear that the differences which have so long existed between this excellent Lodge and the Prov. G. Lodge are at last in a fair way for an amicable settlement. We are assured that the Brethren greatly respect and venerate the worthy Prov. G.M., and great pleasure was felt by them on hearing that Bro. Harwood received such a kind and fraternal reception.]

STAFFORDSHIRE.

APPOINTMENT.—*Lodge*.—Friday, July 16th, Noah's Ark (435), Navigation Inn, Tipton, at 7.

SUSSEX.

APPOINTMENT.—*Lodge*.—Monday, July 12th, Derwent (No. 47), Swan Hotel, Hastings, at 8.

WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, July 12th, Howe (857), Masonic Rooms, Newhall Street, Birmingham, at 6; Rectitude (739), George Hotel, Rugby, at 6½.

KENILWORTH.—*Stoneleigh Lodge*, (No. 1027).—This Lodge, the proceedings at the consecration of which some four months since were duly recorded in our pages, having resolved on celebrating the festival of St. John in a becoming manner, invited the Prov. G.M. Lord Leigh, to honour them with his presence. His Lordship having accepted the invitation, Wednesday, 30th ult. was fixed upon as the day, and a large number of Brethren signified their intention of being present. The Lodge was opened at the King's Arms Hotel, Kenilworth, at 4 o'clock, Bro. Chas. Elkington, P.G.S.B. as W.M., Bro. Chandos Wren Hoskyns, S.W., and Bro. Fred. Dee, P.G.J.W., J.W. After the reading and confirmation of the minutes of the last meeting, the Prov. G.M. was announced, and on entering the Lodge was received with every mark of respect. Nothing more than routine business was disposed of, and the Lodge, at 5 o'clock, adjourned for the purpose of refreshment, about 100 Brethren sitting down to a banquet which was served by the host, Bro. Burrall, in a style that elicited universal praise. The chair was filled by Bro. Right Hon. Lord Leigh, Prov. G.M. and W.M. of the Lodge, supported by Bros. Charles W. Elkington, P.G.S.B. and J.W., C. Wren Hoskyns, S.W., Dee, Mechin, Kettle, Empson, Goode, J. Goode, Lingard, Boddington, Isaac, Briggs, &c. &c. &c., members of various Lodges in the provinces, Bro. Joy (425), Prov. of Oxford, and Bros. Shrewsbury and Binckes, London. The cloth having been removed and grace said, the usual loyal toasts were given, the Prov. G.M. prefacing them with a few admirable observations, referring to the recent royal visit to the county, and the satisfaction expressed by Her Majesty at her reception by all classes—the pleasure he felt in bearing testimony to the excellence of the arrangements in every particular—the hope shared in by so many, that they ere long might be enabled to welcome amongst them the Prince of Wales as a Brother, and an acknowledgment of the services rendered by the Prince Consort in the promotion of the arts and sciences. The toast of the M.W.G.M. the Earl of Zetland having been duly honoured, the W.M. proposed that of "the D.G.M. Lord Panmure and the Grand Officers," coupling with it the name of their neighbour Bro. Chas. Elkington, to whom he and they were so much indebted, and to whom he felt the prosperity of the Stoneleigh Lodge was mainly attributable. In reply, Bro. Elkington said, he wished that his Lordship—if that kindness which was so peculiarly his characteristic would permit it—would spare him, for he really felt incapable of responding to compliments he felt were so undeserved. He loved Freemasonry, and they knew it—they knew he was at all times ready to do anything in his power to promote its success. The prosperity of the Stoneleigh Lodge, in which he so much rejoiced, he considered attributable to the Kenilworth Brethren, and he was happy to find, from what he had heard that day, that a spirit of emulation had been evoked in the province. The Brethren at Stratford-on-Avon were about to constitute a Lodge, and he wished them the same amount of prosperity which had attended the "Stoneleigh." He had sincerely to thank them for this renewed expression of their esteem.

The health of "Lord Leigh, G.M. of the Province and W.M. of No. 1027" was proposed by Brother C. Elkington as S.W., who said—he could truly speak of the excellence in every respect of their noble President. He knew his constant endeavours to alleviate the wants of the poor, and they were often made sensible of the zeal he evinced in promoting the enjoyments of the rich. As a member of the Stoneleigh Lodge, it gave him great pleasure to witness so numerous an assemblage, and he trusted that at many succeeding festivals, their friends would rally round their chief who had the good of Masonry so much at heart, and to whom, from the fact of his being their W.M., he ascribed the flourishing condition of this Lodge. Whether they regarded Lord Leigh as a neighbour, a landlord, a Brother, or a nobleman, his whole life was devoted to doing good, thus carrying out the noblest principle of their Institution. The toast was received with unbounded enthusiasm, and a capital fire—with three hearty cheers in addition, proposed by Bro. Elkington, for the manner in which his lordship had entertained the Queen.

Bro. Lord Leigh in acknowledging the toast remarked that, often as he had occasion to ask their kindness, he never felt more need of it than now.—"I can assure you," said his lordship, "that I know no happier moments than those spent in Masonry, and I know no body of men more deserving of esteem than my Brethren of the county of Warwick.—Happy am I to find that Masonry is gaining ground in this province, especially happy am I to hear of the new Lodge about to be constituted at Stratford-on-Avon, and that it is to be held at our respected Brother Heatley's. I cannot but feel from the welcome you have given me to-day that your hearts are with me, and hope my conduct may continue to merit your esteem. It shall be my effort to do everything in my power in support of our various institutions, so strong is the interest I feel in the county of Warwick. Allusions have been made to my entertaining my late honoured guest, but I regarded Her Majesty as the guest of the county. It is a great occasion of pride and satisfaction that half a million of people should have given their monarch so enthusiastic a reception, and that without anything of disturbance or crime, to mar the pleasure in which such numbers participated.

The health of Lady Leigh was proposed in terms of deserved eulogy by Bro. Chandos Wren Hoskyns, and warmly acknowledged by his lordship.

The Prov. G.M. gave as the next toast, "The Visitors." They were honoured by the presence of many visitors, the great majority of whom were connected with the province, whom they were delighted to see, and to whom they accorded a hearty welcome. In addition to these were Bro. Joy, from the neighbouring province of Oxford, and from London, Bros. Binckes and Shrewsbury; the latter, nearly connected with their excellent Bro. Elkington, and therefore especially welcome: the former, connected with a highly-distinguished Lodge, presided over by the Earl of Carnarvon, a member of the present Government. Politics were wisely eschewed at Masonic meetings, but this he must be permitted to say, that whether they approved of Lord Derby's policy or not, it was admitted on all sides that the Earl of Carnarvon was one of the most rising men of the day. He should give them the toast of "The Visitors," coupling with it the name of Bro. Binckes.

Bro. Binckes considered it a signal honour, in the presence of so numerous and distinguished a company, to have his name coupled with a toast so kindly proposed, and so very cordially received. He would not speak of himself, nor would he touch upon the justly forbidden ground of politics; nay, at a convivial meeting like that, not even on Masonic politics. He would, however, avail himself of the opportunity afforded by the mention of Lord Carnarvon's name, to assure them that no one could possibly have the good of Masonry more at heart than that noble Brother, to whom he was delighted at all times to render his humble support. The part that he, and those who acted with him, in Grand Lodge took in support of Lord Carnarvon, exposed them, at times, to odium and animadversion, and interested and unworthy motives were often imputed to them, but their sole object was, by endeavouring to introduce something of vigour into the government and improvement in the management, to further, to the utmost of their ability, the success of our noble institution. They wished to see the Provincial Brethren become a more integral portion of Grand Lodge, and that they should have a more active share in the elections and ruling of the Order, and it was hoped that some scheme would be devised by which this would be

effected. He would ask permission of their noble president to say a word on a subject about which he ever was anxious to speak—the Masonic Charities. It was ever a subject of complaint at committee meetings and elsewhere, that the provincial Brethren did not render them that support they had a right to expect. Two thirds, or nearly, of the recipients of the benefits of these institutions came from the country, and nearly three fourths of the amount contributed to their support was derivable from London. He did not say this by way of reproach, for he believed that a majority of the provincial Brethren knew nothing of these charities. It was now under discussion as to the best means to be pursued in order to remedy this state of things, and he felt convinced, that when some good means were devised for this purpose, the province of Warwick, so influential in the numbers and position of its members, and so efficiently ruled over, would not be behind in lending a helping hand. He was delighted at making the acquaintance of his Warwick Brethren—gratified that it should be on so auspicious an occasion, when they were presided over by one who, whether in his capacity of citizen, nobleman, Lord Lieutenant, or Prov. Grand Master, was equally entitled to their praise and admiration. On behalf of himself and brother visitors, he sincerely thanked them for the hearty welcome they had met with.

Bro. Dee, P. Prov. G.W. proposed the “W.M. Warden and Brethren of the Stoneleigh Lodge,” wishing them all prosperity. He had seen the rise and fall of many Lodges in the smaller provincial towns, and had come to regard it as almost impossible to sustain worthily a Masonic fabric in a limited locality, but in the present case circumstances were exceptional, and he augured for the Stoneleigh Lodge a long career of unclouded success.

Bro. Wren Hoskyns replied.

Other toasts followed, to all of which ample justice was done; one in particular, proposed by Lord Leigh in connexion with the visit next year of the Royal Agricultural Society, which was so eloquently responded to by Bro. Wren Hoskyns, that we very much regret our inability to give it *in extenso*. Its force would be entirely marred by abbreviation. “Bro. Burrall, with thanks for his handsome catering,” was enthusiastically received, and even still more warmly “The Ladies,” proposed by Bro. Chas. Elkington, and acknowledged in terms at once brief, humorous, and effective by Bro. Captain Vorghen.

The floral and other decorations were much admired, and the several excellent comic and other songs contributed by Bros. Hartley, Isaac, Goode, Briggs, &c., tended materially to promote the enjoyment of the evening; especially the thanks of all were due to Bro. Hartley for the manner in which he expressed his predilection for “freedom of opinion.” The historic associations connected with the spot—the urbanity of the Prov. G.M.—the kindness of the Brethren—all combined to render our visit to Kenilworth peculiarly memorable. In the words of the concluding toast, we heartily long for the speedy arrival of “Our next merry meeting.”

WILTSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, July 15th, Fidelity (961), Town Hall, Devizes, at 7.

WORCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, July 13th, Royal Standard (730), Dudley Arms, Dudley, at 6½.

STOURBRIDGE.—*Lodge of Stability* (No. 824).—A return visit was, on Tuesday June 22nd, made by the members of the Semper Fidelis Lodge, No. 772, Worcester, to their Brethren of the Lodge of Stability at Stourbridge. The evening was spent in a most pleasurable manner, the musical Brethren of the former Lodge rendering good service during the festivities. The whole of the business arrangements were ably conducted by Bro. Brooks, W.M., of Stourbridge, who presided at the banquet.

WORCESTER.—*Worcester Lodge* (No. 349).—On Thursday June 24th, the Brethren of this Lodge celebrated the festival of St. John the Baptist, at the Bell Hotel; 34 Brethren were present. Bro. W. H. Wood, W.M., presided, assisted by Bros. Barber, S.W., and Purchas, J.W. A haunch of venison was presented to the Brethren by the chairman, and a pleasant evening was spent in true Masonic style.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, July 12th, Royal (926), Bellevue House, Filey, at 7; Wednesday, 14th, Minerva (311), Masonic Hall, Princess Street, Hull, at 7.

HOWDEN.—*St. Cuthbert's Lodge* (No. 913).—The Brethren of this Lodge met on Thursday, the 24th June, at their Lodge Room, Bridgegate, when Bro. Edwin Storry was duly installed W.M. for the year ensuing. The ceremony of installation was most efficiently and impressively performed by Bro. Cowling, P.M., 287, P. Prov. Dir. of Cer., there being present the following Installed Masters:—Bro. Farrer, P.M. 287, P. Prov. G.J.W.; Bro. Parker, P.M. 827, P. Prov. G.J.W.; Bro. Rev. W. Hutchinson, P.M. 913, Pro. Grand Chaplain; Bro. Medcalf, P.M. 913, Prov. G.J.D.; Bro. Pearson, W.M. 827; and Bro. W. Thompson, P.M. 913. The W.M. then invested the officers for the following year:—Bro. H. C. Medcalf, P.M.; Bro. Wm. Carter, S.W.; Thomas Carter, J.W.; Rev. W. Hutchinson, Chaplain; J. Banks, Treasurer; R. B. Porter, Secretary; H. B. Anderson, S.D.; Ed. Barker, J.D.; Jos. Thompson, J.G.; and R. Brown, Tyler. The Brethren were then summoned from labour to refreshment, when about twenty sat down to a sumptuous banquet at Bro. Bowman's Hotel. The usual loyal and Masonic toasts were proposed, and some excellent addresses were delivered on the objects and advantages of Masonry, and it was exceedingly gratifying to the Brethren to hear their Lodge so highly spoken of by the Prov. Grand Officers present. May the St. Cuthbert's Lodge go on and prosper, and retain that high and honourable position it so worthily holds in the province. The Lodge having been closed, the Brethren retired at an early hour.

HULL.—*Minerva Lodge* No. 311).—On Thursday, June 24th, the installation and investiture of officers of this Lodge took place at the Masonic Hall, Princess-street. The following are the respective officers:—Bros. Simeon Mosely, P.M., Prov. J.G.W., W.M.; T. W. Morley, S.W.; Sir H. Cooper, M.D., J.W.; the Rev. H. W. Kemp, Chaplain; J. P. Bell, M.D., P.M., P. Prov. J.G.W., Honorary Lecture Master; Charles Wells, P.M., P. Prov. G.S.B., Treasurer; Arthur O. Arden, P.M., P. Prov. G.S.B., Treasurer to the Benevolent Fund; Charles G. Rust, Sec.; John Harrison, S.D.; E. Lucas, J. D.; John F. Holden, Dir. of Cer.; Thomas Sissons, jun., P.M., and G. Lomas, Stewards; Fred. S. Jackson, Org.; Thos. Malton, I.G.; Jas. Henderson, Tyler; and T. Henderson, Assistant Tyler. The ceremony was performed by the Worshipful Master Brother Simeon Mosely, and the annual oration delivered by the Hon. Lecture Master, Bro. J. P. Bell, M.D. The accounts were stated to be in a very flourishing condition, there being upwards of £200 in the Benevolent Fund, which has not been established two years. The banquet subsequently took place at the Station Hotel, and the repast prepared by Bro. Brodie gave universal satisfaction. Amongst those present were Bros. Mosely, Dr. Bell, Sir H. Cooper, Arden, W. H. Moss, M. Samuelson, E. Davis, J. W. Pease, J. C. Smith, Hay, Cutt, Feetam, J. H. Gibson, B. Jacobs, T. W. Morley, Rev. H. W. Kemp, C. Preston, Lowe, J. F. Holden, &c. Several toasts were drunk during the evening, and the musical arrangements, under the direction of Bro. Fred Jackson, the Organist of the Lodge, considerably enlivened the company. The ceremony of installation had this year a peculiar interest, arising from the fact of the Worshipful Master being re-elected, and we understand the Lodge has never during the period of its existence been so flourishing, upwards of fifty gentlemen having been enrolled as members during the past year.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, July 14th, Wakefield, (727), Old Rectory, Wakefield, at 7; Thursday, 15th, Harmony (874), Freemasons' Hall, Bradford, at 7. *Instruction*.—Friday, 16th, Alfred (384), Griffin Hotel, Leeds, at 7. *Chapters*.—Tuesday, 13th, Fidelity (564), Freemasons' Hall, Leeds, at 7; Thursday 15th, Perseverance (342), Masonic Hall, Huddersfield, at 7½.

SCOTLAND.

EDINBURGH.

Owing to some accident, the letter of our correspondent detailing the proceedings at the laying the foundation stone of the new Masonic Hall did not reach us in time for our last publication, and we could therefore only present our readers with a report culled from the local papers. We now therefore subjoin a more detailed report from our correspondent of the Masonic part of the day's proceedings. Grand Lodge was opened at Holyrood Palace at 12 o'clock. The Most Worshipful Grand Master, His Grace the Duke of Athole occupied the throne, supported on the right by the R.W. Bro. J. Whyte Melville, of Bennoch and Strathkinness, Dep. Grand Master, and on the left by the Right Honourable Bro. Lord Loughborough, R.W. Sub. Grand Master. W. Bro. Henry Inglis occupied his chair as Senior Grand Warden, and Major General Swinburne, as Junior Grand Warden. The Grand Treasurer, Samuel Hay; the Grand Secretary, W. A. Laurie, W.S.; the Grand Clerk, A. G. Stewart, W.S.; the Grand Chaplain, Dr. Arnot; the Senior Grand Deacon, F. D. M'Cowan, M.D.; the Junior Grand Deacon, Thos. Dryborough. The other Grand Office Bearers took their positions around the throne. The Grand Bible Bearer, John Deuchar, of Morningside; the Grand Director of Ceremonies, Capt. Patrick Deuchar, R.N.; the Grand Sword Bearer, Lieut. Colonel James Hunter; Forbes Mackenzie, Prov. G.M., Peebles; Sir Archibald Alison, Prov. G.M., Glasgow, &c., &c., &c. The Grand Director of Music, Charles William M'Muller, presided at the organ. After the opening of Grand Lodge in due form, the Grand Secretary announced that a deputation from the Grand Lodge of England, headed by the Right Worshipful Deputy Grand Master, the Honourable Lord Panmure, craved admittance. The M.W. Grand Master having signified his consent, the Board of Grand Stewards, with their rods of office, ushered in the Deputation in due and regular form, and presented them to the Grand Master. Lord Panmure then presented to his Grace the commission from the Most Worshipful Grand Master Mason of England, the Right Honourable the Earl of Zetland, appointing him as his representative, as well as a letter of congratulation from the Grand Master, which he caused the W. Bro. R. Jennings, Grand Director of Ceremonies, to read. After an able speech from Lord Panmure, the Grand Master thanked him in the name of the Grand Lodge of Scotland for having so kindly headed the deputation, stating that he would personally return his sincere thanks to the Most Worshipful Grand Master and Grand Lodge of England for the kindly feeling which they had evinced towards them on the present occasion. The Members of Grand Lodge then saluted the representatives from England, which was courteously returned by the deputation. The Grand Sec. then announced the deputation from the Grand Lodge of Ireland, headed by R.W. Bro. Quinton, Grand Treasurer. The same ceremony having been gone through by the Grand Stewards, Bro. Quinton presented his commission from the Most Worshipful Grand Master of Ireland, his Grace the Duke of Leinster, and caused the W. Bro. Dr. Hindman, Grand Sec., to read the letter of congratulation from the Grand Lodge of Ireland. After the necessary stately ceremonies had been completed the M.W.G.M. adjourned the Grand Lodge. The deputation from the Grand Lodge of England consisted of the Right Worshipful Bro. Lord Panmure, the D. Grand Master; the Hon. Fred. Dundas, M.P., P. Grand Warden; Wyndham Portal, J. Grand Warden; R. Jennings, Grand Director of Ceremonies, and R.W. Bro. Mercer, Dep. G.M. of China. The deputation from the Grand Lodge of Ireland consisted of W. Br. Quinton, the Grand Treasurer; W. Br. Hindman, the Grand Secretary; W. Bro. John Bruce Willis, and others. The deputation from the Prov. Grand Lodge of Cumberland consisted of W. Bro. Wickham, Prov. S.G.W.; W. Bro. Joseph Fletcher, P. Prov. S.G.W.; W. Bro. Capt. Spencer, Prov. G.D.; W. Bro. Feather, P. Prov. Grand Deacon; W. Bro. J. Dees, G. Sup. Works; W. Kirkbride, P.G.D. Ceremonies; Bros. Jackson, Ryrie, Dimroddie, Wilson, &c., &c.

The office bearers from the Prov. Grand Lodge of Northumberland were Bros. Wm. Berkeley, P. Prov. G.W. and Prov. G. Sec.; Wm. Punshon, P. Prov. J.G.W.;

G. Weatherhead, P. Prov. J.G.W.; Atkinson, P. Prov. G.D.; H. Hotham, P. Prov. J.G.D.; Hy. Pattison, Prov. G. Supt. Works; and Sanderson, P. Prov. G. Supt. Works; with Bros. Smith, Winlaw, Hill, and Thompson, representatives, were also present from the Prov. Grand Lodges of Lancashire and Durham.

When the Grand Lodge was opening in Holyrood, the deputations from the various Lodges were marshalled in the palace yard by R. W. Bro. Coghill, to whom great credit is due for the regularity which was maintained during the day. We can give but a faint description of the gorgeous sight afforded to the spectators here. The immense body of Masons, numbering upwards of 4000, ranged under the banners of their respective Lodges, "with spears aloft and ensigns spread," arranging themselves according to seniority on the roll of the Grand Lodge, was most imposing; and not the least interesting feature in the picture was the detachment of the Royal Horse Artillery, with their guns, in full marching order, under the command of Col. Fitzmayer, C.B., and the escort of the 16th Lancers.

On arrival at the ground, the members of Grand Lodge took their respective places, and all being in readiness, the Grand Chaplain offered up the following prayer:—

"We adore Thee, O Thou whose name alone is Jehovah, and who art the Most High over all the earth. Thine is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted above all. Great art Thou, O Lord, and greatly to be praised; Thy greatness is unsearchable. Thou hast made the heaven of heavens, with all their host; the earth, and the seas, and all that is therein; and Thou preservest them all, and the host of heaven worshippeth Thee. Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name, for Thou only art holy. Most gracious God, who hast made known to us in Thy Son the fulness of all blessing and glory, grant that we ever continue grounded and settled in Him. Let us not swerve at any time from our attachment to Him; but may we so trust in Him as our Prophet, Priest, and King, that we shall give ourselves wholly to His guidance and protection. Suffer us not to doubt that by His grace we shall be sanctified and made acceptable to Thee. Relying on Him as our Mediator, may we yield ourselves to Him with full confidence of heart, and so endeavour to glorify Thee in Him and Him in Thee, during our whole lives, that at length we may be made partakers of that heavenly glory which He hath purchased for us with His most precious blood. Help us, also, we beseech Thee, to walk worthy of the vocation wherewith we are called, with all lowliness, meekness, and long suffering; forbearing one another in love, and endeavouring to keep the unity of the Spirit in the bond of peace. Let no corrupt communication proceed out of our mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers. And putting away from us all bitterness, and wrath, and anger, and clamour, and evil speaking, may we be kind one to another, and tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us. Teach us to abstain from all appearance of evil; to hold no fellowship with the unfruitful works of darkness; to follow peace with all men, and holiness, without which no man shall see the Lord. Strengthen us with might according to Thy glorious power, unto all patience, and long suffering, with joyfulness; and make us to increase and abound in love one toward another, and toward all men, to the end that Thou mayest establish our hearts unblamable in holiness before Thee, at the coming of our Lord Jesus Christ with all His saints. O God, our Heavenly Father, be pleased to look down in mercy upon the Brethren now assembled, and to countenance with Thy favour and loving kindness the interesting occasion which has brought so many of them together at this time. May the foundation stone of the building about to be constructed be laid in peace; may the building arise under Thy providential care; may those who are employed in the work be preserved from harm; and at length may the completed edifice be consecrated in the affections of all, on account of the Christian, charitable, and useful purposes to which it is our prayer that it should be dedicated, and for the promotion of which we earnestly entreat that the Brethren who may from time to time meet under its roof may ever continue to be distinguished. So mote it be."

The Grand Master then called upon the Grand Treasurer, Grand Secretary, and Grand Clerk, to place the coins and other articles within the cavity of the stone. A jar containing a number of the coins of the realm, the Edinburgh Almanack, copies of newspapers of the day, a plan of Edinburgh, &c., was accordingly placed in the cavity, along with a plate bearing the following inscription :—

“By the favour of the Almighty Architect of the Universe, in the twenty-first year of the Reign of Queen Victoria, and on the twenty-fourth day of June, in the year of the Christian era MDCCCLVIII., and of the Masonic epoch MMMMM.DCCC.LVIII., the Foundation Stone of a new Hall for the accommodation of the Grand Lodge of Representatives of the Ancient Fraternity of the Freemasons of Scotland, was laid with great solemnity, by

HIS GRACE GEORGE AUGUSTUS FREDERICK JOHN,

SIXTH DUKE OF ATHOLE, KNIGHT OF THE MOST ANCIENT ORDER OF THE THISTLE,
GRAND MASTER MASON OF SCOTLAND,

Assisted by the Grand Office-Bearers in presence of Representatives of the R. W. Grand Lodges of England and Ireland, and of a great assemblage of the various Lodges and Brethren of Edinburgh and the Provinces.

David Bryce, Architect.

Robert Hutchison, Master Builder.

GRAND OFFICERS.

The Most Noble George Augustus Frederick John, Duke of Athole, K.T.,
Most Worshipful Grand Master Mason of Scotland.

J. Whyte Melville, of Bennoch and Strathkinness, R.W. Depute Grand Master.

Right Honourable Lord Loughborough, R.W. Substitute Grand Master.

Henry Inglis, W.S., Pr. M., No. 148, R.W. Senior Grand Warden.

Major-General T. R. Swinburne, Pr. S.W. No. 75, R.W. Junior Grand Warden.

Samuel Hay (Union Bank), Pr. M. No. 24, R.W. Grand Treasurer.

William Alexander Laurie, W.S., Pr. M. No. 342, R.W. Grand Secretary.

Alexander James Stewart, W.S., Pr. M. No. 14, R.W. Grand Clerk.

Reverend David Arnot, D.D., Pr. M. No. 352, V.W. Grand Chaplain.

F. D. M'Cowan, M.D., R.W.M. No. 1, V.W. Senior Grand Deacon.

Thomas Drybrough, R.M.W. No. 2, V.W. Junior Grand Deacon.

David Bryce, Pr. M. No. 165, V.W. Grand Architect.

Charles Mackay, Pr. M. No. 116, V.W. Grand Jeweller.

John Deuchar, of Morningside, Pr. M. No. 102, V.W. Grand Bible Bearer.

Captain Patrick Deuchar, R.N., Pr. M., No. 66, Grand Director of Ceremonies.

Lieutenant-Colonel James Hunter, S.W., No. 44, Grand Sword Bearer.

Charles William M. Müller, Pr. J.W. No. 356, Grand Director of Music.

John Coghill, R.W.M. No. 160, Chief Marshal.

James Watters, Grand Marshal.

William M. Bryce, Grand Tyler.”

This was followed by a list of names of Representatives from other Grand Lodges, Prov. Grand Lodges, and other Brethren.

The Grand Master then walked down from the platform to the east of the stone, with the Substitute on his right hand, the Grand Wardens walking before him, who proceeded to the west, having with them the level and the plumb.

The Grand Master said—R. W. Sub. Grand Master, you will cause the various implements to be applied to the stone, that it may be laid in its bed according to the rules of Masonry. The Substitute Grand Master ordered the Wardens to do their duty.

The Grand Master then said—Right Worshipful Junior Grand Warden, what is the proper Jewel of your office?—The Plumb. Have you applied the Plumb to the several edges of the stone?—I have, M.W.G.M.

Right Worshipful Senior Grand Warden, what is the proper Jewel of your office?—The Level. Have you applied the Level to the top of the stone?—I have, M.W.G.M.

Right Worshipful Substitute Grand Master, what is the proper Jewel of your office?—The Square. Have you applied the Square to those parts of the stone that are square?—I have, M.W.G.M.

The Grand Master then said—Having, my R. W. Brethren, full confidence in your skill in our Royal Art, it remains with me now to finish this our work.

He then gave the stone three knocks, saying—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

He then threw the cornucopia upon the stone, pouring wine and oil upon it, and saying—"Praise be to the Lord, immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it,—who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws in a free government, ever feel grateful for the blessings they enjoy."

The spectators gave three loud and hearty cheers at the conclusion of the ceremony, and the signal flag having been hoisted, fifteen guns were fired from the Castle. The National Anthem was played, and three cheers were given for the Queen, Lord Panmure, the English and Irish deputations, and the ladies.

The M.W.G.M. Duke of Athole then addressed the Brethren, as reported in our Magazine of last week, page 1237.

After giving three cheers for the magistrates and inhabitants of the city, the procession was then reformed, and returned to Holyrood Palace, where the Grand Lodge was formally closed.

Before leaving the gallery, R.W. Bro. Francis D. McCowan, S.G.D., proposed a vote of thanks to the M.W.G.M. for the able manner in which he had conducted the duties of his office, to which the Brethren responded by three hearty cheers. The M.W.G.M. briefly returned thanks.

"THE BLUE BLANKET."

An Edinburgh paper says,—“As many inquiries have been made regarding the banner called ‘The Blue Blanket,’ which was displayed in the late Masonic procession in Edinburgh by the Lodge Journeymen of that city, we give the following particulars, chiefly gleaned from the history of this famous relic written in 1722, by Alexander Pennicuik, Burgess and Guild Brother. According to the statements of that worthy Brother of the incorporated Fraternity, a number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, and took with them a banner on which were inscribed the following words from the 51st Psalm, viz.:—*In bonâ voluntate Tua edificentur muri Hierosolymæ.* Fighting under this banner these valiant Scotsmen were present at the capture of Jerusalem and other towns in the Holy Land; and on their return to their own country they deposited the banner, which they styled ‘The Banner of the Holy Ghost,’ at the altar of St. Eloi—the patron saint of the Edinburgh tradesmen—in the church of St. Giles. It was occasionally unfurled or worn as a mantle by the representative of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital. In 1482, James III., in consequence of the assistance which he had received from the craftsmen of Edinburgh in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6000 merks which he had contracted in making preparation for the marriage of his son, the Duke of Rothsay, to Cecil, daughter of Edward IV. of England, conferred on the good town several valuable privileges, and renewed to the craftsmen their favourite banner of ‘The Blue Blanket.’ James’s Queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner with her own hands a St. Andrew’s cross, a crown, a thistle, and a hammer, with the following inscription, viz.:—‘Fear God and honour the King with a long life and defence of his sacred Majesty’s royal person till death.’ to be faithful for the crown in all time coming this flag should be ‘the standard of

“The King decreed that it should be unfurled in defence of their own rights, and in protection of their sovereign. The incorporated crafts were, therefore, ever ready to hoist their banner, called ‘Basilicon Doron,’ which he addressed and hence James VI., in his work entitled ‘The craftsmen think we should be con-

tent with their work how bad soever it should be; and if in anything they be controlled, up goes the Blue Blanket." The crafts, nevertheless, showed no less alertness in bringing it forth to uphold the honour and independence of their country, and to protect the life and liberty of their sovereigns. It is said to have flaunted amid a thousand streamers of all shapes, devices, and hues on the Borough Muir when the craftsmen rallied under the Earl of Angus, the Lord Provost, to accompany James IV. to the disastrous field of Flodden. It was displayed to assemble the incorporated trades to protect Queen Mary when she was insulted and her life placed in jeopardy by the incensed populace after her surrender to the confederated nobles at Carbery Hill; and it went up to rescue James VI. himself from a rabble that assailed him in the Old Tolbooth for refusing to listen to a petition presented by the Presbyterian ministers, complaining of his undue leaning in favour of the Popish party. The last time it was publicly exhibited was on the visit of George IV. to Scotland in 1822.

"The privilege of displaying it at the Masonic procession was granted to the Journeymen in consequence of their original connection with the Masons of Mary's Chapel, one of the fourteen Incorporated Trades of the city. It was delivered to the assembled Journeymen on the morning of the procession by Convener Tibbetts, who is the custodier of it during his term of office, in presence of several of the deacons of the trades, and a large concourse of the citizens. In performing this ceremony, the Convener referred to the historical character of the banner, and the important occasions on which it had floated above the heads of the citizens, and he expressed a hope that while it was in the hands of the Journeymen it would be protected with scrupulous care. Br. William Hunter, Master of the Journeymen, in reply, said that the whole Journeymen felt honoured in being entrusted with so precious a civic relic on this auspicious occasion, that it would be guarded by two of the Brethren armed with ponderous Lochaber axes, and that every Journeyman would feel his honour at stake in returning it safe and sound to the keeping of the Convener. The 'Blue Blanket' was long in a very tattered condition, but a number of years ago it was repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury. It was inspected by the Duke of Athole, Lord Panmure, and other notables taking part in the procession, who expressed their gratification at seeing a relic so famous in the annals of the city."

BANFF.

ST. JOHN'S LODGE.—The Brethren of this Lodge, in order to celebrate the auspicious event of laying the foundation stone of the new Grand Masonic Hall, Edinburgh, met at supper on the evening of the 24th ult., within the St. John's Operative Lodge, Banff (No. 96), when there was a numerous attendance. Various appropriate toasts were given and duly responded to, and the Brethren separated after having spent together a very pleasant and happy evening.

ROYAL ORDER.

A meeting of the Knights of the R.S.Y.C.S. of H.R.D.M. was held on Tuesday, the 22nd of June, at 3 p.m., in St. David's Lodge Room, Edinburgh, when seven gentlemen were exalted Knights of this Ancient Scottish Order. On Wednesday, the 23rd of June, a special meeting was called for the exaltation of W. Bro. Joseph Fletcher, P.P.G.S.W., of Cumberland; W. Bro. Capt. Spencer, P.G.S.D., Cumberland; W. Bro. James Dees, P.G. Superintendent of Works, Cumberland; Bro. Capt. Campbell, H.E.I.C.S., and Br. Dr. Finlayson, H.E.I.C.S. In the absence of the Most Worshipful Governor, the R.W. Grand Treasurer performed his duties; R.W. Br. Charles Stuart Law, acting Senior Grand Warden, pro Lord James Murray. On Thursday, the 1st inst., another special meeting of the Order was summoned and held, when the Most Worshipful Grand Master of Scotland, the Right Honourable Lord Loughborough, and nine other gentlemen, were received into this Ancient Order.

IRELAND.

BELFAST.

ST. JOHN'S DAY, JUNE 24.—The anniversary festival of the "Brethren of the Mystic Tie," was celebrated in Belfast with the usual rejoicings. There were no processions, however, the members of the ancient brotherhood having abstained from display during the past three or four years.

DOWNSHIRE.

CASTLEWELLAN.—*St. Paul's Lodge* (No 142).—The Brethren met in open Lodge at 9 o'clock A.M., on St. John's Day, June 24th, and after the transaction of some business, were called by the W.M. from labour to refreshment, and the Brethren proceeded at 10 o'clock A.M., according to appointment, to meet the members of St. James's (197), of Union (367), and those of Lodge 1009, at Dundrum, whence they all proceeded to visit the picturesque village of Newcastle—dividing into groups as fancy led—one party took a ramble through the beautiful grounds of Donard Lodge, while another tried their physical powers in the ascent of the lofty Slieve Donard, and the spectator from the shore might descry in the distance the white sails of a very pretty little yacht (the property of one of the Brethren) bearing the remainder of the Brethren assembled "o'er the glad waters of the deep blue sea." At 3 o'clock conveyances were ordered, and the party drove to Castlewellan through the beautiful demesne of Earl Annesley till 5 o'clock, when they sat down to a substantial dinner provided by Bro. Herron in the Lodge-room of St. Paul's Lodge. The cloth being removed, the Brethren were again called to labour, and the lodge closed in peace and harmony according to ancient rites. The after proceedings of the evening were ushered in by a motion that the Rev. W. Sayers should take the chair, which having been complied with, the usual loyal and Masonic toasts were given from the chair, and speeches made by several of the Brethren. After several good songs had been sung, the Brethren separated at 9 o'clock P.M., each for their respective homes, much pleased with their reunion on St. John's Day, and looking forward with hope to many such happy meetings.

COLONIAL.

AUSTRALIA.—VICTORIA.

PROVINCIAL GRAND LODGE.

The annual meeting of the Prov. Grand Lodge of Victoria was held at the Lodge-room, on Monday the 29th of March, 1858, the R.W. Prov. G.M., the Hon. Capt. Clarke, *R.E.*, presiding, supported by his Prov. Grand Officers.

The Prov. G.M. announced that from various reasons which he assigned, he deemed it desirable to reappoint the Brethren to the Provincial offices which they now respectively held. The Prov. G. Treas. was also re-elected.

The R.W. Prov. G.M. for South Australia, Benjamin Archer Kent, Esq., *M.D.*, having been announced, he was duly ushered into the Prov. Grand Lodge by the Deacons and Stewards, and received with the grand honours on his being conducted to the right of the Prov. G.M.

On a complimentary vote of thanks being voted to Bro. Kent, on the motion of the V.W. Prov. G.S.W., Bro. H. W. Lowry, seconded and supported by Bro. J. J. Moody, P. Prov. J.G.W. for Cheshire, and Bro. Robt. Levick, P.M., and others, that distinguished Brother, in an appropriate speech, returned thanks, expressed his grati-

fication at seeing Freemasonry so ably supported in Victoria, and alluded to his being happily instrumental in promoting to his office the R.W. Prov. G.M. for Victoria, the Hon. Capt. Clarke, *R.E.*, whose appointment had been so cordially approved by the Brethren.

The Prov. G.M. caused to be announced his having granted dispensations to three new Lodges.

The several sums collected by the respective Lodges for the sufferers in India were then announced. The subscriptions were still being collected.

On the motion of Bro. J.J. Moody, seconded by Bro. Levick, P.M., it was resolved to transmit such funds through the Prov. G.M. to the Prov. G.Ms. of the Presidencies in India, where the mutiny had taken place, for distribution amongst the destitute Brethren, and those of the survivors of deceased brothers who had suffered from such mutiny. Bro. J. J. Moody explained that this application of the fund was just, as numerous Brethren had not only subscribed to the Melbourne Citizen's Fund, but also to the Masonic Fund raised in their respective Lodges. An amendment by Bro. J. Harris, to pay this fund to that of Melbourne was negatived by a large majority.

In accordance with previous notice.

Bro. J. J. Moody then moved, and Bro. H. W. Lowry, seconded a motion and the adoption of a petition to Grand Lodge.

As the petition prays for a representative in Grand Lodge of the Prov. Grand Lodge of Victoria, and embodies a principle affecting the relations of the Grand Lodge with the whole Colonial District Grand Lodges of the British dependencies, it may be desirable briefly to recapitulate the material portions of Bro. Moody's speech on introducing the motion.

Brother Moody said: "Right Worshipful Provincial Grand Master, in submitting this motion to the District Grand Lodge, I desire to be distinctly understood, as an earnest advocate for its continued connection with the Grand Lodge of England. I will not conceal that the District Grand Lodge of Victoria is vigorous, influential, and numerous, and might assume independence with a certainty of success; but there are so many glorious associations connected with the Grand Lodge of England, many of its members have shed so bright a halo around Freemasonry, and have illustrated and adorned it by their distinguished talents; it has upheld so earnestly and extended our beneficent institutions, it has exhibited such wisdom and moderation in its government and fraternal conciliation in general towards dissentient Brethren, thus displaying the most eminent virtues by which our Order is distinguished, that I should deeply regret, and would on no account be instrumental in weakening the attachment, or severing those fraternal ties which have endeared us to that honoured body which has so consistently upheld the principles of our Order and supported the dignity and influence of Freemasonry. It is because I desire to prevent what we have witnessed in another British dependency—it is because I desire to strengthen and perpetuate those fraternal ties which unite the Grand and District Grand Lodges—that I now so warmly support this novel but practical motion. It is not the Colonial Board of General Purposes, useful as I deem it, that can supply our requirements. It is not the authority to appoint a member of that Board that would suffice to secure the due recognition of our wants. No; such a one would, if zealous, be deemed a partisan; if apathetic, uninfluential; and, in either case, so numerically disproportionate to the whole number of the Board as to be powerless in action, and inadequate to obtain the objects of this appointment. An independent representative will alone fulfil the duties to be imposed upon him. He would thus draw closer the ties that unite us, our whole policy of government would be unfolded to him, our wants and wishes, interests and requirements, freely communicated to him, and a discretionary power vested in him by which the gathering clouds of misunderstanding would be speedily dispelled, the elements of discord promptly suppressed, fraternal feeling cultivated and extended, differences promptly adjusted, reciprocal action promoted, and our allegiance thus strengthened by an enlightened view of our respective duties and obligations, and of the sphere of action assigned to each in supporting, extending, promoting, and diffusing the glorious principles of Freemasonry, the pioneer or precursor of civilization throughout the world."

On being requested to name the representative he intended to propose, Brother Moody said he intended to propose Brother Henry Udall, barrister-at-law.

On the suggestion of the R.W.D. Prov. G.M., Bro. F. T. Gill, and Brother J. Lewis—for the purpose of insuring general unanimity, and full notice to absent Brethren—Brother J. Moody consented to renew his motion at the next quarterly communication.

Bros. E. T. Bradshaw, and Robert Levick spoke in high terms of Bro. Udall.

KNIGHTS TEMPLAR AND ROSE CROIX.

The long-cherished desire of the Brethren devoted to Masonic and literary research, and the promulgation of the higher degrees in Freemasonry was consummated on the 2nd of April, 1858, by the Right Worshipful Prov. G.M. for South Australia, who is also M.E. Prov. G. Commander of Knights Templar, and Most Wise Provincial Sovereign of Prince Masons of Australia, (Benjamin Arthur Kent, *M.D.*), who was duly authorized, constituting the Pembroke Encampment of Knights Templar and the Victoria Chapter of Prince Rose Croix Masons at Melbourne. The following officers of these Chapters were respectively appointed:—Pembroke Encampment of Knights Templar—M.E. Commander, Sir Knight E. T. Bradshaw; 1st Captain, Sir Knight J. J. Moody; 2nd Captain, Sir Knight H. W. Lowry; Brother Major Ross, *R.E.*; and Brother Sidney James, P.M. The unexpected departure of the ship in which Bro. Kent had taken his passage for England, before her appointed time of sailing, compelled the Rose Croix Chapter hastily to separate without the usual festivities on such occasions. It must be a source of gratification to all admirers of the chivalrous degrees of Freemasonry that they have been so auspiciously introduced by the distinguished Bro. Dr. Kent, and that he has been enabled to appoint the Brethren we have named, whose extensive Masonic experience, long-tryed devotion to the Order, ability, and social position, so well qualify them to uphold these important institutions.

Several Masons of respectability were proposed as candidates.

CHAPTER OF PRINCE MASONS.

At a meeting of this Chapter, held as above, present the M.W. S. Bro. J. J. Moody, Knight of the Eagle and Pelican and Prince Rose Croix (18th), on the English Registry, 1851, Knight of the Eagle and Pelican and Prince Rose Croix, and Knight of the 33rd Degree of the Order of Mizraim on the Scottish Registry, and Honorary Member of the Sovereign Chapter of Prince Masons, Dublin; assisted by 1st General Sir Knight E. T. Bradshaw, Ill. Mem. of the High Grades Union, 30th Degree; and 2nd General Sir Knight Alex. Gibbs, Ill. Mem. of the High Grades Union, 30th Degree, the Degree of Prince Mason was conferred by the M.W. Prov. S. Bro. B. A. Kent, upon the following Brethren:—Sir Knight F. T. Gell, R.W.D. Prov. G.M. for Victoria (English Constitution), and Bro. F. Adams, R.A., V.W. Prov. G.J. Warden for Victoria (Irish Constitution).

AMERICA.

GRAND LODGE OF NEW YORK.

[From the *American Craftsman*.]

The Annual communication of the Grand Lodge of the State of New York, was opened in ample form on Tuesday, June 1st, at 2 P.M., by the Hon. John L. Lewis, Jr., M.W. Grand Master, all the other elective Officers being present; the following P. Grand Officers:—M.W. Bros. John D. Willard, P.G.M.; M.W. Wm. H. Milnor, P.G.M.; M.W. Joseph D. Evans, P.G.M.; R.W. Bros. Ezra S. Barnum, P.S.G.W.; John W. Simons, P.S.G.W.; Ebenezer Wadsworth, P.G.S; the representatives of the following Grand Lodges and Orients:—

France, Venezuela, Peru, California, Vermont, Connecticut, South Carolina, Alabama, Louisiana, Missouri, Arkansas, Quebec, and Three Rivers, &c., and an unusually large representation of subordinate Lodges. The Throne of Grace was addressed by the Rev. John Gray, Grand Chaplain. After the reading of the minutes of two special communications, the M.W. Grand Master delivered his annual address. He alluded to the dedication of the Worth Monument, the testimonial to the memory of Wayne, of whom there was no knowledge as to his being a mason—save the tradition that all the revolutionary generals were such—but his merit rendering him worthy of masonic honours. The address also alluded to the laying of the corner-stone of the Court House of Canandaigua on the 4th of July, as also to the dedication of two public arsenals, one college, and two academies, which ceremony, in each case, was performed by the Junior Grand Warden, in the unavoidable absence of the Grand Master. The Masonic Board of Relief of New York, the Relief Association of Brooklyn, and a similar institution at Buffalo, came in for a share of praise, and the Grand Master recommended other cities to follow their example. Nineteen dispensations were granted during the year to form new Lodges, among which the Grand Master mentioned with satisfaction that granted to Cassia Lodge of Williamsburgh, which seceded from the body known as the St. John's Grand Lodge, and thus over one hundred true men acknowledged their error, were *healed*, and received into the legal body. The Grand Master regretted that the resolution of last year restoring Past Masters to seats in the Grand Lodge did not pass, as it was a step towards a union with the body under the Grand Mastership of the M.W. Nathaniel F. Waring. He invited attention to the Masonic relations with Pennsylvania. After drawing attention to the purchase of Mount Vernon and the tomb of Washington, the Grand Master closed with a beautiful peroration, recommending harmony and peace among the Fraternity.

The Grand Secretary then read his annual report, from which it appears that the receipts of the Grand Lodge, from all sources, amounted during the year to the sum of \$15,130 39.

The Grand Treasurer also presented his annual exhibit, by which it appears the expenditure, including \$2,000 to the Masonic Board of Relief, amounted to \$16,176 33; that the balance of cash in his hands was \$634 09, and that there was invested in city bonds the sum of \$7,000. Total assets, \$7,634 09.

The following resolution was made the special order for Thursday.

Resolved, that the Grand Lodge of New York recognize the Grand Lodge of Canada, of which the M.W. Bro. Wilson is Grand Master, as an independent sovereign Grand Lodge, and bid her God speed in the career of Masonic honour and usefulness open before her.

The Grand Lodge then adjourned until nine next morning, when it was opened with prayer by the R.W. and Rev. Salem Town, G. Chap.

A communication from Sagamore Lodge, requesting the G.L.'s acceptance of the corner stone of the old Masonic Hall in Broadway, with the relics therein, was read by the Grand Secretary, which communication was accepted, and the thanks of the G.L. offered to Sagamore Lodge for the same.

Communications from various Grand Lodges, including the Grand Lodge of Turkey, held at Smyrna, were read and referred to appropriate committees, and special committees were appointed for various purposes by the G.M.

The Most Worshipful J. W. S. Mitchell, P.G.M., of Mobile, was received with Masonic honours, as was also the Right Worshipful Wm. R. Stafford, on presenting his credentials as representative of the Grand Lodge of Oregon, he having been introduced by the R.W., F.G. Tisdall.

In the afternoon the M.W. Daniel B. Bruen, P.G.M. of New Jersey, was introduced and received with Masonic honours.

The report of the Grand Lecturer was referred to a Committee of fifteen on work.

The committee appointed at last annual communication on Constitution and By-Laws, reported a uniform code, which was accepted and recommended to the Lodges.

A communication from Brother W. P. Strickland, offering a block of marble from under the Temple at Jerusalem, forwarded by the American Consul there

(Brother Browne), was read. On motion the present was accepted, and the thanks of the Grand Lodge tendered to those Brethren.

The Communication adjourned till the evening, when the special order for consideration was the proposed amendments to section 90 of the Constitution, admitting Past Masters, who were such on 31st Dec., 1849, as members of the Grand Lodge, and to section 34, giving the P.M. of each Lodge *collectively* but one vote. The first amendment gave rise to an exciting debate, when, about ten o'clock, the vote was taken by Lodges, on motion of the R.W. Robert Macoy, D.G.M., with the following result:—

	<i>For</i>	<i>Against</i>
Present and Past Grand Officers	15	16
Lodges—93 giving	317 and 160 giving	503
	<hr/> 332	<hr/> 519
Majority against amendment—		
Grand Officers		1
Lodges—67 giving		186
		<hr/> 187
Total		187

The Grand Lodge then adjourned until Thursday morning, when it was opened with prayer by the Rev. R. L. Schoonmaker, G. Chap.

A Petition was presented from Past Masters adhering to the loyal Lodges, and who were such prior to Dec. 31st, 1849, which, with the amendment to the constitution, rejected the previous evening, were referred to a special committee of ten, to report thereon as soon as practicable. The report of the committee on foreign correspondence was then presented and read. Among its most important recommendations were, "that the Grand Master be requested to invite the appointment of representatives to and from the Grand Lodge of Scotland;" "That all Masonic intercourse with the body styling itself the 'Grand Lodge Nacional,' of Peru, and the subordinates thereof, be and the same is interdicted—the former body being illegally formed;" "That the Grand Master be authorized to recognize the Grand Lodge of Nebraska, if he shall obtain satisfactory information that the officers of the body so styled were installed by competent authority;" which were adopted.

The recommendation that this Grand Lodge should recognize the two bodies existing in Canada, and known as the "Ancient Grand Lodge of Canada," and as the "Grand Lodge of Canada," were, after discussion, indefinitely postponed. This disposed of the resolution offered the first evening of the session, to recognize as an independent Grand Lodge, "The Grand Lodge of Canada." Representatives from the Grand Lodges of New Jersey and Wisconsin were presented and accredited. The special committee reported in favour of granting the request of the petitioning P. Masters, and recommended the re-consideration of the vote on the first amendment to the Constitution, rejected the previous evening. The report was accepted, and on motion the Grand Lodge ordered the re-consideration, when a vote by Lodges was had with the following result:—

Affirmative,	550
Negative,	288

Majority, 262 in favour of the amendment.

The Grand Lodge, after some routine business, then adjourned until Friday morning, when it was opened with prayer by the Rev. John Gray, G. Chaplain.

The special order, being the election of Grand Officers, was then proceeded with, and resulted as follows:

M.W.J.L. Lewis, Jr., Pen Yan, G.M.
 R.W.J.W. Simons, New York, D.G.M.
 „ F. M. King, Port Byron, S.G.W.
 „ C. F. Paige, Syracuse, J.G.W.
 „ Jas. M. Austin, New York, G.Sec.
 „ C. L. Church, New York, G.T.

The election of remaining officers was then deferred until next morning, and the G. Lodge was called off until the evening.

On resuming business, it was announced that the other Grand Lodge had appointed a committee of conference, when, after some discussion, a committee of five was appointed on behalf of the Grand Lodge of New York to confer with them; and the G. Lodge adjourned until next morning, when the following Grand Officers were re-elected, in addition to those already reported:

G. Chaplains—R.W. and Rev. Bros. Salem Town, Aurora, New York; John Gray, West Point; R. L. Schoonmaker, Vischer's Ferry; H. C. Vogel, Rome; W. H. Godwin, Elmira.

G. Pursuivant—D. H. Van Sice.

G. Tyler—Sewall Fisk.

The Committee on the purchase of Mount Vernon reported that it was the duty of Masons to contribute liberally to the object; and resolutions introduced by them were adopted, thanking the ladies for their efforts to purchase the tomb of Washington, appropriating a blank sum to assist the Ladies' Mount Vernon Association, and recommending the subordinate Lodges to do likewise.

The Committee on Conference reported articles of union, which were discussed and completed, and then transmitted to the other body.

In the evening, complimentary resolutions were passed to the P.D.G.M. Robert Macoy, the R.W. Benj. H. M. Austin, P.J.G.W.; and the communication was adjourned until Monday morning.

The Grand Lodge was opened on Monday morning, at nine o'clock, prayer being offered by the Rt.W. and Rev. John Gray, Grand Chaplain.

The morning was spent in miscellaneous business, and making slight alterations in the proposed articles of union. At half-past eleven o'clock, a recess of fifteen minutes was taken, after which the Grand Lodge resumed its session.

A little before one o'clock, it was announced that the body, under the Grand Mastership of M.W. James Jenkinson, had unanimously agreed to the articles, which are as follows:—

"Whereas the honour, usefulness, and beneficent objects of the institution of Freemasonry of the State of New York have suffered and are suffering by reason of differences and disagreements among the Fraternity of this State,

"Now, therefore, the undersigned committees, appointed by the parties hereinafter mentioned, in view of amicably and permanently ending such differences and disagreements, to the end that the harmony which is compatible with the true principles of Freemasonry may prevail, do mutually assent and interchangeably subscribe to the following provisions, as a proper and equitable manner of ending such differences and disagreements.

"And if said provisions are adopted and confirmed by the parties respectively, to wit: that known as the Grand Lodge of the State of New York, of which John L. Lewis, Jr., is Grand Master, and that known as the Grand Lodge of the State of New York, of which James Jenkinson is Grand Master, then these provisions shall be considered a fundamental regulation of the Grand Lodge of the State of New York.

"Sec. 1. There is but one Grand Lodge in the State of New York, that of which John L. Lewis, Jr., is now Grand Master, whose territorial jurisdiction is co-extensive with the limits of the State.

"Sec. 2. That all proceedings, had in relation to suspensions or expulsions arising out of the transactions known as the 'difficulties of 1849,' shall be and are hereby rescinded, and all such persons as may have been so suspended or expelled are hereby restored to full membership, and entitled to all the rights and privileges of Masonry.

"Sec. 3. That all Grand Officers and Past Grand Officers of the last-named party shall have the rank and title of Past Grand Officers, and be recognized as such.

"For the purpose of obviating embarrassments, in cases where Lodges in both bodies have the same number, the following plan shall be adopted: If the two Lodges bearing the same number cannot mutually agree to consolidate into one Lodge, then the Lodge having the original warrant, or warrant of senior date, shall retain its number, while the other Lodge shall change its number, and pass to the next junior vacant number in the list of Lodges, and its warrant shall be so

numbered, indorsed, and registered. Any Lodge working under a warrant issued since 1849 by the body of which J. Jenkinson is G.M., shall surrender the same and a new warrant shall be granted without charge.

"Sec 4. That all suits of law, of whatever nature and kind, arising out of the aforesaid 'difficulties of 1849,' shall be withdrawn and discontinued, and the parties of record in said suits shall assent thereto.

"The expenses of both parties shall be paid from the fund known as the 'Permanent Fund,' and the balance of the moneys of the said Permanent Fund, together with all interest accruing thereon, and all other moneys belonging to the Grand Lodge on the 5th of June, 1849, shall be paid into, and become, and are hereby constituted, a part of the fund known as the "Hall and Asylum fund," and the Trustees are hereby authorized to make the transfer.

"The Hall and Asylum Fund, now held in trust for the Grand Lodge, together with the moneys above named, shall remain intact, and be applied, with such additions and accumulations as may hereafter be made thereto, to the purposes for which said fund was created.

"Sec. 5. The Grand Lodge is composed of all the Grand Officers, and Past Grand Officers, and of the Masters and Wardens, or the representatives, legally appointed, of all the Lodges under this jurisdiction; and of all such Past Masters of Lodges under this jurisdiction as shall have been elected, installed, and served one year in the chair, as Masters, prior to Dec. 31st A.D. 1849.

"Sec. 6. The Constitution and general regulations as now in force in the Grand Lodge of which M. W. John L. Lewis, Jr., is Grand Master, shall remain in force until amended in pursuance of its provisions.

"Sec. 7. The archives and properties of the parties hereto, shall be the property of the Grand Lodge, and be placed in the custody of the appropriate Grand Officers.

"Sec. 8. All allusions to past differences should be avoided.

"Sec. 9. On the ratification of these provisions by the parties hereto, all their several subordinates, on complying with the provisions of Sec. 3, shall be considered of equally regular Masonic standing, and as such, are hereby declared united in Masonic fellowship, under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity, as freely and fully as though no differences had heretofore occurred."

The Right Worshipful Finley M. King, S.G. Warden, then said:—

"M.W. Grand Master,—I have the pleasure to announce to this Grand Lodge that the committee of conference have signed the articles agreed upon, and I have a duplicate copy to present to this Grand Lodge. The Grand Lodge of the other side have agreed to all the articles as proposed, and I have here the resolutions, signed by their officers, agreeing thereto."

The S.G. Warden then read the resolutions prefixed to the articles of union, after which the M.W.P.G.M. John D. Willard entered and said:—

"M.W. Grand Master,—Our Brothers from whom we have long been estranged, are now in attendance, and if it be the pleasure of this Grand Lodge, they will be now introduced."

Permission having been given, the M.W. Brother Willard retired, and soon entered, supported by the M.W.P.G.M. Nathaniel F. Waring on the right, and on the left by the M.W. James Jenkinson, followed by O. C. Denslow, S.G.W. W. A. Pelton, J.G.W.G. T. Rockwell, and several other officers and past officers.

The M.W.P.G.M. John D. Willard then said:—

"M.W. Grand Master—I know of no act of my life which has afforded me deeper and more heartfelt feelings of pleasure than that which I now perform in introducing to you and this Grand Lodge our M.W. Brother Nathaniel F. Waring, the M.W. Brother James Jenkinson, and our other M.W. and R.W. Brethren here present. The clouds which for a time obscured the lofty arch of our Masonic temple are now dispelled—our Masonic sky is again bright, and clear, and beautiful—and we have now a glorious promise for the future."

The Grand Master—"Brethren, I welcome you to our Grand Lodge."

The Brethren from the other body were then conducted to the east of the Grand Lodge, and provided with seats near the Grand Master. The whole were then received with grand honours. At this time the scene was most imposing;

the sun shining through the stained glass threw a flood of golden light over the rich and beautiful regalia of the Brethren, while a smile of joy lit up every countenance, and nothing but peace and harmony seemed to prevail. The grand honours having been given, and the Grand Master and Grand Officers being in their places, the M.W. Nathaniel F. Waring spoke as follows:—

“M.W. Grand Master and Brethren—It is said that there are times and there are seasons, and there are occasions, when our hearts are too full for utterance, when we cannot find words to express our ideas. If there are such times and seasons, if there are such occasions, this is the first time in my life that I have become sensible of it. I feel that language is inadequate to express the feelings of my heart, no compass to circumscribe my Masonic feelings. This is one of the proudest, nay, the very proudest day of my Masonic existence. I was early and late in the troubles of 1849; but I forbear to allude to them lest I should disturb the ashes, which have been so lately buried, by this Grand Lodge. Let by-gones be by-gones, as so well expressed in our articles of union, under the words “No allusion is to be made to former difficulties,” for this is the proudest day of our existence as a Masonic Fraternity in this State. The claim of brotherly love is cemented between us, and we stand to-day before the world as a Masonic body, with the words—union, harmony, and brotherly love, inscribed on our banner. Improper concessions have not been asked of us, nor have we conceded anything improperly. We come in the true spirit of union, and we believe that we are so received by the Brethren in the Grand Lodge. With these few remarks, Sir, I return you the sincere thanks of the body over which I presided for the last year, and give way to my successor, who may wish to say a few words.”

The M.W. James Jenkinson then said:—

“Most Worshipful Sir and Brethren,—Little remains for me to say. The transactions of to-day in our Fraternity of themselves speak volumes. The old friends so long separated from us, and we who have been so long separated from them, have again come together. It is true my reign has been short, but I look to it with pride and pleasure, inasmuch as in it was done what we have been unable to accomplish for the last nine years, namely—to again bring us together in the truly fraternal bonds known only to Freemasons. I trust that in this Grand United Council of Freemasons there will be as much unanimity as we have had in our little body, and I believe you wish the same. I am proud, Sir, to meet you, whom years ago I met in a Grand Lodge and Grand Chapter, and I trust it may be long, long before another disunion or split shall occur among the Fraternity of the State of New York. It shall be our province to avoid making any allusion to former difficulties, and it shall not be my fault if this union is not permanent. The resolutions of the union have been received with great cordiality, the feeling was that a general union of the fraternity was required, and that the time for its consummation had arrived. It is now done, and I trust that we may never again be disunited. Most Worshipful Grand Master, I now extend to you the hand of true fellowship. As we meet on the level, I hope that we may, as we have heretofore done in Grand Chapter and Grand Lodge, part upon the square, of which there is no doubt whilst our conduct and feelings are guided by the plumb.”

The M.W. Grand Master Hon. John L. Lewis, Jun., then replied nearly as follows:—

“Brethren,—If the language of true feeling and fellowship came slowly from my lips, it is because the cordial grasp of the hand had not yet been given, but that once felt, the sluices have been opened, and I can truly speak of the joy felt by all of us on this auspicious occasion. That we welcome you here most cordially, this sea of upturned faces glowing with delight proves better than any words I could express. That the clouds which have long obscured the sun of Masonry in our State are now dissolved, and that we once more meet beneath his glorious beams, is indeed cause for congratulation. This is the 7th of June. On this very day, 1849, I was about to say at this self-same hour, our sky was overcast and darkness reigned triumphant. On the 7th of June, 1858, we see a cloudless sky over the bodies which reign in our Masonic Fraternity, the sun, moon, and stars are unveiled, and all appears bright, glorious, and beautiful.

"Nor is this all. In the course of your brief administration you have referred to this consummation as one of the proudest events of your life; how deeply, then, must we feel that after ten years separation we meet again!"

"Brothers, we bid you welcome, henceforth to be constant and true members of this Grand Lodge, and, as you, M. W. Sir, made a Masonic allusion on closing, I will also close with a wish, although not strictly Masonic, and that is—may Freemasonry in the State of New York remain one and indivisible." (Great applause.)

A Brother:—"I wish to be out of order for once, and I call for three hearty cheers for the consummation of the Union."

Three cheers were given with a will; three more were called for and given, as were three more and a tiger, at the close of which, and while the Grand Lodge was still reverberating to the joyful shouts, the Grand Master said quietly, "I think the Grand Lodge is out of order." (Great laughter.)

Congratulations were then given in brief and eloquent speeches by the representatives of the Grand Orients of France, Venezuela, and Peru, and the Grand Lodges of Quebec, Minnesota, Louisiana, California, Saxony, Alabama, Wisconsin, Missouri, Oregon, &c., &c., &c.

The Right Worshipful and Rev. Grand Chaplain, the venerable Salem Town, LL.D., being loudly called on, arose, bending under the weight of years, and in a voice of deep feeling spoke as follows:—

"M. W. Grand Master and Brothers—It is utterly impossible for me to give utterance to the feelings of my heart on this occasion. I have laboured for years to bring about a union of the Fraternity of our State. I have witnessed all its differences and difficulties since 1800, and I rejoice at the result of this day's labour. Oh! it seems to me as if I could now depart in peace, having witnessed that for which I have anxiously looked for years past. (Subdued applause.) During the time these negotiations were going forward, I trembled and feared for the result, and I implored the Divine assistance that the Supreme Grand Master would cause the hearts of the Brethren to commingle together as drops of water. 'Tis done! Oh! may it continue, and may the blessing of God rest upon us, and I believe it will. (Subdued exclamations of assent.) And Oh! may we realize the beauty of that true Masonic sentence, 'Behold how good and pleasant it is for brethren to dwell together in unity.' Here I stand, an old man and an old Mason, and I pray God that I may never witness another division in our State."

As the venerable Brother sat down, a deep but subdued "Amen" burst from all present, and for some moments a solemn silence reigned.

The Grand Master then said:—"We have heard a good deal from the Grand Officers, we should now like to hear from some of their constituents, and as I see near me Bro. Rynders, I would call upon him for his opinions."

The W. Bro. Rynders then came forward. He said he was somewhat taken by surprise at being called upon to speak. There were many present, who, perhaps, knew him now for the first time as a Mason, but he first became one thirty years since. He was not a young man in Masonry, for not more than one in ten, or in fifteen, had belonged to the Order so long as he had; he hated dissensions and disunions, he was not in any Lodge when these difficulties occurred, but although he wished to join every year, he was precluded from doing so, hoping that these difficulties would be finally adjusted. But he hoped against hope, and at length joined the little band which was in the minority, and whose members were plodding on with cheerful hearts, aided and sustained by the three great principles of Masonry—"Faith, Hope, and Charity"—which he would take in their reverse order: He had charity to believe that no insult or indignity was intended by this Grand Lodge to the little band with whom he associated; he had hope—and strong hope—that the time was not far distant when the rays of peace would spread over all the Fraternity of the State of New York, and that they would commingle together as a band of united Brothers; and he had faith in the integrity and honour of the body, that the articles of union would be devoid of dishonour or degradation. The W. Bro. continued at some length, and concluded by saying:—He was not used to the melting mood, but when that old Mason and servant of the Great Architect of the Universe had spoken to-day, he could not refrain from letting fall a tear of heartfelt joy and gratitude at the result.

The salary of the Grand Secretary was raised from \$2,000 to *twenty-five hundred dollars, &c.*

A resolution was then offered, which was adopted, that the names of all the Grand and Past-Grand Officers and Representatives of Lodges who answered to the call of their names at the close of the session be put on record and be published in the minutes. Sixteen warrants were granted, and Kane Lodge was continued under dispensation. Some trifling business of an informal character followed, when, after singing "All hail to the morning," the benediction was pronounced, and the Grand Lodge was closed in ample form.

THE WEEK.

HER MAJESTY, with the Princesses Alice and Helena and her Royal visitors, went on Monday to inspect the Leviathan. In the evening the Queen had a dinner party, after which the Bradford Choral Society had the honour of performing before the Court. On Tuesday Her Majesty and the Prince Consort, and the King of the Belgians, and the other Royal guests went to Frogmore, where they dined, and afterward returned to Buckingham Palace. On Wednesday there was a dinner party at the palace, and on Thursday the Queen and Prince Consort, with the Royal visitors, visited the Royal Italian Opera. On Friday the Queen gave an evening party, and on Saturday, the Queen and Prince Consort drove to St James's Palace, to pay visits to the Duchess of Cambridge, and the Hereditary Grand Duchess of Mecklenburgh Strelitz. In the evening the Prince Consort went to Great Tower Hill, to take the chair at the annual Trinity House dinner. The Queen, with the King of the Belgians, and the Duchess of Brabant honoured her Majesty's Theatre with her presence.—In the House of Lords, on Monday, the Earl of Malmesbury stated that the Government had ordered some temporary measures to alleviate the inconvenience produced by the bad air from the river; but any permanent operations that would disturb the deposits on the shores could not be undertaken till the cooler weather of the autumn. Earl Stanhope moved, as a resolution, that an address be presented to her Majesty, praying that her Majesty would be pleased to take into consideration the proclamation of the first year of her reign, by which the services of the Church for the 5th of November, the 30th of January, the 20th of May, and the 20th of June, are appointed to be read yearly on those days, and are annexed to the Book of Common Prayer of the Church of England; and should her Majesty see fit, to substitute for that proclamation one declaring that only the service for the 20th of June, the anniversary of her Majesty's accession, shall henceforth be so read and published. The motion amended by the omission of the reference to the service of the 20th June, her Majesty's accession, was agreed to. On Tuesday Lord Brougham postponed the second reading of the Independence of Parliament bill, and various bills were advanced a stage. On Thursday Earl Derby, who was present for the first time since his indisposition, expressed his thanks to their lordships for the courtesy extended to him, in postponing several bills of importance, owing to his illness. There were two bills before their lordships, the object of both being the admission of Jews to Parliament. Of these two bills, while still retaining his objections to removing the barriers which secured to the legislature the character of a Christian Parliament, he gave the preference to that of Lord Lucan. He would, however, accept that measure as a compromise. Lord Lyndhurst having withdrawn his measure, Lord Lucan moved the second reading of his bill, which empowers the House to dispense with the words "on the true faith of a Christian," should any member declare that the words were not binding on his conscience. The Earl of Clancarty moved as an amendment that the bill be read a second time that day six months. On a division

the second reading was carried by a majority of 143 to 97. On Friday the second reading of the Church Rates Abolition Bill was negatived by 187 to 36.—In the House of Commons on Monday after a discussion relating to the state of the Thames, Colonel Boldero moved that an address be presented to her Majesty, praying that she will be pleased to appoint a Royal Commission to inquire into the system upon which the books and stock have been respectively kept at Weedon, as well as the general mode in which the business of the establishment at Weedon has been conducted, the result of such mode, and the state of the books and stock of stores. The motion was seconded by Mr. Gilpin and agreed to.—On Tuesday the Galway Disfranchisement Bill was virtually destroyed by the Government carrying an amendment to the effect that those only proved to have been bribed at the last two elections should be disfranchised—a discussion then took place in regard to the Orange processions in which the Chancellor of the Exchequer pledged himself that the policy of the Government in Ireland would be just, generous and conciliatory. On Wednesday a majority of 129 to 75 decided in favour of the second reading of the bill to abolish the freedom from arrest of members of Parliament, and the Marriage Amendment Bill went through Committee. On Thursday it was announced that Her Majesty had assented to the appointment of a commission to inquire into the subject of the stores at Weedon. The Chelsea Bridge Act Amendment Bill was then read a second time. On Friday the Marriage Law Amendment Bill was read a third time, the majority being 100 to 70. On the same evening the House went into committee on the Government of India Bill. On new clauses being proposed, Mr. Lowe, Lord Palmerston, and other members, objected to proceeding further with them that night, and it was arranged that the chairman should report progress, and obtain leave to sit again on Monday.—The latest intelligence from India states that the chief event in recent operations was the capture, by Sir Hugh Rose, of Calpee, with all its guns and munitions of war. Next in importance was the defeat at Shahjehanpore, of the insurgents who had surrounded the force under General Jones. This officer had been sent to the relief of a detachment under Colonel Herbert, and was subsequently, in his turn, threatened by large numbers of the enemy. Sir Colin Campbell, upon the receipt of this intelligence, himself marched southward, and attacking the rebels near Mahomdie, succeeded in driving them from that stronghold. Jugdespore had been relieved, and the enemy pursued into the jungle by the force under Sir E. Lugard, with very slight loss on our side. A conspiracy amongst the sepoys of the 4th Regiment of native infantry, at Hooshearpore, had been discovered just in time to prevent the massacre of every European at the station. Six of the intended murderers were hanged upon the spot.—By intelligence from Constantinople, we learn that although the inhabitants of Candia are peaceably disposed, they are still ready for action if large concessions are not made to them.—It is said, that before the departure of the Emperor of France for Plombieres, he signed a decree calling the Legislative Body together at a very early period. This early meeting is said to relate to the arrangement which has been come to between the state and the railway companies respecting the scale of charges, which will require legislative sanction.—The cholera has broken out at St. Petersburg, and great apprehensions are entertained in Paris of its appearance there, the more particularly as it is just now very unhealthy, suffering from typhus, scarlet fever, and small pox.—From Madrid we are informed, that the Isturitz ministry had resigned, and a new cabinet been appointed. Marshal O'Donnell as President.—The *Nord* contains a letter from St. Petersburg, which states that the working of the mines of all kinds were to be given up to private companies, as, although from their immense riches, they should constitute one of the largest branches of the revenue of the state, they do not do so on account of the crying abuses prevalent in their management.—By the arrival of the Cape Royal Mail steamer Celt, at Plymouth, we have intelligence from the Cape to May 21. The war between the Boers and the Basutos was still raging—two Basutos towns and two French mission stations had been destroyed. At the request of the President of the Boer state, Sir George Grey was about to act as mediator. The Cape Parliament stipulated that the colony was on no account to be involved in the war.—By the arrival of the Asia at Liverpool we have dates from New York

to the 23rd ult. The political news is of little importance, the excitement on the right of visit question having entirely subsided. The health of the President had improved. New York was visited by a fearful tornado on the 21st ult., which, though of only half an hour's duration, was most destructive in its effects. There appears to be two parties among the Mormons—a peace and a war party—it is thought the former will prevail, and that there will be no war.—On Monday, George Blewitt was examined at the Court House, in Ilford, Essex, respecting the charge brought against him by Mary Ann Smith, of having assisted in the murder of George Clarke, a policeman belonging to the Essex Force, who was murdered at Dagenham on the 29th June, 1846, by several men, who had gone to rob a farmer of some corn which was in his barn. Several persons gave evidence in the case, but the principal witness was Mary Ann Smith, whose former husband, a man named Page, was one of the murderers. Her testimony was very clear, and fully bore out the statements she had made on giving information of the murder. The examination was adjourned, and the prisoner remanded. He is the only survivor of the men criminated, except one, who is supposed to be in Australia.—A shocking murder was committed on Thursday in the town of Stafford by a man named Hall, upon his companion and fellow-lodger, a person named Cooper. Hall had gone to bed greatly excited about a dispute that had arisen between the burgesses of Stafford and the landowners as to the right of the former to fish in the river Low, and on Cooper entering the room at two in the morning, Hall sprang from his bed, seized his working knife and ran at Cooper, who rushed down stairs; he overtook him, however, and killed him, after which he returned to his room and cut his own throat, falling dead on the spot.—On Tuesday evening, an accident happened to the special service express train from London to Manchester. The train arrived at Newark at 7.45 all right, and after leaving that place, it went to within a quarter of a mile of the Carlton station, when the tyre of a wheel broke, and the train ran right into a field on a level with the line. Three passengers are said to have been injured, but only two are mentioned by name, viz., Mr. Howarth, of Hulme, Manchester, and Mr. Charles Dillon, actor. Neither, however, is seriously hurt, and no one else suffered any material injury.—A frightful accident occurred on Wednesday evening near the Chilholm station of the South-Eastern Railway to the express train from London. Seventeen persons were more or less injured, some very seriously, and two have since died, one, a boy named Wood, aged 11, was a pupil in the Freemasons' Boys' School, from whence he was on his way home to visit his mother. The crank axle of the engine broke and caused nine of the carriages to run off the line. The rails were torn up for at least 15 feet, and several of the carriages completely crushed.—An explosion took place at the Atlas iron works, Manchester, on Friday, in testing a new railway engine, by which we are sorry to say that six or seven persons were killed, among whom were Mr. Forsyth, the manager, and Mr. Mitchell, a gentleman apprentice, and five severely scalded.—A fire broke out on Tuesday morning in the 36 floor of the 5 warehouse of the South-quay of the London Docks, causing a great destruction of property. The premises contained great quantities of sugar, jute, saltpetre, and other valuable articles. The saltpetre several times exploded, and completely shook the whole of the dock. At a meeting of the Company on Friday, it was stated that the property was fully insured. A dividend of $2\frac{1}{2}$ per cent. for the six months was declared.—An inquiry took place in the early part of the week as to the cause of the wreck of the steam ship *Ava*. The court postponed the judgment on account of the necessity of looking carefully through the evidence before transmitting it to the Board of Trade, but acquitted the captain (Kirton) of blame, with the exception as to not causing the lead to be heaved.—The general meeting of the Crystal Palace Company was held on Wednesday, when the report was adopted. A resolution to open the Crystal Palace Gardens on Sundays to shareholders only, was carried, but a ballot was demanded against it, which is appointed to take place on the 14th, 15th, and 16th inst. The shareholders are promised a dividend of not less than 2s. per share in December.—The regular returns of revenue to the 30th June have been published. The total returns for the year are £66,879,716, against £72,067,821 for the corresponding period in 1856–57.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C., not later than Saturday.

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

Emblematic covers for the first volume of 1858 will be ready in a few days, price 1s., or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

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

TO CORRESPONDENTS.

It would be unfair for us to give an opinion in favour of any one Masonic Jeweller over another.

"B. B."—We hope to be able to meet your wishes in the course of a week or two.

"LODGE OF HARMONY, BOSTON."—We think the matter had better be allowed to drop.

We have not received any account of the Prov. G. Lodges of Somerset, or the Isle of Wight. We should have been happy to have received a notification of the time when the Prov. G. Lodge of Somerset was to be held.

"S. W."—You have no right to the chair; but if competent to perform its duties, and there is no peculiar reason for passing over your claims, you may fairly expect to be elected.

"INQUIRER."—The G. Lodge of Ireland meets monthly. Much of the powers vested in the G.M. in England belong to the G. Lodge in the sister country.

"P. P."—We do not know the number of Lodges throughout the United States, but we believe not less than 4,500.

"OBJECTOR."—The objection has no foundation in fact.

"DR. OLIVER."—The Masonic Jurisprudence is not yet published, nor do we know when it will be.

"W. W." is thanked, but his suggestion had been anticipated.

"THE AMERICAN CRAFTSMAN."—No. 2 of this new Masonic periodical has come to hand, but not No. 1.

"DURHAM."—The sanction of your regular Lodge is all that is required for the opening of a Lodge of Instruction, as will be seen by reference to page 82 of the Book of Constitutions.

No. XXVIII.—JULY 14, 1858.

THE HISTORICAL DEGREES ;

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

[Continued from vol. i., p. 1208.]

THE nineteenth degree is styled *Grand Pontiff*, and an appellation more decidedly papal could scarcely be found ; except in this and some other Masonic degrees, the modern title of pontiff would appear to be applied exclusively to the head of the Romish church. Yet it can be undoubtedly traced to the early days of ancient Rome, when Numa Pompilius (B. C. 710—672) founded the college of priests, and instituted the office of *Pontifex Maximus*.

The pontiffs stood in the place of an ecclesiastical court at Rome, having superintendence and power over all persons in matters connected with religion and ceremonial laws ; and amongst their numerous duties was the government of the Vestal virgins, and the superintendence of their moral conduct. The Brethren who reach this Masonic degree however, are not, as we are advised, possessed of any of these extraordinary powers, but are occupied in an examination of the Apocalyptic mysteries of the New Jerusalem, as set forth in Revelations xxi. and xxii. There are two chief officers ; a Thrice Puissant in the east, who is seated on a throne under a canopy of blue, wearing a white satin robe, and the Warden in the west, who bears a staff of gold. All the members are clothed in white, and wear blue fillets embroidered with twelve golden stars. The decorations or hangings of the Lodge represent the vault of heaven—celestial blue, with stars of gold.*

Grand Master ad Vitam, or *Grand Master of all the Symbolic Lodges* is the name bestowed on the twentieth degree. Here the Brother is again led to temple-building. The historical lecture refers to the period of the destruction of the third temple by Titus, A. D. 70. The Christian Freemasons then in the Holy Land, filled with sorrow, departed from their home with the determination of erecting a fourth

* Rosetti, with some ingenuity, endeavours to prove the intimate connexion with Freemasonry that exists, not only in Dante's *Divina Commedia*, but in the visions of Emanuel Swedenborg. All Rosetti's arguments in support of this theory are derived from the catechisms of some Templar order, and a degree called the "Black and White Eagle." Swedenborg's rhapsodies have all a reference to the New Jerusalem of the Apocalypse.

temple—a spiritual edifice; and dividing themselves into different Lodges, dispersed over the various countries in Europe. A considerable number went to Scotland, and made choice of the town of Kilwinning, where they established a Lodge and built an abbey, in which the records of the Order were deposited; we are not informed where these worthy Brethren were travelling during the period between A.D. 70 and 1140, when this magnificent abbey was founded, in which we have tolerably good proof that a Masonic Lodge was founded by the builders engaged in constructing the edifice. The presiding officer is styled Venerable Grand Master, and represents Cyrus Artaxerxes. Who is the personage meant we are at a loss to imagine; the younger Cyrus was the younger brother of Artaxerxes, second King of Persia of that name, and died in his 94th year, B.C. 358. Taylor says, on the suggestion of Prideaux, that the period of Artaxerxes Longimanus, who died B.C. 358, corresponds with the Ahasuerus of Scripture, mentioned in the book of Esther, whose wife was the daughter of Cyrus I.* This is one of those numerous instances of anachronism in dates and persons that occur in the traditional history of the symbolic and historical degrees, and annoy the inquirer in his researches; they have arisen through the superficial acquaintance the framers had with ancient history, and could easily be set right. The names of Cyrus and Artaxerxes did not belong to the same individual.

Noachite, or Prussian Knight, or, as it is sometimes termed, *the Very Ancient Order of Noachites*, is the twenty-first degree. We now find the traditional history carried back to an earlier date than in any other degree in Masonry, either symbolic or historical, for it commemorates the destruction of the Tower of Babel. It is stated that the meetings in this degree are holden only on the night of the full moon, and that no other light is permitted than what is derived from that luminary. The officers of the degree are a Grand Commander and five knights—the first being called Knight of Introduction, the second, of Eloquence, the third, of Finances, the fourth of Chancery, and the fifth, of Defence. The badge is white with a yellow border.

The Noachites profess to be descendants of Peleg, who they say was the chief architect of the ‘tower whose top was to reach to heaven.’ This is a gratuitous assumption, for all that Moses tells us is, “that his father named him Peleg (*division*) for (or, because) in his days the earth was divided.” This Order of the Noachites was first established in Prussia in 1755. There must have been formerly in English Masonry some matters connecting the name of the survivor of the deluge with its traditional history, (probably ‘the Ark and Mark,’ and ‘Ark and Dove’ degrees, were then used,) for we find in *Ahiman Rezon*,† the first of the old charges, which is as follows:—

“*Concerning God and Religion*.—A Mason is obliged by his tenure to observe the moral law as a true *Noachida*, (son of Noah, the first name of

* See Calmet's Dictionary, edited by Taylor.

† Published in 1764, by Laurence Dermot.

Freemasons); and if he rightly understand the Craft, he never will be a stupid atheist, nor an irreligious libertine, nor act against conscience. In ancient times, the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked; being found in all nations, even of divers religions. They are generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinion), that is, to be good men and true, men of honour and honesty, by whatever names, religions or persuasions they may be distinguished; for they all agree in the three great articles of *Noah*, enough to preserve the cement of the Lodge. Thus Masonry is the centre of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

It is to be observed that in the genealogical table of Jesus Christ, as given by St. Luke, Phaleg is called Phalec; there may be some further reference to him, on that account, in the historical traditions of the degree. Our ancient Brethren evidently called themselves Noachidæ, or sons of Noah, and his precepts were preserved among them, the three first of which are: 1. Renounce all idols. 2. Worship the only true God. 3. Commit no murder. On this head Bro. Oliver says—

"The spurious Masons of antiquity, in all their mysteries, commemorated the descent of Noah into the ark, and his subsequent exodus. The entrance into initiation was symbolic of his entrance into the vessel of his salvation; his detention in the ark was represented by the darkness and the *pastos* (coffers, or couch) in which the aspirant was placed; and the exit of Noah, after the forty days of deluge, was seen in the manifestation of the candidate, when, being fully tried and proved, he was admitted to full light, amid the surrounding initiates, who received him in the *sacellum* or holy place."

It is not improbable that the ancient Masons, real or spurious, derived the connection of "our father Noah" from the Egyptian mysteries; as, according to Bishop Cumberland, Mizraim, the son of Cham, grandson of Noah was the first king of Egypt, and the name Osiris was his appropriated title, signifying "prince."

The twenty-second degree is, *Prince of Lebanon, or Knight of the Royal Axe*. Thory asserts that this degree was instituted by Pierre Riel, Marquis of Bournonville, who, when in command of the island of Bourbon in 1778, was there elected Grand Master of all the French Lodges in India. The legend of this degree states that it was instituted to record the memorable services rendered to Masonry by the mighty cedars of Lebanon, as the Sidonian architects cut down the cedars for the construction of Noah's ark.* Our ancient Brethren, indeed, do not tell us how the Israelites had the wood conveyed to them from the land of promise to the mountains in the wilderness. They further say, that the descendants of the Sidonians were employed in the same offices, and in the same place, in obtaining materials for

* The best authorities consider that the descriptive term *gopher wood*, agrees with the cypress; *shittim wood*, from Jerome's description, is doubtless the black acacia which is very common about Mount Sinai, and on the mountains that border the Red Sea.

the construction of the ark of the covenant; and also, in later years, for building Solomon's temple; and lastly, that Zerubbabel employed labourers of the same people in cutting cedars of Lebanon for the use of the second temple. The tradition adds that the Sidonians formed colleges on Mount Libanus, and always adored the G.A.O.T.U. Sidon was one of the most ancient cities of the world, and even in the time of Homer the Sidonians were celebrated for their trade and commerce, their wealth and prosperity. But their worship was not that of the true and living God, for medals are in existence bearing the inscription "to the Sidonian goddess," and this agrees with the appellation in 1 Kings xi. "Ashtoreth, goddess of the Sidonians." The allusion to the "colleges" on Mount Libanus may have some reference to the secret sect of the Druses, who still exist in that country, and whose mysterious ceremonies, travellers affirm, have considerable affinity to Freemasonry.*

The badge belonging to this degree is white, lined and bordered with purple: on it is represented a table, upon which are laid several architectural plans: the flap is embroidered with a triple-headed serpent. The jewel is a golden axe.

Chief of the Tabernacle is the name given to the twenty-third degree, which commemorates the institution of the order of priesthood in Aaron and his sons Eleazar and Ithamar; and the ceremonial was in some degree founded on the instruction delivered to Moses in Exodus xxix. and xl. In many rites the degree of High Priest is to be found; in the old ritual of the Holy Royal Arch, the High Priest was the chief officer, and we still retain in that portion of English Masonry, as well as in the Master Mason's degree, reference to him who only had the privilege of entering the sanctuary once in the year, on the day of solemn expiation, to make atonement for the sins of the whole people; so that doubtless this was a genuine Masonic degree, and not unworthy of practice at the present day. The installation of the third Principal of a Royal Arch Chapter has undoubtedly been derived from this or some similar ceremonial. In the United States the order of High Priest, conferred on the immediate past first Principal, somewhat resembles that of Past Master of a Lodge; the ceremony, when duly performed, is exceedingly impressive—when celebrated in ample form, the presence of at least nine High Priests is required. In America, as was formerly the case in England, High Priest is the title given to the first Principal.

In this degree there are three chief officers, viz.:—a Sovereign Sacrificer and two High Priests, and the members of the "hierarchy," as the Lodge is styled, are called Levites. They wear a white badge lined with scarlet and bordered with a tricoloured ribbon—red, purple, and blue: in the centre is embroidered a representation of the "candlestick of pure gold, with three branches on the one side and three branches on the other side," and on the flap a violet coloured myrtle. The jewel which is a thurible, or censer, is suspended from a

* See our remarks on this subject, at p. 965 of the last volume.

broad sash of four colours—yellow, purple, blue, and scarlet, and worn from the left shoulder to the right hip.

In the prophecy of Zechariah there is an account of the splendid and significant emblem used in this degree, presented in a vision which will abundantly reward an attentive examination: the principal object that met the eyes of the prophet was “a candlestick all of gold, with a bowl on the top of it and seven lamps.” The image is evidently taken from the candlestick in the tabernacle. This candlestick is the scriptural symbol of the universal church.

Prince of the Tabernacle, which is the twenty-third degree, is intended to illustrate the directions for constructing the tabernacle which Moses built for God by his express command, partly to be a palace of his presence as the King of Israel, and partly to be the locality of that most solemn worship which the people were to pay to him. This was a movable chapel, if we may so call it, so contrived as to be taken to pieces and put together at pleasure, for the convenience of carrying it from place to place, during the wanderings of the Israelites in the wilderness for forty years. This movable fabric, which may properly be called the sacred tent, was nevertheless built with extraordinary magnificence and at a prodigious expense, that it might be in some measure suitable to the dignity of the King whose palace it was, and to the value of those spiritual and eternal blessings of which it was designed as a type or emblem. The value of the gold and silver alone, used for the work, amounted, according to Bishop Cumberland’s estimate, in English money, to £182,588. The immense sum required for its completion was raised by presents and voluntary contributions and by a poll-tax of half a shekel for every male Israelite above twenty years old, which tax amounted to the sum of £35,359 7s. 6d. sterling. The Lodge is called a “hierarchy,” and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens whose style is Powerful, and who respectively represent Aaron, Bezaleel, and Aholiab. The badge is white, lined with scarlet and bordered with green; in the centre is embroidered a representation of the tabernacle; the flap is sky-blue.

The twenty-third and twenty-fourth degrees, it will be seen, have been based upon the official duties of the priests. In the former we find the ark, altar, and golden candlestick, the Wardens are styled High Priests, while the presiding officer has the title of Grand Sovereign Sacrificer. The assembly is termed a “hierarchy.” In the latter degree there are three Wardens, placed in the south, west and north. The officers represent Moses the lawgiver; Aaron the high priest; Bezaleel and Aholiab, the cunning artists under whose direction the tabernacle was constructed. The candidate represents Eleazar who succeeded Aaron in the priesthood. The Brother who is admitted to the degree of High Priesthood is thus addressed:—

“The station you are called upon to fulfil is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the chapter over which you are called upon to preside; but the

public reputation of the institution will generally be found to rise or fall, according to the skill, fidelity, and discretion, with which its concerns are managed, and in proportion as the conduct and character of its principal officers are estimable or censurable."

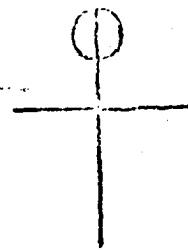
In the first degree of Scotch Knighthood, the adept is informed that he has been elevated to the degree of High Priest, which entitles him to receive the following information; that in future he has to adore the Deity under the name of *Jehovah*, which is much more expressive than the word *Adonai*; that in this degree he receives the Masonic science as descended from Solomon and revived by the Templars. In the second degree the royal art is traced to the creation, from which period it has been transmitted through Noah, Abraham, Moses, Solomon, and other worthies, down to Hugo de Payens, the founder of the Knights Templar and Jaques de Molay, their last Grand Master. In the next degree the *great word* is revealed to him, discovered by the Knights Templar when building a church at Jerusalem. It is related, that in digging under the spot whereon had been placed the holy of holies, in the bosom of Mount Moriah, they discovered three stones, on one of which was this word engraven. The Templars, on leaving the Holy Land, carried with them these relics, and on their arrival in Scotland, deposited them, on St. Andrew's day, as the foundation stones of their first Lodge, whence they assumed the name of Knights of St. Andrew. The tradition adds that their successors, being entrusted with this secret, are perfect masters of Freemasonry at the present day, and High Priests of Jehovah.

Our Royal Arch Brethren will readily trace in this legend a resemblance to certain parts of the ceremonial belonging to that supreme degree; and in reference to the place in which the discovery was made, it is to be observed that Josephus speaks of some vaulted chambers that existed on the holy spot in his time. The old traveller Maundrell, also says that in a garden situate at the foot of Mount Moriah he was shown several large vaults running at least fifty yards under ground: they were built in two aisles arched at the top with a huge firm stone, and sustained by two pillars, each consisting of a single stone two yards in diameter.

Knight of the Brazen Serpent, which is the twenty-fifth degree, is founded upon the events described in the book of Numbers, xxi., 6—9.

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The ritual says that Moses, in obedience to the divine command, placed the brazen serpent upon the *tau*, and every one who looked upon it was directed to pronounce the word *hatathi*, "I have sinned"; and having done this he was immediately healed. Commentators regard the word rendered, "pole" in our translation, to mean *standard*, and the earliest form of the standard, of which we have a representation, the Persian, is the figure of the tau.



The hangings of the Lodge are red and blue. A transparency, representing the burning bush, with the incommunicable Name in the centre, is placed over the throne. There is only one light; in the centre of the apartment there is a mount accessible by five steps, upon the summit is placed the symbol of the degree. The Lodge is named the "Court of Sinai." The presiding officer is styled Most Powerful Grand Master, and represents Moses; the Wardens are called Ministers, and represent Aaron and Joshua; the Orator is styled Pontiff, the Secretary Grand Graver, and the candidate "a traveller." The jewel, which is suspended by a white ribbon, is a serpent entwined around a tau cross standing on a triangle, with the inscription *יהוה*.

The legend states that this degree was founded in the time of the Crusades, by John Ralph, who established it in the Holy Land as a military and monastic order, and gave it the name it bears, in allusion to the healing and saving virtues of the brazen serpent among the Israelites in the wilderness,—it being part of the obligation of the knights to receive and gratuitously nurse sick travellers, protect them against the attacks of the infidels, and escort them safely through Palestine.

The brazen serpent which Moses set up was preserved as a memorial of this miracle till the time of Hezekiah—more than 700 years—who in extirpating idolatry "removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for until those days the children of Israel did burn incense to it." This was a bold measure; for some kings, however bent on the extirpation of idolatry, would have hesitated at the destruction of that which was certainly in itself an interesting memorial of a remarkable manifestation of the power of God. Serpent worship, under some form or other, was one of the most widely diffused modes of idolatry of the ancient world; it was the deified symbol of something good and beneficent. Among the Greeks and Romans it symbolized the good genius, and their worship of the healing power (the god *Æsculapius*), under the same figure, was but an extension of the same general idea. In various points of view *Æsculapius* corresponds to the Egyptian deities *Serapis* and *Horus*. In the monuments upon which these divinities are figured, they bear serpents as the emblems of health, and carry the chalice or salutary cup of nature surrounded by serpents.

It is not improbable that the influence of the example of the Egyptians, combined with the remembrance of the benefits derived

from this particular brazen serpent, induced the Israelites to adopt the practice of serpent worship. In the wilderness their fathers had been directed to look on it and live—they did so and lived. And this direction and its consequence, misunderstood and perverted, may have formed the foundation of the idolatry into which they fell. In what manner they worshipped the serpent does not appear, but it is most probable that, with a recollection of its origin, they regarded it as symbolizing the Divine healing power, and as such burned incense before it when attacked with disease, much in the same manner as the classical ancients resorted on similar occasions to the serpent-symbol of the healing god.

The Prince of Mercy is the name given to the twenty-sixth degree ; it is sometimes called 'Scotch Trinitarian,' which of course clearly designates its character and intention. It is a highly philosophical degree, and its ritual very impressive. The assembly is styled a chapter, the Chief Prince, whose title is Most Excellent, represents Moses ; the Senior Warden represents Aaron ; the Junior, Eleazar ; and the candidate, Joshua. The jewel is a gold equilateral triangle, within which is a heart, also of gold, inscribed with the Hebrew letter *n*, one of the symbols of the tetragrammaton ; it is suspended from a tricoloured ribbon of green, white, and red. The apron is red, bordered with white fringe, and has a blue flap ; on the flap is embroidered the jewel.

This is a Christian degree, and its ritual speaks of the triple alliance which the Eternal has made with man, and alludes in the first place to the covenant entered into with Abraham by circumcision ; secondly, to that with His people in the wilderness through Moses ; and thirdly, to that which He made with mankind by the mediation of his Son Jesus Christ.

With regard to the word "covenant," we may notice that Mr. Taylor, in his edition of Calmet's Dictionary, says, the word *testamentum* is often used in Latin to express the Hebrew *ברית* *berith*, which signifies "covenant ;" whence the titles *Old and New Testament* are used improperly to denote the *Old and New Covenant*. Without discussing the doctrine advanced in the ritual of this degree, we may remark, that the first covenant between God and man was made with Adam at his creation, when he was prohibited to eat a certain fruit. A second covenant God made with man, after his fall, promising not only forgiveness, on his repentance, but also a Messiah, who should redeem the human race from the death of sin and from the second death. A third covenant was with Noah, when the Lord directed him to build the ark, and which was renewed. These covenants were general ; but that made with Abraham was limited, the seal or confirmation was the circumcision of all the males in Abraham's family. The effects of this covenant appear throughout the Old Testament : the coming of the Messiah is the consummation and end of it. The covenant of God with Adam forms what we call a state of nature ; that with Abraham, explained further under Moses, constitutes the law : that ratified through the mediation of Jesus Christ is the kingdom of

grace. In common discourse, we usually say the Old and New Testaments; the covenant between God and the posterity of Abraham, and that which he has made with believers by Jesus Christ; because these two covenants contain eminently all the rest. The most solemn and perfect of the covenants of God with men, is that made through the mediation of our Redeemer, which must subsist to the end of time. The Son of God is the guarantee of it, it is confirmed with His blood; the end and object of it is eternal life, and its constitution and laws are infinitely more exalted than those of the former covenant.

The twenty-seventh degree is *Grand Commander of the Temple*. The assemblage has a new designation, it is called a "court," and altogether the degree has a character dissimilar to every other that precedes it; every thing about it is of the chivalric and military class. The presiding officer is styled Most Illustrious and Most Valiant, the Wardens are Most Sovereign Grand Commanders, and even the Knights are designated Sovereign Commanders. The badge is flesh-coloured, lined and edged with black; with a Teutonic cross encircled by a wreath of laurel, and a key beneath, all embroidered in black, upon the flap. The scarf is red, bordered with black, hanging from the right shoulder to the left hip, and bears on it a Teutonic cross in gold. The jewel is a golden triangle, on which is engraved the ineffable name in Hebrew; it is suspended from a white collar bound with red, and embroidered with four Teutonic crosses. The accounts we have from the French writers, all concur in connecting this degree with the Knights Templar, and it certainly has much of the character of that order. It is generally considered to have been intended to supply the Templar degree under this rite, but as we shall enter fully into the subject under its proper head, as a distinct rite, we do not deem it necessary to say more in this place, more especially as there is nothing whatever to connect it with Freemasonry.

Knight of the Sun, is the designation of the twenty-eighth degree. It is highly philosophical, and bears other names, being sometimes called Prince of the Sun, Prince Adept, and Key of Masonry, or Chaos Disentangled. Ragon, who in his "*Cours Philosophique*," speaks disparagingly of the high degrees, says this is not a modern invention, but is of the highest antiquity, and was, in fact, the last degree of perfect initiation, teaching, as it did, the doctrines of natural religion, which formed an essential part of the ancient mysteries. The ceremonies and lecture, which are of great length, furnish a history of all the preceding degrees, and explain in the fullest manner the various Masonic emblems. The great object of this degree is the inculcation of truth, and as this virtue is one of the three great tenets of Masonry, we need scarcely say it deserves commendation. To be true and trusty is one of the first lessons in which the aspirant is instructed—it is the prime essential of the Master. All mortal affairs are transitory, but truth alone is immutable and eternal; it is the attribute of Him in whom there is no variableness nor shadow of changing. This might with propriety be called the degree of Perfec-

tion ; for truth, like a substance or reality, is opposed to typical representations, which are but as shadows ; the law was given by Moses, but the grace and truth—the reality of the promised blessings—came by Jesus Christ. Every man should speak truth to his neighbour ; that is—honestly, sincerely, with integrity. Truth on the part of God is united with mercy and goodness, because fidelity to promises being one great test of truth, and goodness and mercy being implied in the divine promises, when God realized any special good, He did but show Himself faithful and true, fulfilling the desires, or acting for the advantage of those who confided in Him and in His word. The love of truth is one of the noblest characteristics of the Christian, or truly pious man of any creed ; and as genuine piety, wherever it prevails, will banish falsehood, so we find a real love of truth and the conformity of a man's conduct with the regulations of truth to be always the most desirable—the most favourable—the most decisive proofs of genuine religion ; which being itself a system of truth, delights in nothing more than in truth, whether of heart, discourse or conduct.

The principal officers of this degree are styled Thrice Perfect Father Adam and Brother Truth ; there are seven subordinate officers, who are named after the seven chief angels.

The historical legend describes the seven cherubim, whose names are written in the circle of the first heaven, to represent the corporeal pleasures of this life, which the Eternal presented to man at the creation, when He taught him to enjoy and to obey : these are—seeing, hearing, smelling, tasting, feeling, tranquillity, and thought.

In the Holy Scriptures we frequently read of missions and appearances of angels, sent to declare the will of God, to correct, teach, reprove, or comfort. Reference to these angelic missions is made in this degree, and we will describe those to which the allusion applies. In the apocryphal book of Tobit, Raphael tells Tobias that he is one of the seven angels who attend in the presence of God. The holy St. John saw seven angels standing before the Lord (Rev. viii. 2) ; and in that sublime and mysterious book, the Apocalypse, we find the number seven ever prominent. “The seven stars are the angels of the seven churches ; and the seven candlesticks are the seven churches.”

The number seven, among all nations, has been considered as a sacred number, and in every system of antiquity we find a frequent reference to it. In one of the lectures of the high degrees, it is stated that the different Masonic grades originally were seven in number, from the example of the G.A.O.T.U. who created all things in six days and rested on the seventh. Enoch, it is said, employed six days in constructing the arches, and on the seventh, having deposited the secret treasure in the lowest arch, was translated to the abode of the blessed. Solomon, who had been employed somewhat more than six years in building the temple, celebrated its dedication in the seventh with every solemnity that was due to the Divine Being in whose honour it had been erected. The Pythagoreans called this a venerable number, because it referred to the creation,

and because it made up the two perfect figures—the triangle and the square. The radical meaning of $\gamma\omega$, is “sufficiency,” or “fulness,” and the number seven was thus denominated, because it was on the seventh day that God completed His work of creation; and hence, says Parkhurst, seven was, both among believers and heathens, the number of sufficiency or completion. In Freemasonry, seven is an essential and important number, and throughout the whole system the septenary influence extends itself in a thousand different ways.

There is but one light in the Lodge of this degree, but this is very powerful, and placed behind a globe of water. The jewel is a gold medal, having on one side a sun surrounded by rays, and on the reverse, the figure of a celestial globe.

We think it very probable that it was some knowledge of this degree which induced Rosetti to connect the theology of Swedenborg with Freemasonry. The machinery (if we may be excused the use of an apparently irreverent expression), in one respect—the angelic influence—is not dissimilar to Swedenborg’s theory.

Knight of St. Andrew is the twenty-ninth degree, which is the preparation for the Kadosh. This degree has also been called “Patriarch of the Crusades,” in allusion to its supposed origin during those wars, and it had also the name of “Grand Master of Light.” There are a Master and two Wardens. The Lodge, as in the degree of Secret Master, is illuminated by eighty-one lights arranged by nine times nine, but the hangings of the room are red. The jewel displays the square and compasses, with a poignard on the centre, within a triple triangle bordered by the sun’s rays.

This is the first of the degrees which Ramsay proposed to substitute in place of the ancient symbolic degrees, and as a full explanation of his theory has been already given, under the degree of the Grand Scotch Knight, it is unnecessary to do more here than remark the inconsistency of this system. We have here, placed within four degrees of the pinnacle of his fabric, a degree intended to supersede the very first step in Freemasonry.

A *hierogram*, in this degree, is thus explained. The triangle or delta is the mysterious figure of the Eternal. The three letters which you see signify as follows:—G at the top of the triangle refers to the Grand Cause of the Masons, S on the left hand the *submission* to the same order; and U at the right hand to the *union* that ought to reign among the Brethren; which altogether make but one body, or equal figure in all its parts. This is the triangle called equilateral. The G placed in the centre of the triangle signifies the Great Architect of the universe, who is God; and in this ineffable name is found all the divine attributes. This letter is placed in the centre of the triangle that we may understand the imperative requirement for every true Mason to bear it profoundly impressed upon his heart. When we compare this clumsy contrivance with the beautiful simplicity of the ancient symbolic degrees—in which the Mason is gradually advanced step by step in



knowledge, being taught the whole duty of man to God, his neighbour, and himself, before he is plunged into the mysteries of triangles and other geometrical symbols—and examine the system which Ramsay proposed to set up in its place, we can but conclude that those degrees in the rite he put forward which really possess merit, were not devised by himself, but gathered from other systems.

OUR ARCHITECTURAL CHAPTER.

THERE is an exhibition now open at the South Kensington Museum, which shows some degree of progress, but which is far from satisfactory. So many years having now passed since the foundation of the Schools of Design or Schools of Art, the Department of Art under the Board of Education has opened an exhibition of works produced by students in schools of art, to show that the large expenditure of public money has not been misapplied. This design was well enough to a certain extent, though under the best arrangements it could not show results adequate to the expenditure, because it is only of late years that art instruction has been even so far extended as to become a part of primary education, by the formation of drawing classes in the National and British and Foreign Schools. Whatever some persons may think, it is quite absurd to suppose that two or three years learning in a drawing class in a school of art will make a young man or woman a decent designer. Such instruction may constitute the pupil a moderate copyist, but that is all. Unless the rudiments have been earlier learned, unless the pupil has had the training of the eye in drawing from childhood, he cannot profit by advanced instruction in design, nor can he exhibit the qualities of a designer. The present body of designers and pupils must therefore be considered as the offspring of the former limited efforts in this department; and we have yet to wait many years for the fruits of the greater exertions lately made.

The object professed to be obtained on this occasion, is an exhibition of works designed by those who have been pupils in the schools of art. The exhibition now open does, it is true, include such works, but it likewise includes to a great extent, and as some of its best productions, the works of masters of the schools, and of foreign practitioners. This result may be attributable to very good motives, but it has unfortunately given rise to very serious charges against the honesty of the department, in putting forward, as the works of their own students, the works of strangers. This is treated as quackery and a sham and as an attempt to impose upon the public, and has afforded texts enough, not only for the opponents of public education, and of instruction in art, but for the many enemies of the department

and its managers. It will be long indeed before the department will get over the consequences of a measure so injudicious. Whether innocently done, or whether originating in a mania for puffery, it gives a false construction to the whole plan, and much detracts from the effect which might otherwise have been produced from the consideration of the works of the pupils alone. Undoubtedly, for reasons good enough, and for reasons such as we have given, the results of the incipient schools of art cannot be expected to be great, but they should still have shown some progress, as compared with the state of manufacturing art twenty years ago when the first efforts were made for the establishment of these schools.

In the present exhibition we cannot witness their progress unalloyed, or appreciate it truly, because the works of the pupils are in some cases overborne by those of teachers and foreign designers; and yet it is one part of the progress effected through the influence of the schools of arts on the public taste, that not only has extensive employment been created for the pupils of these schools, but also for many studying and teaching outside their walls, and more particularly for a large number of able foreign artists. These latter again become teachers of pupils, who, though they may never enter a school of art, owe their instructions, in fact, to the establishment and influence of these institutions. So, Lord Brougham, on every occasion that he boasts of the progress of University College, always claims as a part of its success the success of King's College, and the other colleges established in rivalry with it, and which he calls daughters of University College, extending the same system, and strictly partaking of its constitution, though some of them were founded from motives of rivalry. Had not, therefore, the authorities of South Kensington professed to open to the public an exhibition of the works of those educated within these schools, they might have thrown open an exhibition, which, showing the present state of manufacturing design, would have been an effectual declaration of our progress, and the merit of which would have been attributed to the schools of art.

Twenty years ago the men were not procurable to execute the works which are now exhibited. A first rate artist, sufficiently skilled in modelling and drawing, either treated manufacturing work as beneath him—though not beneath Michael Angelo, Raffaele, Benvenuto Cellini, and many men of genius—or he asked exorbitant prices for trifling services, and the second and third rate artists travelled in his wake. Thus, a man who wished his mansion decorated or furnished in a manner corresponding in taste to what he had witnessed abroad, had to import the whole body of artists, a circumstance, which now seldom happens, except some fanatic or court sycophant imports foreigners for the mere sake of employing foreigners, for now the work can be done with native artists, or by the assistance of resident foreign artists, who eagerly compete in such a field of employment; and thus we have been enabled in the late exhibitions on the continent, as at the Exposition of 1855 for instance, to win prizes against the French themselves by the aid of some of their own picked men. This was

notably the case in the pottery department, and the consequence was a large sale of English goods in France.

There are many who know the resources and reputation of the continental workshops better than those of England, who will be surprised at the productions exhibited at South Kensington. They do indeed mark progress, and they are the evidence of a great increase in our export trade, of the creation of many new branches of industry, and of improved power of competition with the foreign manufacturer.

There is one advantage that Masonry, and the Grand Superintendents of Works will obtain from art instruction, and that is, we shall be able, in time, to obtain better, more tasteful, and more appropriate decorations for Lodges than we have hitherto commonly had, and in which the French, High Dutch, and other foreign Lodges have had the mastery over us. The trumpery, which in the old school passed for praiseworthy examples of art and of taste, are now most disgusting to men of education, and if advantage be taken of resources now at our command, we may hope to effect considerable improvements. A suitably adorned Lodge materially adds to the impressiveness of the ceremonies, even where men of the greatest natural endowments officiate, and the appliances of such a place of assembly give dignity to men not so well endowed. Let any one, for example, compare the effect of a fine hall built expressly for Masonic purposes, and the upper parlour of a public house in town or country, and there is no doubt which he will prefer as a place of reception for the candidate, whom he is desirous of impressing with a proper feeling for the Order.

Were the Grand Superintendents of Works anything but dummies, they would effect material improvements in these respects. Let the Grand Master convene a Lodge of Grand Superintendents of Works, and he would see what stuff they were made of, and, at any rate, stimulate their zeal to do something beneficial to the Order. There is many a Lodge which might be freed from barbarous attributes, many a Lodge-room improved by judicious advice to the proprietor, or in case of need, something a little stronger. It is the duty of the Superintendents of Works to effect this, but at present the post is a kind of sinecure, with the right to wear Provincial Grand clothing, the further right of doing no good to Masonry, and with the effect of degrading the Order in the eyes of the profession of architects, by encouraging dummies to undertake responsible offices, the duties of which they are incompetent to fulfil.

It has hitherto passed unnoticed that the year 5858 is a year of mystic and remarkable number, which should not pass uncommemorated by some remarkable monument. So far as Scotland is concerned, this will be effected by the erection of the metropolitan Freemasons' Hall.

There is a fine chance for the Geometric, Pythagorean, and Platonic school of students to design and carry out a fitting commemoration of the year. Thus we might have a public monument with a pentagonal style at the top, resting on an octagonal column, that again on a larger pentagonal style, and the whole on an octagonal base, and so

we should have 5 8 5 8. What say our American Brethren to such a notion as this?

Reverting to Lodges and Lodge furniture, our Grand Superintendents of Works may take council with the Grand Organists. In consequence of late French inventions, the harmonium has been much improved and much cheapened, and it is not only getting into use in private houses at home and in the colonies, but likewise into small country churches. The harmonium can indeed now be had new at as low a price as five pounds. The harmonium, for Craft purposes, is a better instrument than the piano, and though it is not every Lodge that can afford an organ, the Grand Superintendents will find there are many Lodges which can afford an harmonium, and should take measures accordingly. An harmonium will bring the skill of the Organist to bear, and improve a valuable school of musicians. Those who witness the effect of the organ in the Freemasons' Hall, and in some Provincial Grand Lodges, and in a few private Lodges at installations, know how much it enhances the dignity and solemnity of such ceremonies.

The Grand Superintendents of Works, before they can effect this improvement, must first know what Lodge-rooms there are in their provinces, and we suspect few know that.

Were the Grand Superintendents to take advantage of the facilities for better decoration now afforded, it would be one means of promoting a taste for the higher Masonry, which cannot be practised without an extent of appliances corresponding with the variety of the ceremonies, and the many epochs of history, and consequently of architecture, to which they refer. To the men of cultivated minds, who practise in France, and afford to the Grand Orient services such as the Grand Superintendents in England ought to afford, it is a labour of love to furnish the Chapters with suitable arenas for the celebration of their mysteries. Men of attainments, like James Fergusson, might emulate his achievements at the Crystal Palace in the Assyrian style, the Pompeian house of Digby Wyatt, the Alhambra court of Owen Jones, or the Saracenic circus of Mr. Lewis in Leicester-square. These would be fine studies for young architects, in which they might produce, on a considerable scale, if only by temporary means, some of the remarkable effects which the varied resources of architecture afford. Such indeed are but some of the rewards with which architecture and Masonry would be endowed by the restoration of their time-honoured alliance.

NAME AND NUMBER OF LODGES.—Every Lodge has a name and number, which are inserted in the body of the warrant. The former is chosen by the Brethren themselves, subject, however, to the veto of the Grand Master, who is empowered to prevent the adoption of any improper or inapplicable designation. The name of a Lodge being once registered in the Grand Lodge books, cannot be changed at pleasure; and any desired alteration must be submitted to the Grand Master, who alone possesses the power of authorizing it. The number usually depends on the routine of seniority, and it is that alone which determines the precedence of Lodges.—*Dr. Oliver.*

ELIZA'S DEATH.

[From a Poem by Bro. C. J. KILPIN; published for the Benefit of the Indian
-- Relief Fund.]

'Twas autumn, and she saw her fate
In every flower around;
In every breeze a voice she heard,
A knell in every sound.

Beneath the porch she loved to sit,
When noontide heat had fled,
Where sweetbriar, rose, or jessamine,
Their fragrant perfume shed.

Here would she trace her childhood up
Through many a happy scene,
And sadly think what now she was,
And what she once had been.

Time swiftly flew, and still she liv'd
And wasted every hour;
Beneath the wintry piercing blast
Thus fades the summer flower.

The hectic flush indeed was there,
The glassy sunken eye;
The cough, the harbinger of death,
Consumption's fearful cry.

Cold perspirations, fainting fits,
Came o'er her as she lay;
And those around her often thought
Her life had passed away.

Still she revived and sometimes smil'd,
Though not as mortals smile,
For there was something sad and grand,
That damp'd the heart awhile.

At last a stupor o'er her fell,
That seem'd death's final stroke,
She gently breath'd and calmly slept,
But never more awoke.

* * * * *

No sigh nor groan escaped her lips
To mark the soul's release;
And they who live a virtuous life,
May learn—its end is peace.

How deeply mourned her widow'd lord,
Who saw his fault too well,
And how the aged father wept,
Is not for me to tell.

Beneath the porch she slumbers now,
'Till the last morn appear;
A simple stone adorns the spot;
"ELIZA SLUMBERS HERE."

CORRESPONDENCE.

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

KNIGHTS TEMPLAR.

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

DEAR SIR AND BROTHER,—In the *Magazine* of the 30th June you say, “We can nowhere find a satisfactory explanation of the word ‘Herodem.’” Permit me to intimate whether it should not be spelled “Herodom,” and be derived from *ἱερὸς δόμος*, signifying “sacred house,” or “sacred temple.”

I may now as well make a remark on your article about Knights Templar, in your edition of the 26th May.

I do not think that the Knights of Malta were ever united with the Templars. You have, no doubt, difficulty in tracing the records of the Templars till the present day, and you may be right in complaining of the meagreness of the documents preserved.

Now I think I have heard of some distinguished personage leaving England more than a century ago, settling somewhere in the south of Europe, and establishing a chapter founded upon records entrusted to, and in the possession of, that personage. However, it did not last long; and the Inquisition again threatened the security of those sacred treasures, which had to make one or two journeys more before they found a safe home. So, no doubt, the documents preserved in England may be meagre. But where are the more important ones? I should not think that they are lost.

Enclosing my card, permit me to sign myself,

Fraternally yours,

A SUBSCRIBER.

LICENSED VICTUALLERS AND THE ORDER.

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

SIR AND BROTHER,—In your last number, you write (Architectural Chapter, p. 11), “The licensed victuallers derive so many benefits from the Craft, of which they are allowed to be members”—as if those of the said victuallers who have been initiated are not as equally eligible, do not practise those virtues which should at all times characterize Masons, or perform the duties of their offices in the Lodge equally as well, as any other class of the members of the Fraternity. Wherein are they less virtuous or wanting in the great principles of which it is our pride and honour to boast, than those who by contra-distinction are called the superior order of society?

It is true that amongst the Order that class (licensed victuallers) forms a very small proportion, and there are doubtless many of them who are not immaculate; it, nevertheless, cannot be concealed that amongst the other classes of the great body, there are equal proportions of Brethren who would hardly dare to "throw the first stone," or attempt to claim for themselves the dignity of being more zealous or assiduous in the discharge or observance of their Masonic duties and obligations. Are there not many who do not happen to be licensed victuallers, but who claim the high privileges of the Craft, that on examination and due trial may be found greatly wanting in the principles they profess to admire and practise? What would numbers of Lodges do without the accommodation and comfort it is in the power and pleasure of the licensed victuallers to provide? Where would they hold their respective Lodges? We are not all able to pay the costs and charges of building and supporting establishments separately appropriated to the purposes and ceremonies of the Craft, and are often too glad to accept the best arrangements that can be offered at hotels or taverns of good repute.

I have for a long time observed that a great proportion of the initiated are lax in their common duties towards their Brethren who happen to be victuallers. Are the benefits which are in the possession of the other Masonic classes conferred on the victualling Brethren? I unhesitatingly answer No. Many cases are known to me where good services, materials, and assistance are constantly required and obtained from tradesmen not belonging to the Craft, who vend articles not of a superior quality nor at a lower price than those of the same trade who have assisted the Lodges in which the employers and the would-be employed equally contribute in pecuniary, mental, and personal dues.

It is within my own knowledge that, amongst "commercial men" there are many who have been initiated, and the only notice or benefit they confer on a victualler, unless he be the proprietor of the celebrated commercial house, is to seek his order—using all the enticing blandishments they so well command, mingled with Masonic advances of the most daring character, and frequently so publicly practised as to require me to ask them to remember their Ob. In my bar, which is on market days open to the better order of customers, Masonic secrets have been offered to me in so ostentatious and unguarded a manner, as to require me to leave their presence; and when they are asked, "Why do you use such advances when soliciting an order, whilst you visit for your personal comforts houses not kept by members of the Fraternity?" they answer, "Oh, I don't like to leave old quarters!"

A notice of the proper kind through your excellent *Magazine*, addressed to the gentlemen of the road and rail, might call them to their respective duties, and give to the striving victuallers some of the benefits which *they* think are justly their due. Believe me, I could name to you amongst the victuallers some as good, perfect, and regular-working Masons as are to be found in the Craft. Do not, therefore, write of their being "ALLOWED to be members."

I am, Sir, yours fraternally,

10th July, 1858.

A LICENSED VICTUALLER & S.W.

[We are convinced that, in using the expression, the writer of the article did not mean to cast any reflection on the licensed victuallers—many of whom we know to be as good and enthusiastic Masons as any in the Order; and as munificent contributors to the various Masonic charities they may fairly challenge comparison with any other body of men in the Craft.—ED.]

MASONIC HALLS.

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

SIR AND BROTHER,—In the *Magazine* for June 30th, after enumerating the buildings in various towns, ostensibly the property of Freemasons, and used by them for their meetings, you say, “How many of these are Masonic Halls, in the sense of belonging to the Masonic body? We think that our correspondents will tell us, ‘very few.’”

At any rate, I can tell you of *one*, viz., that at Birmingham, belonging to the Howe Lodge. The funds for erecting the building were subscribed by the members,* who, when it was completed, cancelled their debentures; thus at once freeing the rooms from the chance of “extraneous influence,” or of “falling under the control of strangers.”

SCRIBA.

BERKSHIRE.

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

DEAR SIR AND BROTHER,—Can you, or any of your readers, tell us how it is that we have had no meeting of the Provincial Grand Lodge of the royal county of Berks, for, I believe, the last six years. The sound of the Provincial Grand Master's gavel is heard in almost every county, and in the distant outposts of Masonry, with great regularity, and is hailed with joy by the Brethren who obey it; but we have been listening and waiting for that summons year after year in vain. No doubt can be entertained of the *benefit and necessity* of a Provincial Grand Lodge; why then does it exist with us in name only? It is not because Masonry is dead here—for we can boast of many bright and zealous Masons in our well-governed and prosperous Lodges.

Many circumstances *may* have prevented the assemblage of the Provincial Grand Lodge for *one* year, but I can hardly believe that the same obstruction could remain for *six*. Our Brethren of Hants do not labour under the same disadvantage, but held a Provincial Grand Lodge on the 8th inst., to which no doubt your next issue will do justice.

Hoping that we may soon, very soon, hear from our Provincial Grand Master (I hear we have one), and have an opportunity of showing how much we esteem our privileges,

I remain, yours fraternally,

10th July, 1858.

K.

[By reference to the proceedings of the Grand Lodge of Emergency, reported in our number of June 16th, it will be seen that the M.W.G.M. has directed his attention to the subject.—ED.]

* Sums of £10 each were contributed by two members of other Lodges—not under the impression that pecuniary assistance was needed, but to evince their approval of the principle upon which the *Howe* was established, and which has been rigidly adhered to, viz.—that all moneys subscribed for Masonic purposes should be applied to Masonic purposes only: those Brethren who choose to assemble on “merry occasions,” paying their own expenses.

PROVINCE OF WEST YORKSHIRE.

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

SIR AND BROTHER,—In your comments, in your number of June 30, upon the report of proceedings at Upper Mill, in Saddleworth, on the occasion of laying the foundation stone of the new Mechanics' Institution, you make it appear that the R.W.D. Prov. G.M. of West Yorkshire, Bro. Fearnley, considered it desirable to offer an apology to that part of the "popular world," then assembled, for the practice of some of our ceremonies. Now, although I was near to the R.W.D. Prov. G.M. during the whole of his address, it did not appear to my mind that any portion of it could be construed as apologetic. If the R.W.D. Prov. G.M. saw fit to offer such general symbolic illustrations of the working tools used in the ceremony, as might legitimately be done before a mixed audience, it was perfectly in good order and correct taste to do so, the circumstances and occasion harmonizing with such an address and rendering it appropriate. But it certainly is somewhat surprising that you should favour us with an editorial comment condemnatory of some portions of the address, when a cursory perusal only is sufficient to satisfy any person that those portions have been inaccurately reported. The reporter not being a Mason might readily mistake the purport of some of the language made use of, and thus fall into an error which a little Masonic knowledge would have prevented; added to which, the wet from dripping umbrellas and the crushing of the crowd upon the reporter, to whom no suitable place had been assigned, made it matter of surprise that any report whatever could have been taken on the ground. I do not, therefore, wonder that the inaccuracies upon which you comment should have crept in. I have not the newspaper at hand, therefore cannot say whether the quotation at page 1192, line 43, &c., of the *Mirror*, June 23, be a correct reprint from the paper or not; but to the Brethren of this province, at least, it certainly is a novel piece of intelligence that "Bro. Dewsbury, D. Prov. G.M.," &c., of West Yorkshire, was present on this interesting occasion, our impression having been up to this time that Bro. Fearnley held this office; but I merely give this as an instance taken from the same report upon which you comment, to show the interpolation of even a single word may interfere with the sense of an expression, and the true meaning be still apparent to any one who understands the subject. With this in view, I may safely leave it to any Mason acquainted with our ritual, to put the correct interpretation upon the two following misquotations from Bro. Fearnley's address as it appears in your comment; he will then have the correct version of what Bro. Fearnley did say. I can only add, from the excellent opportunity I had of hearing all that passed, that Bro. Fearnley, who is perhaps second to none in this province as a working Mason, did not tell his audience that "the level was necessary for good government, and for the purpose of preserving order amongst all ranks and conditions of men;" neither did he tell them that "the square taught humility"—the true version is obvious. And if it be, as you affirm, a strange lesson for a level to teach, that all are descended from the same stock, then surely many other lessons taught in Masonry are even more strange than this.

The gentleman, who proposed three cheers for the various Orders who had taken part in the proceedings, not being himself a Mason, could not understand or appreciate the very wide distinction between our ancient Craft and that (if I may so term it), of the various other orders, mimics, and imitators, as you style them, and therefore made the unsatisfactory grouping of the whole into one of which you complain; but if the intended compliment

were through ignorance, not conveyed exactly in the manner we might have wished, would it have been consistent with the conduct of a gentleman that the D. Prov. G.M. should have entirely ignored the good intention, and that before a numerous company assembled on an occasion of much interest, and so have refused to acknowledge the intended compliment at all? I fail to see that the principles of Freemasonry teach any man to forget himself as a gentleman. The good intention was properly recognized and acknowledged by the R.W.D. Prov. G.M. on behalf of the Freemasons only, after which the Masonic body left the ground in possession of the aforesaid imitators, thus showing the public by a significant action at the close of the proceedings, that we do not recognize any as our equals and co-operators.

I am, Sir and Bro., yours fraternally,

JAS. OLDROYD GILL, Prov. G. Sup. of Works, West Yorkshire.

Dewsbury, July 10th, 1858.

[Our correspondent gives so sufficient a reason for the inaccuracy of the report that it is unnecessary for us to enter into any explanation relative to it; and our architectural correspondent, in commenting upon it merely referred to that report. The introduction of the word Bro. between the name of Bro. Fearnley and the name of the place where he resides, is evidently a printer's error, and could not mislead any person, Bro. Fearnley, for whom we entertain the greatest respect, being three or four times mentioned as D. Prov. G.M.—ED.]

MARK MASONRY.

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

SIR,—I had hoped that the controversy between the authorities in Scotland and the English Mark Masons would have ceased ere this, as, in all brotherly consideration, it should have done, as I am satisfied that nothing will retard so much the progress of the degree as such divisions as these amongst its members, or render Grand Lodge more determined than ever not to acknowledge the Mark as a compound part of Freemasonry. Finding, however, that the objectionable division continues and even more active, and that John Mott Thearle's name (a great lover, by the way, of peace and goodwill), has been introduced; and last, not least, that misrepresentation exists upon some of the matters in dispute, I beg to state my knowledge and opinion on one or two matters referred to when my name was mentioned. First: Bro. Jones is in error in stating that the Grand Chapter of Scotland invaded England with a false authority—the Mark Masons at present holding allegiance under the Scotch authority—owe their existence to the exertions of Bros. Henry Geo. Warren, J. C. Hughes, and H. R. Sharman, who petitioned the Grand Chapter of Scotland to issue a warrant for the establishment of the Mark degree in England.

This was the authority introduced, and it has, as far as it has gone in relation to Mark Masonry, called more attention to the degree than its absence would have excited, and very possibly was a motive power in calling into existence the body of English Mark Masters under Lord Leigh.

With regard to the certificate difficulty there is no question but that a grave error was committed in the issue of the *soi-disant* false certificates; an error repaired as speedily as discovered. That the cancelling the names of the affiliated Brethren's names was not the most graceful, there is no question; and an apology for their error, and an immediate return of the fees paid,

would have been more satisfactory than no apology at all, and a tardy return of the fees.

But as a recurrence to this unfortunate subject is objectionable and likely to cause an ill-feeling distinctly in opposition to the brotherhood we profess, I would propose to our Brother English Marks the entire discontinuance of it, that we may copy the example of Bro. Gaylor, who however, pained at the statements made, reflecting upon him, has shown his accustomed good sense in refraining from a controversy upon a subject better buried in oblivion, now that the error has been effaced and acknowledged by the Scotch authorities. I would here observe that I have regretted nothing more in this affair than that so excellent and respected a Brother—whose fault lay most in his desire to honour his English Brethren—should have been so unremittingly attacked.

Instead then of dwelling upon the past, I would advise a union of all Mark Masons in England for the future. However objectionable the existence of the Bon Accord Mark Lodge was, there is no question but that the present Grand Lodge of English Mark Masons have done their utmost to create legitimacy. That the proposition for a union be taken into consideration at the earliest opportunity by the Lodges holding under Scotland, is my recommendation; that a junction, honourable to both parties, may be arrived at; and by our united endeavours the Mark may eventually become “a graceful addition” to Craft Freemasonry.

I am, Sir, yours, &c.

JOHN MOTT THEARLE,

Sec. St. Mark's, No. 1; P.M. No. 82; R.A., K.T., Prov. G.J.D., Herts.
168, Fleet Street, July 12th, 1858.

[We were in hopes that we should have heard nothing more on the subject of the Scotch Certificates issued in error. They have been withdrawn, and the matter should now be allowed to rest.—ED.]

CANONBURY.

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

DEAR SIR AND BROTHER,—As accuracy in your reports is of some importance, I beg to correct an error which appeared in your last number, under the head “Canonbury and Egyptian Lodges.” The meeting was not a Masonic gathering, the majority of the guests present being non-Masons. There is no pretence for placing “W.M.” after the name of Bro. Cox; he acted as chairman of a private party, and not as W.M. of an annual “Masonic whitebait dinner.” The meeting was a proposition of his own to benefit the worthy host of the Three Tuns, Billingsgate, without the necessity of consulting the members of either of the Lodges, some of whom, however, happened to be present.

Yours fraternally,

AN OFFICER OF THE CANONBURY LODGE.

[The paragraph was forwarded to us in a letter by a Brother, with a request that we would publish it.—ED.]

THE MASONIC MIRROR.

MASONIC MEMS.

WE understand that the Brethren of the Royal York Lodge (No. 394), Brighton, propose to invite the children of the Girls' School to visit Brighton in the early part of August, when the whole expenses of the day will be defrayed by the Brethren of the Lodge. "Eight hours by the sea side" will indeed be a novelty to our interesting *protégées*, and doubtless many members of the committee of the school and their friends will embrace the opportunity of being present.

THE Camden Lodge have opened a Lodge of Instruction which meets each Tuesday throughout the year (excepting the third from May to October, which are regular Lodge nights) at the Assembly House, Kentish Town.

THE *Illustrated News of the World* has published a large engraving of the scene in the Theatre Royal, Edinburgh, on occasion of a performance under Masonic patronage, the evening before the laying the foundation stone of the new hall. It is extremely well executed.

FREEMASONS' GIRLS' SCHOOL.

A QUARTERLY Court of the Governors of this School was held at the offices in Great Queen Street on Thursday, July 8th, when seven children (the whole of the candidates) were admitted into the school—six coming from the country, and one from London.

The Report of the Committee on Education was brought up, and, after some discussion, adopted, with the addition of a proviso that the friends of the children to be taught music should pay 10s. 6d. a quarter, to pay the expense of new music and other incidentals.

A proposition was made to increase the salary of Bro. Crew, the excellent Secretary, by £50 a year—thus making it £150. On this an amendment was moved to increase it to £200. The amendment was carried.

Some formal business was then transacted, and the meeting adjourned.

METROPOLITAN.

APPOINTMENTS.

Wednesday, July 14th.—Lodges, Union of Waterloo (13), King's Arms, Woolwich; Justice (172), Royal Albert, New Cross; Caveac (205), Star and Garter, Kew Bridge; Zetland (752), Adam and Eve, Kensington. Committee of Royal Benevolent Institution, at 3.

Thursday, 15th.—Chapter, Yarborough (812), George Tavern, Commercial-road East.

Friday, 16th.—Lodge, Prosperity (78), White Hart, Bishopsgate-street.

Saturday, 17th.—Lodge, Panmure (1017), Pembury Tavern, Lower Clapton.

Monday, 19th.—Lodge, Panmure (1022), Swan Tavern, Stockwell. Quarterly Meeting of Boys' School.

Tuesday, 20th.—Lodges, Amity (200), Crown and Sceptre, Greenwich; Camden (1006) Assembly Rooms, Kentish Town.

Wednesday, 21st.—Lodges, St. George's (164), Trafalgar Hotel, Greenwich; Beadon (902), Star and Garter, Kew. General Committee of Grand Chapter, at 3; Lodge of Benevolence, at 7.

Thursday, 22nd.—House Committee of Girls' School, at 4.

BRITANNIC LODGE (No. 38).—This Lodge met at the Thatched House Tavern, St. James' Street, Friday, July 9th, being summoned on emergency by the W.M. Bro. Hensley, for the purpose of disposing of some of the business in arrear. Two Brethren were raised to the sublime degree of Master Mason, and three passed to the degree of Fellow Craft. The ceremonies were performed by the W.M. Bro. Hensley, in a style of excellence hardly to be expected from one so recently placed in the chair.

LODGE OF PEACE AND HARMONY (No. 72).—The last meeting of the season was held on Thursday, June 24, at the London Tavern, Bishopsgate-street, Bro. Wm. Young, W.M., presided, and Bro. Joseph N. Garrod was raised to the third degree. Messrs. J.M. Blashfield, Charles Thomas Ingram and Henry Palmer, were initiated. The Rev. Bro. J. M. Bellew, P. Prov. G. Chap, Bengal; Bro. J. S. S. Hopwood, G.J.D. Bro. F. Crew, P.M. No. 2; Bro. B. Head, P.M. No. 7 and Bro. Pratt, P.M. No. 7, were visitors. There was a good attendance of the members of the Lodge.

LODGE OF SINCERITY (No. 203).—A Lodge of emergency was held at the Cheshire Cheese, Crutched Friars, on Friday, the 9th July, Bro. G. Fentiman, W.M., presiding. Bros. Hemberg and Nyberg were raised as M.Ms. by Bro. Potts, P.M.; Bro. Adkins passed to the second degree; and Messrs. Thos. W. Elliott and J. Cook initiated into the Order by the W.M. The Lodge having been closed, the Brethren separated after partaking of a slight refreshment. The annual summer festival will be celebrated at the Pier Hotel, Erith, on Friday next.

JOPPA LODGE (No. 223).—An emergency meeting of this Lodge took place on Monday, July 5, at the Albion Tavern, Aldersgate Street, Bro. Joel Phillips, W.M., presiding, for the purpose of confirming the minutes of the last meeting, which authorized the grant of fifty pounds from the Benevolent Fund to a Bro. in adverse circumstances. The grant was unanimously confirmed, and the recipient tendered his grateful acknowledgments. The Brethren then separated, highly pleased with this opportunity of carrying out one of the great principles of the Order—benevolence.

CRYSTAL PALACE LODGE (No. 1,044).—An emergency meeting of this Lodge was called on Thursday, July 8, at the Longton Hotel, Sydenham. Bro. R. M. Smith, W.M., taking the chair, precisely at 3 o'clock. The minutes of the last meeting having been read and confirmed, Messrs. Frederick Strange, of the "London," Fleet Street; J. J. Bowen, A. Bennett, and Wm. Davidson, were introduced and initiated into Freemasonry, with which they expressed themselves highly delighted. After this, Bros. Humphreys, G. Smith, J. Smith, and Bertram, having satisfactorily answered the usual interrogations, were passed to the second degree. Bro. Salomons, of the Globe Lodge, No. 23, having received his W.M.'s permission, was also passed a Fellow Craft. Bro. Hinton, of the Lodge of Industry, No. 219, was raised to the degree of M.M. The following Brethren were balloted for, as joining members, and were unanimously accepted:—Bros. Lynes, No. 224; Charles Thompson, No. 78; A. Hewlett, No. 23; and J. Clements, No. 23. Other gentlemen were proposed for initiation at the next meeting, and a motion was made that the Lodge should give its sanction for a Lodge of Instruction to be held under its warrant, at their worthy Treasurer's, Bro. Hill, Gibraltar Hotel, St. George's Road, Southwark. The motion was agreed to, and Lodge was then closed in due form. The Brethren adjourned to a cold collation, which was well served, and gave great satisfaction. The visitors were Bros. Nelson Lee, No. 15; Collins, No. 23; Salomons, No. 23; and Hinton, 219. It is highly satisfactory to observe the progress making by so young a Lodge, which, if it continues to increase at anything like the ratio with which propositions for initiation and joining have hitherto come in, will soon outgrow the accommodation which can be afforded them at the Longton.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodge*.—Wednesday, July 21st, Colston (886) Freemasons' Hall, at 7. *Instruction*.—Friday, 23rd, Freemasons' Hall, at 7½.

CORNWALL.

APPOINTMENT.—*Lodge*.—Monday, July 19th, Phoenix of Honour and Prudence (415), Masonic Rooms, Truro, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, July 20th, Charity (270), King's Arms Inn, Plymouth, at 7; Thursday, 22nd, Friendship (238), Lord Hood, Devonport, at 6.
Chapter.—Monday, 19th, Bedford (351), Private Room, Tavistock, at 7.

DORSETSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, July 21, Amity (160), Masonic Hall, Poole, at 7.

DURHAM.

APPOINTMENT.—*Lodge*.—Monday, July 12th, Borough (614), Grey Horse, Gateshead, at 7.

ESSEX.

APPOINTMENTS.—*Lodges*.—Tuesday, July 20th, Angel (59), Cups Hotel, Colchester, at 7; Thursday, 22nd, Good Fellowship (343), White Hart, Chelmsford, at 7; Saturday, 24th, Chigwell (663), King's Head, Chigwell, at 3.

GLAMORGANSHIRE.

CARDIFF.—*Glamorgan Lodge*.—(No. 43).—The installation meeting of this Lodge was held on Thursday, 24th of June (being the festival of St. John), at Freemasons' Hall, Cardiff.—Present, Bro. R. F. Langley, W.M., his officers and other Brethren. The W.M. elect, Bro. N. B. Calder, was solemnly installed in ancient form, and afterwards proclaimed by Bro. Langley, P.M., and saluted in the several degrees by the Brethren.

A most enthusiastic vote of thanks was then passed to Bro. R. F. Langley, P.M., for his invaluable services; this being the second time he had so ably filled the chair of the Glamorgan Lodge. Bro. Langley suitably acknowledged the compliment, and expressed the satisfaction he always felt in promoting the interests of Freemasonry.

The W.M. then appointed and invested as his officers, the following Brethren:—T. G. South, S.W.; A. Cooper, J.W.; E. J. Thomas, Secretary; W. J. Gaskell, S.D.; M. J. Calder, J.D.; George Thomas, I.G.; Henry Grant and John Moore, Stewards; and S. W. Lowder, M. C.

Bro. R. F. Langley was unanimously elected Treasurer, and Bro. F. Burns, Tyler.

The Brethren then adjourned to the banquet at the Cardiff Arms Hotel, where the usual Masonic toasts were duly honoured, and the remainder of the evening was spent in perfect harmony.

HAMPSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, July 21st, Royal Sussex (428), Freemasons' Hotel, Portsea, at 7. *Chapter*.—Wednesday, 21st, Economy (90), Black Swan, Winchester, at 7.

PROVINCIAL GRAND LODGE.

The annual meeting of the Masons of this province was held on Thursday, July 8th, at Basingstoke. The Brethren assembled at an early hour, and at half-past ten the grand Lodge was opened in ample form in the assembly room at the Angel Hotel, by the R.W. Bro. Admiral Sir Lucius Curtis, Bart., Prov. G.M.; Bro.

Michael Emanuel as Prov. S.G.W.; Bro. Dr. John Owen, Prov. J.G.W., and near 100 Brethren. The roll of Lodges was called over, and eleven were represented, under the superintendence of Bro. Sherry, Prov. G. Dir. Cers. The Brethren having been duly arranged, moved in procession to the ancient church of the parish of St. Michael, preceded by a band, under the direction of the Organist of the Oakley Lodge. The sacred edifice was filled in every part, the members of the fraternity occupying the floor, and the galleries being crowded by members of the outer world, chiefly of the fair sex.

The service commenced at half-past eleven, the Rev. Bro. Geo. Raymond Portal reading the service of the day. A well-appointed choir, under the direction of Bro. Snary, added to the impressions of the service, in the course of which the following hymn, written by Bro. How, Sec. of No. 995, and composed by Bro. Phipps, Prov. G.S.W., Kent, was introduced.

“Laud the Great Architect Divine,
Give to our God the honour due,
Who, without compass, square, or line,
Made all things perfect, just and true.

“Laud the bright eastern Star above,
Promptly His precepts all obey,
Truth, relief, and brotherly love,
He taught and practised every day.

“Laud the Heavenly Dove, whose grace,
Inspires with love our hearts to sing;
From east, west, south, all human race
Should join to praise their Triune King.”

The sermon was preached by the Rev. Bro. Dr. John Woolley, who took his text from Isaiah lxvi., ver. 1 and 2.

At the conclusion of the service, the Brethren returned to the Angel, when the business of the Prov. Grand Lodge was resumed, and the business proceeded with by reading the minutes of the preceding Grand Lodge, which were confirmed. The R.W. Bro. T. W. Fleming, Prov. G.M., and the V.W. Bro. Hyde Pullen, D. Prov. G.M. of the Isle of Wight, the V.W. Bro. Wyndham Portal, J.G.W. of England, having been announced, were saluted with honours. The report of the Board of Benevolence, which recommended the granting of two sums for relief, was received and adopted. The Treasurer read the statement of the financial affairs, which showed, after payment of various amounts, a balance in favour of the Lodge of £150 7s. 4d.

The V.W. Bro. Deacon, D. Prov. G.M., moved, and Bro. Dr. Owen seconded—
That the thanks of the Prov. Grand Lodge be given to the Prov. Gr. Treasurer, for the very satisfactory statement of the financial affairs which he had rendered. This motion was carried by acclamation.

Bro. Joseph Galt then proposed that Bro. Alfred Heather be re-elected Treasurer, which motion being seconded by Bro. Perkins, was carried unanimously; and Bro. Heather rendered his grateful thanks for the continued confidence reposed in him by the Brethren.

The D. Prov. G.M. then rose and said, that he was sure every Brother must have been highly gratified by the services of the Prov. Grand Chaplains, who had so ably performed the sacred duties of the day; he therefore moved that the thanks of the Prov. Grand Lodge of Hampshire be tendered to the Rev. Bros. Dr. Woolley and George Raymond Portal; this being seconded by Bro. Michael Emanuel, was carried by acclamation.

Bro. Castell, No. 995, Mayor of Basingstoke, proposed, “That the thanks of the Prov. Grand Lodge be given to the Vicar of St. Michael’s, for the use of the church.” He also said that the rev. gentleman had liberally added his contribution to the benevolent subscription which had been collected. The collection amounted to £16 4s. 2d., which was to be divided between the charities of the town and the Craft. The thanks of the Prov. G. Lodge were also awarded to Bro. Snary, the G. Organist, and to the leader of the choir.

The D. Prov. G.M. moved that the thanks of the Prov. G.M. be given to the worshipful the Mayor of Basingstoke for the use of the Town Hall, which being seconded by Bro. Nash, was carried unanimously. Bro. Challis acknowledging the compliment.

The R.W. the Prov. G. Master then appointed and invested the following Brethren as Provincial Grand Officers for the year ensuing, viz. :—Wither Hicks Beach, *M.P.*, W.M., (No. 995), S.G.W.; Rastrick, P.M., (No. 428), J.G.W.; Thos. N. Firmin, G. Sec.; Rev. Dr. John Woolley and Rev. George Raymond Portal, G. Chaps.; Woolven, G. Reg.; Henry Hollingsworth, (No. 78), S.G.D.; Dr. Norcutt, (No. 555), J.G.D.; William Challis, (No. 995), G. Supt. of Works; Copeland, G.D.C.; Capt. Long, G. Sec.; Bro. Cummings, (No. 462), G.S.; Bro. Snary, G. Org.; John Lisle, G. Pur.; Bannister and Lockyer, Tylers. Bro. Alfred Heather was also re-invested as G. Treas.; Bros. Clarke, King, Phillips, and Perkins were appointed G. Stewards—the respected Prov. G.M. having a kind word and a good-humoured congratulation for each and all.

The Rev. Bro. G. R. Portal proposed the thanks of the Pro. G. Lodge of Hants to the R.W. the Prov. G.M. of the Isle of Wight for his presence on that occasion; which, being duly seconded, was carried. The R.W. Bro. Fleming having replied, the Prov. G.M. Sir Lucius Curtis made some remarks on the observations of Bro. Fleming at the Isle of Wight meeting in relation to the practice of admitting Brethren into the Prov. Grand Lodge not legally entitled to vote. He said that were a division of opinion to occur on any matter, he should require all Brethren not duly qualified to be present, to withdraw; but as during his eighteen years of office there never had been a division called for, he should continue his present practice of allowing all Brethren to be present in the Prov. G. Lodge, the more especially as it was not disapproved of by the late G.M. of England when he visited them some years since. He more especially thought he was correct in the course he pursued, as he had thus opportunities of rewarding Brethren whom he desired to notice, with subordinate offices.

The Rev. Bro. G. R. Portal then rose, and said it was very desirable to organize some system to induce the Brethren in the province to aid the charities of the Order, and thus give efficient support to any candidates, from their Lodges. He therefore moved that a Committee be appointed to consider the best means of carrying out so desirable an object. This motion was seconded by Bro. Beach; and on Bro. Clarke suggesting that the Committee should consist of the Masters of the Lodges for the time being, the G. Treas., G. Reg. and G. Sec., the motion, as amended, was carried *nem con.*

The D. Prov. G.M. apologized for the absence of Bro. Stebbing, in consequence of illness, and announced to the Brethren that the sermon of Bro. Woolley would be printed in full in an early number of the *Freemasons' Magazine*.

The Prov. G.M. announced that it was his intention to hold the next Prov. Grand Lodge at Southampton.

All business being ended, after a prayer from the Rev. Bro. Portal, the Prov. Grand Lodge was closed.

Soon after four o'clock, the Brethren re-assembled in the Town Hall, where the banquet was prepared. The R.W. the Prov. G.M. presided, having on his right the V.W. D. Prov. G.M. Bro. Deacon, Rev. Bro. Dr. Woolley, Prov. G. Chap.; the Prov. G. Trea.; Prov. G. Sec., &c. and on his left, the V.W. Bro. Wyndham Portal, J.G.W.; Rev. Bro. G. R. Portal, Prov. G. Chap.; V.W. Bro. Hyde Pullen, D. Prov. G.M., and Bro. Wyatt, S.G.W. of the Isle of Wight; Bro. W. R. Wood, G. Stew., &c. Nearly 150 Brethren were present at the banquet. The blessing was asked by the Rev. Bro. G. R. Portal, G. Chap. On the removal of the cloth,

The R.W. Prov. G.M. said he would set them an example of making short speeches, that the Brethren might have an evening's enjoyment. On his proposing the health of Her Majesty, it was unnecessary for him to say much, as their monarch must ever live in their hearts as a Queen, a mother, and a pattern for all Englishwomen.

The Bro. G.M. then gave "The M.W.G.M., the Earl of Zetland;" and "the R.W.D.G.M. Lord Panmure."

Bro. Wyndham Portal, J.G.W. of England, then rose and proposed, "Health and many years of happiness to the R.W. Admiral Sir Lucius Curtis, Prov. G.M."

So well known, so loved as was their Prov. G.M., no eulogy was needed from him to recommend the toast; but this much he might say to those who had been but recently admitted into the Order, they might travel through the world of Masonry, and nowhere find a Grand Master so ready to give his services, support and assistance to the Brethren; and the estimation in which he was held, was proved by what the gallant admiral had told them that day, when he said he had never known a division in the province. This showed that giving way and concession at times, smoothed difficulties, and prevented dissension. The toast was received by enthusiastic cheers.

The Prov. Grand Master in reply said, he had received similar marks of regard from the Brethren on many former occasions, but he never felt so great embarrassment to find a fitting response as he did that day. He feared he did not deserve the high character his esteemed friend had given him; it was true there had never been a division in the province during his eighteen years of office, and he never but once had a difference to settle between Brethren in the province; this was no merit of his, but it was a proof how well the Masters had managed their Lodges. He could not expect to remain many years longer among them, but so long as it pleased the G.A.O.T.U. to give him health and strength, he would use his best efforts to give the Brethren the same satisfaction as in their kindness they said he had hitherto done; and he hoped that when in the grave, he would be remembered with the same kindness as was now bestowed on him. He could safely say, that through the whole course of his life he never knowingly sanctioned an injustice. As a magistrate of the county, he had on all occasions endeavoured to the best of his ability, to do equal justice to all. In conclusion, he offered his thanks to every Brother of the province for the kind and heartfelt support each and all had given him.

The R.W. Prov. G.M. then called on the Brethren to give a hearty reception to "The health of Bro. Hyde Pullen, the D. Prov. G.M. of the Isle of Wight."

Bro. Hyde Pullen in acknowledging the toast, alluded to the good feeling that had always existed between the two provinces, and trusted that the same unity would ever continue to distinguish them.

The Prov. Grand Master next proposed "Bro. Wyndham Portal, J.G.W., and Bro. Wood, G. Stewd.," and referred to the exhibition of kindly feeling which had taken place in Grand Lodge on a member of the province being rewarded with high office. He could not but wish that country Brethren were selected for high office more frequently, as it would be more consistent with the spirit of Masonry, than to confine those offices to the Brethren of the London Lodges.

Bro. Wyndham Portal said, he trusted that the present Grand Officers would be found, at the close of their year of office, to have discharged their duties as well as their predecessors. With reference to himself, he could not but feel there were in the province many Brethren who had done good service to the Craft, and were more deserving of Masonry than himself. He had, however, accepted Grand Office with pleasure, and would do all in his power to produce and cement good feeling between the dais and the Brethren at large. Reflecting on the position he held, he could not consider it was obtained by any personal merit of his own, but was rather awarded him as a compliment to their esteemed Prov. Grand Master.

Bro. Wood briefly and gracefully tendered his thanks, and said he should not forget the hospitality and kind reception he had that day experienced.

The Prov. G.M. then rose and proposed the health of the Deputy Prov. G.M. When he entered office he appointed Bro. Deacon his Deputy; he had never regretted the appointment, and he hoped that so long as he should preside over the province Bro. Deacon would remain to assist him. At one period Bro. Deacon conducted all the business of the province to the perfect satisfaction of himself and every one else. Bro. Deacon was a safe counsellor, for if he thought he (the Prov. G.M.) was in the wrong, he never hesitated to tell him so. The toast was received by most enthusiastic cheers.

Bro. Deacon, D. Prov. G.M., said his most heartfelt thanks were due to the Brethren for the very marked approval of his services, and he should ever cherish in dearest recollection this and former testimonies of their kindness and esteem. He had ever endeavoured to carry into effect the great principles of the institution, which he was satisfied, if practised, would bend the hardest heart to acts of

kindness. He had found amid the turmoil of life much relief and repose in the study of the teachings of the institution, and was confident that Freemasonry was the oasis—the green spot in life's desert, which all must rejoice in being acquainted with—on that spot Brother could meet Brother without question of creed religious or political. He hoped that when gathered to his fathers, the designation of "Mason" would be engraved on his tomb, and that his name would live in the recollections of his Brethren. (Cheers.)

The Past Grand Officers of the province was next briefly acknowledged by Bro. Dr. Owen.

The Prov. G.M. in proposing the next toast, "The present Prov. Grand Officers," said he need not dilate on the qualifications of Bro. Beach, who as a gentleman of the county, and one of its representatives in Parliament, was entitled to their warmest marks of esteem; whilst as a Mason he had been most active, as was shown by the prosperous character of the new Lodge which he had founded, and over which he so ably presided. (Cheers.)

Bro. Beach, *M.P.*, said it gave himself and the other officers great pleasure to serve under so excellent a Mason as Sir Lucius Curtis, and their best exertions would be ever put forward to promote the interests of Freemasonry. It certainly was very pleasing to have such an array of numbers in the Oakley Lodge, but numbers were nothing unless they carried out the principles of the Order. He trusted that all who had entered into the Order, through that Lodge, took a proper view of the great duties inculcated by its precepts, and that their conduct in life would be in obedience to its teaching. When he undertook the duty of presiding over that Lodge he said he hoped it would only be the forerunner of others which he trusted, ere long, would be established in the province. (Cheers.)

The Prov. G.M. then gave "The Prov. G. Lodge at Oxford," which was responded to by Bro. Rev. C. R. Pettat.

The Prov. G.M. then gave "The W. the Mayor of Basingstoke, Bro. Challis," who, in reply, begged the Grand Lodge to accept, not only his own thanks, but those of his townsmen generally, for selecting their ancient town as their place of meeting. He thought and believed it would be productive of great benefit, and trusted the Oakley Lodge would in time be equal to any in the province. Their hall had been occupied at various times by different societies, but on no occasion had so much honour been conferred upon it as by the meeting of that day.

The next toast was the "Provincial Grand Chaplains," to which the Rev. Bro. G. R. Portal, in reply, said it gave him much pleasure to find his services so kindly noticed. He had on many times in his life performed similar duties, but never with so much pleasure as on that day. He was much gratified with the presence of his Hebrew Brethren in the sacred edifice; it showed the true spirit of Masonry, and he could only say to them that whenever they would afford him an opportunity of reciprocating that feeling, it should be done gladly. In reference to what had passed with regard to the charities of the Order, he could not but tell them, that the London Masons contributed towards their support double the amount of all the provinces together. This ought not to be, and he hoped that henceforth more vigorous support would be rendered by the Provincial Lodges.

Bro. Hyde Pullen wished to inform the Brethren present, that by invite of the Royal York Lodge, of Brighton, the Girls' School were to have a *fête* day at Brighton, and he hoped that some of the Hampshire Brethren would by their presence give assistance in making it a happy day.

To the toast "The Lodges of the Province," combined with the Panmure, (the latest established), Bro. Simpson replied.

The Prov. G.M. retiring, Bro. Deacon took the chair, and said he rose to do that which he should have done at an earlier period, and before any Brethren had left the Lodge, could he have got the opportunity. It was to do honour to the press; in every phase of society its beneficial influence was acknowledged, and the Craft had in the *Freemasons' Magazine* an organ, which, for its truthfulness, deserved better support than he had reason to think it received. It was a faithful recorder and instructor to carry home to their firesides. Success ought to attend the spirited conductors of that periodical, and he asked them one and all to aid their honest efforts. Nowhere was its value better appreciated than by the Masons of

Hampshire, and he earnestly requested those who were not subscribers to become so at once, and show their earnestness in the cause of Masonry. There was present a Brother connected with the *Magazine* who was personally known and always gladly received among them; he therefore asked them to join him in wishing "Success to the *Freemason's Magazine*, and health and welcome to Bro. How."

Bro. How thanked the D. Prov. G.M. for the manner in which the toast had been proposed, and the Brethren for their kindness in responding to it. As the subject had been alluded to, he might say that the *Magazine* certainly required increased support, as the editor not only devoted his time to conducting it, but did so at pecuniary loss. There were he knew many subscribers among the Hampshire Brethren, but they did not amount to a tithe of what might be expected. With all his love for Masonry, the editor could not be expected to devote his time, and money also, to the cause much longer. His services to the Craft ought to have a better acknowledgment than they had yet received, and without such a medium of communication, the Brethren in the provinces would be necessarily ignorant of what was passing in London, and their affairs would fall into the same state of neglect from which they had recently emerged. He therefore appealed to the Brethren to give the *Magazine* the support it needed, and as a new volume was commenced on the preceding day, he asked them to subscribe forthwith. He could assure them, that in the forthcoming numbers, papers of great and instructive interest, as well as much entertaining matter, would be found. He was much gratified by the encouraging observations of their excellent D.G. Master, who, as did all the official Brethren of Hampshire, acknowledged the benefit the *Magazine* had rendered to Masonry. He had received several promises of further encouragement that day, and he therefore trusted that at his next visit to the province, all their hopes and good wishes would be realized. For the kind reception he had met with that day, and on previous occasions, he tendered his grateful thanks. (Cheers).

Bro. Deacon being compelled to leave, Bro. Nash, W.M., No. 90, took the chair, and proposed the health of Bro. Sherry, who by his indefatigable attention as Director of Ceremonies, had done good service to the Craft in the province.

Bro. Sherry acknowledged the compliment, and said, that to render every thing pleasant to the Brethren that day, he had been obliged to perform not only his own duty but that of others.

In concluding our report, it is but justice to remark, that the Hampshire gathering, so far as the Brethren are concerned, are always agreeable, the example of the two principal officers being followed by all—there is most perfect unity of purpose, and Bro. Sherry is entitled to the thanks of all the Brethren for his conduct of this meeting. There was some delay with the dinner, but many Brethren lingered until a late hour, and toward the close Bros. Snary, Galt, and others added to the enjoyment by their vocal powers.

ISLE OF WIGHT.

PROVINCIAL GRAND LODGE.

The Right Worshipful Provincial Grand Master Bro. Thomas Willis Fleming having decided at the meeting of the Provincial Grand Lodge (held by the kind permission of Lord and Lady Downs, in the grounds of Brinstead, near Ryde), in July, 1857, "that the next annual meeting should be holden at Newport, on the first Thursday in July, 1858," the Brethren of the Albany Lodge, No. 176, re-embellished with much good taste both the interior and exterior of their Masonic Hall for the occasion, and we may add that Bro. James Stannard's voluntary exertions in the decorative art were not in vain.

At an early hour the R.W. Prov. G.M. for Hampshire, Admiral Sir Lucius Curtis, with several of his Provincial Grand Officers, and many influential and distinguished Brethren from Southampton, Dorchester, Portsmouth, Portsea, Chichester, Brighton, &c., &c., were in attendance at this, the metropolitan Lodge of the island, in order to evince the continuance of that fraternal union which has ever subsisted between the southern provinces of England, and especially that of Hampshire and the Isle of Wight.

The Governor of the island (Viscount Eversley) also materially assisted in

cementing that good old social feeling and generous sympathy so characteristic of Freemasonry by kindly responding to the application of the Prov. G.M., Bro. Fleming, and granting to him the use of Carisbrooke Castle for the festivities of the Brethren and their lady friends:—

“How sweet be all such gatherings,
Where minds to minds unbend,
Where greets with heartfelt sympathy
Each brother as a friend.
Nor are the sisterhood forgot;
Within this sea-girt isle
Their presence gives to every fête
A zest, a charm, a smile.”

May such re-unions ever flourish and abound.

The proceedings of the day commenced with the Prov. G.M. Bro. Fleming opening his Provincial Grand Lodge—the Albany Lodge being held in another room. The minutes of the last Prov. G. Lodge, held at Ryde, July, 1857, were read and confirmed. The Prov. G. Master having previously inspected the minute-books and Treasurer's books belonging to the respective Lodges in his province, signed the same, and complimented the Secretaries on their efficient state. The Prov. G. Treasurer also submitted his accounts, which (although the Prov. Grand Lodge had contributed liberally to the several Masonic charities), proved to be in a very satisfactory financial position. The Prov. G. Treas. Bro. W. W. Way, who has fulfilled the duties of this office for the last ten years, was unanimously re-elected Prov. G. Treasurer.

The Prov. G. Master next commanded the G. Purst. to intimate to the W. Master of the Albany Lodge (No. 176), that he was ready to visit him and the Brethren assembled in the upper Lodge-room. Bro. W. W. Way (who presided in the absence of the W. M. Bro. Roscoe Cole Shedden), replied that he had opened the Lodge, and was ready, with the Brethren to receive the Prov. G. Master and his Lodge in due form. The R.W. Bro. T. W. Fleming, attended by his Officers and the members of the Provincial Grand Lodge, then ascended the winding stairs to visit the Albany Lodge. The Prov. G. Master was received and saluted according to ancient custom. The G. Master of the province then presided and received the Prov. G. M. for Hampshire, Bro. Sir Lucius Curtis and his Officers, &c., &c., with due honour.

The R. W. Bro. Fleming explained to the Brethren his reason for conducting the business of the Provincial Grand Lodge in the order which he had commenced this day—it being his conviction that it was more in accordance with the spirit of the constitution of Freemasonry—that the business of a Provincial Grand Lodge should be transacted only in the presence of those who were qualified members of such Prov. Grand Lodge; and that after the business of the province was concluded, he was then at liberty to visit the Lodge under whose auspices they meet, and there to receive the visiting Brethren, and to appoint from the Members of the several Lodges in his province (qualified to serve and assembled at the provincial meeting), his Provincial Grand Officers for the year ensuing, and after such presentations and appointments, to return and close his Provincial Grand Lodge.

The names of the Brethren appointed to provincial office, are as follows:—D. Prov. G.M. Bro. Hyde Pullen; Prov. S.G.W. Bro. George Wyatt (No. 425, 176), P.M., P. Prov. S.G.D.; Prov. J.G.W. Bro. Geo. Fellows Harrington, P.M. (No. 204); Prov. G. Chap. Bro. Rev. — Maddock; Prov. G. Treas. Bro. W. W. Way, P.M. (No. 176); Prov. G. Reg. Bro. D. Barnes, W.M. (No. 204); Prov. G.S.B., F. Newman (No. 204); Prov. S.G.D. Bro. W. Price, W.M. (No. 999); Prov. J.G.D. Bro. J. Faulkner (No. 41); Prov. G. Sup. Works, Bro. Webber (No. 809); Prov. Dir. Cers. Bro. Moor (No. 809); Prov. G.S.B., Bro. Brown Hearn, P.M. (No. 176); Prov. G. Purst. Bro. Trueman; Stewards—Bros. Thos. Moore, S.D. (No. 176), George Dakely (No. 204), Jas. Stannard (No. 176), Jas. Jolliffe (No. 809), D. Way (No. 176), W. Lowe (No. 41).

After investing the several Officers, the D. Prov. G.M. Bro. Hyde Pullen proposed, and Bro. Rt. Read, P.M. (No. 176) P. Prov. S.G.W. seconded, “a vote of

thanks to Sir Lucius Curtis and the Provincial Grand Officers for Hampshire, and other visiting Brethren, for their kind attendance at this provincial meeting," which was carried *nem. con.*

The D. Prov. G.M. also proposed that a cordial vote of thanks be recorded in the minutes, and a copy thereof be transmitted to the Governor of the Isle of Wight (Viscount Eversley) for his great kindness in so readily granting to the Prov. G.M., Bro. Thomas Willis Fleming, and the Brethren, the exclusive use of Carisbrooke Castle and grounds for their festive meeting. This was seconded by Bro. D. Barnes, W.M. 204, Prov. G. Reg., and carried by acclamation.

The R.W. Prov. G.M. then returned the gavel to Bro. Way (W.M. *pro tem.*), and retired with his provincial officers to the lodge-room below, where, the business of the Prov. G. Lodge being concluded, was closed in due form. In the meantime, Bro. Way closed the Albany Lodge in peace and harmony.

Carriages, &c., being in attendance, the Brethren re-assembled in the large quadrangle at Carisbrooke Castle, where the lady of the Prov. G.M., Mrs. Thomas Willis Fleming, and about sixty other ladies, awaited their arrival. At two o'clock P.M., the band struck up the "Freemasons' March," and led the way through the postern gate to the "place of arms," where a spacious pavilion was provided for the occasion. The Prov. G.M. and his guests, including Mrs. Fleming and the ladies, to the number of one hundred and fifty-three, sat down to a most elegant entertainment, provided by the Messrs. H. and R. Mew, of the Bugle Inn, Newport. After doing justice to the good cheer which had been placed before the company,

The Prov. G.M. claimed the attention of all present to a toast which he was about to propose. He felt sure that to an Englishman it needed no comment of his to recommend it, and he would merely mention the fact that the sire of our beloved Queen was a zealous Freemason. He gave "The Queen." (Cheers.)

The Prov. G.M. next gave the health of "His Royal Highness the Prince Consort, the Prince of Wales, and the rest of the Royal Family, especially the Princess Royal, she being the wife of a Freemason." (Applause, in which the ladies most cordially joined.)

The next toast was the health of "The Grand Master, the Earl of Zetland," which was drunk amidst enthusiastic cheering.

The Prov. G.M. then gave "The Right Hon. Lord Panmure, D.G.M., and the other Officers of Grand Lodge." (Cheers.) Bro. Wood, G. Stewd., returned thanks.

Bro. Admiral Sir Lucius Curtis, having obtained the use of Bro. Fleming's gavel, proposed the health of "The Provincial Grand Master of the Isle of Wight." It was now—no, he would not say how many years ago—since he nursed Bro. Fleming on his knee (laughter);—mind, he was not his nursemaid (continued laughter), but it gave him great pleasure to see his nursling—the son of his old, dear friend—in the honourable position he now held amongst Freemasons; and it was with every sincere and fraternal feeling of the heart that he proposed the health of "The Provincial Grand Master of the Isle of Wight." (Cheers.)

The R.W. Prov. G. Master returned his grateful thanks to his old and valued friend Sir Lucius for the support he had given him during his infancy, when, no doubt, it was a great feat for him to stride the knee of Sir Lucius, but still more cordially did he thank him for the kind manner in which he had proposed his health, and for the favour of the support given to him on the present occasion; and to the ladies and Brethren present he tendered his heartfelt thanks for so kindly responding to the toast. The R. W. Bro. then proceeded:—It was with mingled feelings of deep sympathy that I traversed the time-honoured ruins of the castle this day. It is now more than two centuries past since a royal Mason, king Charles I., perambulated these grounds with his sorrowing and devoted children as mournful prisoners. 'Twas here those dignified captives paced with measured step this "place of arms," while on yonder keep and about the fosse the mailed warders, with loaded matchlock, watched their every step; nor wearied not, from morn till night, to hover o'er their prey! Such, my Brethren, is a glimpse of the past. The sorrowing princess died and lies entombed within the precincts of our beautiful church at Newport—a royal resting-place—where a monument (executed by the Baron Marochetti), of elegant simplicity has been lately erected, bearing these simple words on the tablet:—"In memory of the Princess Elizabeth, daughter of Charles I., who died at Carisbrooke Castle, on Sunday Sept. 8,

1650, and is interred beneath the chancel of this church. This monument is erected as a token of respect for her virtues and of sympathy for her misfortunes, by Victoria R., 1856." So, my Brethren and sisters, we find the Queen of our realm, the daughter of a Freemason, deeply sympathizing with the orphan princess—the beloved child of a Masonic predecessor on the throne of England—even though centuries have passed away, the past still lives within the feeling heart of our most gracious Queen; and, Brethren, is not this a bright example which teaches us to feel for the misfortunes of our fellow-beings, and to emulate the virtues of the good and the just. From this ground we may easily descry the peaceful marine residence of the crowned head of our own day, whom no iron hand compels to reside within the limit of our island, but whose choice was unfettered when the "garden of England" was selected for England's choicest flower, whose liberty and throne is bounded only by the loving hearts of her subjects—a wider range, indeed, than the fosse to this ancient castle which circumscribed the liberty of England's king in the hour of his affliction, but which now encircles our festive gathering, where the comforts of life abound, and those nearest and dearest to us are partakers of our enjoyments. Such is the contrast of the past and the present scene within these ancient walls. However, I will not detain you longer, but will conclude by proposing the health of my old and sincere friend, the Provincial Grand Master for Hampshire, Bro. Sir Lucius Curtis." (Cheers.)

Sir Lucius acknowledged the compliment so heartily responded to, and in his own peculiar way concluded by proposing the health of "Mrs. Fleming and the Ladies."

The Prov. G.M. returned thanks for Mrs. Fleming, who was standing by his side, and Bro. Perkins on behalf of the other ladies.

The Prov. G.M. said:—"I now call upon the Brethren to charge their glasses to the health of one who is most deservedly respected by the Freemasons in this province, and I may add, out of the province, by all who know him. Without further preface, I propose the health of my worthy and efficient Deputy, Bro. Hyde Pullen." (Applause.)

Bro. Pullen, D. Prov. G.M., thanked Bro. Fleming for the very kind manner in which he had introduced his name, and most sincerely did he thank the ladies and Brethren for the kind reception they had given it. As the Deputy Provincial Grand Master of the Isle of Wight—to which office the Provincial Grand Master had been pleased to appoint him—it was his duty frequently to visit the several Lodges in the province, and, without arrogating to himself, he could candidly state that he had always been received with the greatest courtesy and kindness by the Brethren; and he would embrace that opportunity—while in the presence of the Provincial Grand Master—of publicly thanking them for their kind attention to him, whether on Masonic business or private visits. He felt great pleasure in reporting the steady progress Freemasonry was making in the Isle of Wight; and as the Brethren present had had the opportunity of visiting the Albany Lodge that day, he would ask, was it not creditable to the Brethren of No. 176, or, indeed, to any provincial town, to possess such a hall of their own? He had the satisfaction to report that, as Freemasonry was in the ascendant, so also their charitable funds were progressing, and he hoped would continue to increase. (Cheers.) He had been called a "great beggar," but on the present occasion it was not his intention to put their charitable feelings to the test; yet he felt it to be his duty to impress on the minds of the Brethren the fact that they had at the present time children from the Isle of Wight who were realizing the benefits of their Masonic schools, and especially he would mention the names of Dyer and Chase, in the girls' school, both of whom he was happy to say bore the highest character for intelligence and good conduct; and he should not be doing his duty if he did not most strongly recommend the Brethren to qualify themselves as life governors of that institution as soon as they possibly could; and he would also recommend any of the Brethren and their ladies, who might at any time be in the neighbourhood of Battersea Rise, to visit the institution and judge for themselves, as to the efficient education and comfortable home provided by Masonic bounty for seventy young girls, the daughters of Freemasons. At the same time, he would in no way disparage the other institutions,

namely, the Benevolent Annuity Fund and the Boys' School; at the latter, they had also a boy (Dyer) from the Isle of Wight. Both of these institutions possessed the same claim on their bounty; yet, in a more especial manner, was he bound to plead for their own Isle of Wight "Benevolent Fund;" and although it was often said that "charity should begin at home," yet they ought not to support that and leave the others unsupported. The schools certainly had a prior claim upon their support, but the little from the many would do much, and he would be happy to receive the names of any of the Brethren as annual subscribers to the "Isle of Wight Benevolent Fund;" and—however small the subscription, he would be thankful for the support rendered. Bro. Pullen concluded by proposing "Success to the Masonic Charities."

The Prov. G.M., Bro. Fleming, Mrs. Fleming, and the ladies with the Brethren, then retired from the banqueting pavilion to the open space which, from its elevated position, commands an extensive view of the surrounding country, and from thence looks down on the picturesque village of Carisbrooke. The band having struck up a lively tune, dancing commenced; whilst several of the Brethren tried their skill with the quoit. During the evening tea and coffee was served in abundance within the ancient "reception room," the keeper of the castle, Bro. Brown Hearn, Prov. G.S.B., and Mrs. Hearn, having kindly given up their rooms for the occasion. At half-past seven P.M. the large gates were thrown open, and the carriages entered for the purpose of conveying the visitors from Southampton, Portsmouth, Portsea, &c., &c., to Cowes and Ryde, in time for the last steam-packets; and so terminated a most delightful and happy provincial meeting of Freemasons, so far as visitors from a distance were concerned, but not so as regarded the Brethren and ladies resident on the island, it being past midnight before the mazy dance was brought to a close.

KENT.

APPOINTMENTS.—*Lodge*.—Wednesday, July 21st, Royal Naval (621), Royal Hotel, Ramsgate, at 7. *Encampment*.—Wednesday, 21st, Kemy's Tynte, Railway Hotel, Blackheath, at 4.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, July 21st, St. John's (268), Commercial Hotel, Bolton, at 6½; Friendship (346), Angel Hotel, Oldham, at 7; Faith (847), New Inn, Openshaw, at 7; Thursday, 22nd, Samaritan (358), Green Man, Bacup, at 7; Perseverance (432), Old Bull, Blackburn, at 8. *Encampment*.—Friday, 23rd, Hugh de Payens, Old Bull, Blackburn, at 7.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Tuesday, July 20th, Sefton (980), Litherland Hotel, Litherland, at 6; Wednesday, 21st, Loyalty (101), Royal Hotel, Prescott, at 6; St. John's (407), Rose and Crown, Pendleton, at 6½; Harmony (845), Wheatsheaf, Ormskirk, at 5; Thursday, 22nd, Downshire (864), Crown Hotel, Liverpool, at 6. *Mark*.—Thursday, 22nd, Keystone (S. C.), Adelphi Hotel, Liverpool, at 5.

LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, July 22nd, Shakspeare (617), Town Hall, Spilsby, at 6.

NORFOLK.

APPOINTMENTS.—*Provincial Grand Lodge*.—Friday, July 16th, at Great Yarmouth, at 11½. *Lodge*.—Monday, 19th, Faithful (100), Exchange Rooms, Harleston, at 7.

NORTHAMPTON.

APPOINTMENT.—*Lodge*.—Thursday, July 22nd, Fidelity (652), Talbot Hotel, Towcester, at 6.

OXFORDSHIRE.

OXFORD.—*Alfred Lodge* (No. 425).—On Friday, July 9th, the Brethren of this Lodge celebrated their annual summer festival by visiting the beautiful grounds of Mr. Harcourt, M.P. for the county. They are delightfully situate on the banks of the Thames, about seven miles from Oxford, following the course of the river. Trap and ball was the order of the morning, and the efforts of those Brethren who were not skilled in the game were the cause of much amusement. Occasionally

the ball danced on the fingers which were unable to close upon it quickly enough to put the batsman "out." Again, when it became their turn to take the bat, they failed to strike the ball beyond bounds, or only gave it enough impetus to reach the hand of some more fortunate opponent.

The excursion was made in one of those well known barges which line the shore of the Thames at Oxford, and in which the Brethren, to the number of about 45, sat down to an elegant cold collation, to which the exertions of the field allowed their doing ample justice.

After dinner the most important of the usual toasts were properly celebrated, and then in a telling speech Bro. R. J. Spiers, P.G.S.B. and D. Prov. G.M., Oxon, presented Bro. P.M. Houghton with an elegant Past Master's jewel, upon which was engraved the following inscription:—"To Bro. Henry Houghton, P. Prov. J.G.W., Oxon, this jewel is presented July 9th, 1858, by members of the Alfred Lodge, No. 425, Oxford, as a small token of esteem, and in testimony of his admirable working of the Lodge during his year of office as W.M. in 1857."

Soon after, the amusements of the morning were renewed; and the Brethren closed a very pleasant day by returning to the shores of their ancient city shortly before midnight.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, July 20th, Abbey (907), Private Room, Burton-on-Trent, at 6½; Friday, 23rd, Sutherland of Unity (674), Castle Hotel, Newcastle-under-Lyme, at 7.

WOLVERHAMPTON.—*Lodge of Honour* (No. 769).—A more numerous meeting of the members of this Lodge assembled at the Lodge Room, Star and Garter, on Friday, July 9th, than has been recorded for some years.

The Lodge was opened in the First Degree. The W.M. (Bro. Gough) presided; and was well supported, every officer being at his post. Bro. Walton, who was one of the founders of the Lodge, was balloted for to rejoin, also Bro. King to join; both were unanimously elected.

Mr. Matthews and Mr. F. Sallom, were then balloted for as candidates for initiation; the election in this instance also was unanimous. A letter was read from Mr. Sallom, saying that indisposition would prevent him attending this meeting. Mr. Matthews being in attendance, was admitted, and the ceremony of initiation into the mysteries of the Order was admirably conducted by the W.M., who also delivered the charge of the Degree. A gentleman was proposed as a candidate for initiation.

On the Lodge being closed, the Brethren expressed to the W.M. the extreme gratification they had experienced at the correct and impressive manner in which he had delivered the charge, performed the ceremony, and conducted the Lodge.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, July 21st, Brotherly Love (412), Yeovil; Friday, 23rd, Rural Philanthropic (367), Huntspill, at 4. *Chap.*—Tuesday, July 22nd, Royal Cumberland (48), Masonic Hall, Bath, at 8.

SUFFOLK.

APPOINTMENTS.—*Lodges*.—Thursday, July 22nd, Unity (84), Suffolk Hotel, Lowestoft, at 7; Virtue and Silence (417), Lion Hotel, Hadleigh, at 7.

SURREY.

PROVINCIAL GRAND LODGE.

The annual Provincial Grand Lodge for Surrey, was held on Tuesday, July 6th, at the Swan Tavern, Thames Ditton, in connection with the Frederick of Unity No. 661, lately removed from Croydon. The Lodge was opened at three o'clock by the R.W. Prov. G.M. Bro. Alex. Dobie, P.G. Reg., supported by the V.W. Bro. Harcourt, M.D., D. Prov. G.M.; Bro. Hy. Maudslay, Prov. S.G.W.; Geo. White, Prov. J.G.W.; the Rev. F. A. Wills, Prov. G. Chap; Geo. Price, Prov. G. Tr.; Chas. Greenwood, Prov. G. Sec.; W. Moates, Prov. G.D.; Wm. J. Meymott, Prov. G.D.C. There were also present Bros. Jno. Hervey, P.G.D.;

Horsley, G. Org.; Geo. Francis, P.D. Prov. G.M.; Jas. J. Blake, P. Prov. G.W.; Rev. O. F. Owen, P. Prov. G. Chap.; Snow, P. Prov. G.S.B., for Sussex; Fredk. Slight; Geo. Barrett; Dr. Ladd, and many others.

The Prov. G. Lodge having been duly opened, Bro. Geo. Price, of the East Surrey Lodge of Concord No. 680, was unanimously re-elected Prov. G. Treasurer.

The R.W. Prov. G.M., then reappointed and invested Bro. Dr. Harcourt, of St. George's Lodge No. 486, as D. Prov. G.M. He also appointed as his officers for the ensuing year Bros. Geo. White, No. 593, Prov. S.G.W.; Fredk. Slight, No. 661, Prov. J.G.W.; the Rev. F. A. Wills No. 486, Prov. G. Chap.; Chas. Greenwood No. 593, Prov. G. Sec.; Chas. Beaumont, No. 661, Prov. S.G.D.; Wm. J. Meymott, No. 593, Prov. J.G.D.; Robt. Barnaby, No. 66, Prov. G.D.C.; and Dr. Robt. Stewart, No. 661, Prov. G.S.B.

The report of the audit committee was received shewing a balance in the Treasurer's hands of £87 6s. 2d.

The Prov. G. Lodge then voted £5 5s. to the Girls' School; £5 5s. to the Boys' School; and £5 5s. to the Royal Benevolent Institution for Aged Masons and their widows.

All business being ended, the Prov. G. Lodge was closed in ample form.

Shortly after five o'clock the Brethren reassembled to partake of an elegant banquet, which was served in a commodious marquee commanding a delightful view of the Thames, at a point far removed from London pollution, and the picturesque country on the other side of the river; but the attendance of the members of the Craft was not so numerous as had been anticipated, no doubt owing to the unfavourable state of the weather in the early part of the day.

The cloth having been removed, and the health of the Queen duly toasted,

The R.W. Prov. G.M. said, the next toast he had to propose was the health of the Right Hon. the Earl of Zetland, M.W.G.M. of the Order. The noble earl had now presided over the Craft for a period of fifteen years, and Masonry had flourished under his auspices in a greater degree than under any of his predecessors. The receipts of Grand Lodge had nearly doubled within the last ten years, and that there had been a corresponding increase in the number of Masons was shown by the number of certificates issued from the Grand Secretary's office, which were now nearly double those issued in 1846, and he believed the Craft would continue to increase in numbers and in strength. He had great pleasure in proposing his lordship's health, for, though probably they might find many noblemen who would be more active in the discharge of the duties of the office, and who would look more closely to the business, it would be impossible to find one who would bring to his aid more kindly feelings, or a greater desire to serve the interests of the Craft. (Hear.) He thought it a great advantage to the Grand Lodge to have such a Grand Master at its head, the more especially as he had shown, that if his goodness was attempted to be worked upon, he had courage enough to protect his rights and the interests entrusted to his care, and he had no doubt his lordship would be supported by the Craft so long as he wished to continue Grand Master. He (Bro. Dobie) would ever support authority to the best of his ability, and he would ask the Brethren to join with him in drinking to the health of the M.W.G.M. the Right Hon. the Earl of Zetland, wishing him long life and happiness. (Applause.)

The V.W.D. Prov. G.M. said, the next toast had been entrusted to him, and though he would have great pleasure in proposing it, he could have wished it had found a better exponent. He believed that in the appointment of Lord Panmure as D.G.M. the Grand Master had exercised a wise discretion, and though it was impossible that he or the majority of the Brethren present should be personally acquainted with his lordship, yet the tongue of good report had been heard in his favour; and he believed that few noblemen could have given such general satisfaction to the Craft, or would have attended so closely to the interests of the Order. He admired the straightforward and noble manner in which the noble lord expressed his opinions in Grand Lodge, and how clearly he distinguished between right and wrong. He (Bro. Harcourt) considered it was of the utmost importance that those who hold high positions in the Craft should set good moral examples to the world—as the tree was naturally judged by the fruit which it produced. That Lord Panmure did so there could be no doubt—his lordship's

character justly stood high in the world, and would reflect credit on the Craft. He would ask them, in drinking the health of Lord Panmure, to couple with the toast the other Grand Officers and Bro. Hervey, whose charitable and Masonic excellencies were well known throughout the Craft. He had great pleasure in meeting Bro. Hervey upon that as upon every other occasion, and he could not pay him a greater compliment than to say that he believed a better Mason in every sense of the word never existed. (Cheers.)

Bro. Hervey, P.G.D., regretted that there was no member of the province present to return thanks for the compliment paid to the Grand Officers. He was sorry that Bro. Evans the W.M. of the Reigate Lodge was prevented being present, as he was sure it would be more gratifying to the Prov. Grand Lodge to have the toast of the Grand Officers acknowledged by one of their own body, who justly held a high position in the Grand Lodge of England. After what had been said by the D. Prov. G.M. he would not enlarge on the merits of Lord Panmure, who, he knew, took the greatest interest in the prosperity of the Craft. The noble lord had, the previous week, been to Edinburgh to represent the Grand Lodge of England, and he was satisfied that he had performed the duties he had undertaken to the satisfaction of the Craft, and in a manner to entitle him to the compliment they had just paid him. For himself he could assure them he had great pleasure in being present, and he was glad to see Masonry flourishing so well in Surrey, but he was not surprised at it when he recollected that they were presided over by so excellent a Prov. G.M., and he trusted that distinguished Brother would continue to flourish for many years to come. (Applause.)

Bro. Francis, P.D. Prov. G.M., said, the next toast had been placed in his hands, and he could say with the utmost sincerity, that he wished he could do the justice to it which it deserved. He felt that more than any other the toast with which he was entrusted might be deemed the toast of the evening, and that it would be drunk, not only from a sense of duty, but with the sincerest gratification, the Prov. G.M. having endeared himself to every Brother in the province. (Cheers.) He felt that it would be impossible for him to do justice to the appreciation in which the Prov. G.M. was held by the Brethren, and Bro. Hervey justly remarked that the Craft must continue to flourish in the province under his guidance—a remark which all would agree with who knew how zealously, devotedly, and disinterestedly that R.W. Brother discharged the duties of his high office. (Applause.) It would be impossible for him to do justice to the many good qualities of their excellent Prov. G.M., he would therefore only propose his health, trusting that he would long be spared in strength and health to promote the good of the Order of which he was so distinguished a member. (Cheers.)

The R.W. Prov. G.M. said, the R.W. Brother had said so many kind things with regard to him, that he thought the best thing he could do would be not to notice them. (Laughter.) He was at all times desirous, to the best of his skill and ability, to do unto others as he would they should do unto him. (Cheers.) He was pleased to see Freemasonry flourishing in the province, though, of course, they could never have many Lodges under their banner, much of their county being within ten miles of London, and coming within the metropolitan boundary. Thus, there was a very excellent Lodge at Richmond which would gladly rank as a Surrey Lodge, but was prevented doing so, being but nine miles from London. Last year they had met in Prov. G. Lodge at Reigate; there a Lodge which had been sleeping for some years had been resuscitated, and he was glad to see a Brother present, Bro. Haydon, through whose exertions the Lodge at Guildford might shortly be expected to be again brought into working. He could assure them that his best exertions would ever be devoted to promote the interests of the Craft in the province so long as he had the privilege of being Prov. G.M., in which he trusted he should be assisted, as he had hitherto been, by his friends and officers. He begged to drink to the good health of those present, hoping that every one of them would be enabled to attend the Prov. G. Lodge next year. (Cheers.) He would now ask them to drink to the health of the D. Prov. G.M., who so ably assisted him in the performance of his duties. It was with great pleasure that he found Bro. Dr. Harcourt willing to continue to hold the office of D. Prov. G.M., and that the attention

which he had paid to the various Lodges had in no way interfered with the discharge of the duties of his profession. He would propose to them the health of the D. Prov. G.M. and the P. Prov. G. Officers. (Cheers.)

The D. Prov. G.M. said, it was always difficult, not to say painful, to have to address a public assembly, and it was much more difficult to return thanks for a toast so kindly proposed and responded to. He could assure the R.W. Prov. G.M. that he had received his re-appointment with great pleasure, and if it gave satisfaction to the Brethren, (applause) it would give him a greater zest in the performance of his duties. (Cheers.) He had always endeavoured to do his duty to the best of his ability, and to make himself personally acquainted with the various Lodges throughout the province. In a province so small as Surrey there never could be much business to perform, and the more especially whilst the Brethren of the Lodges continued so united, as he was happy to say he had ever found them. (Cheers.) He looked upon it that those who took a delight in the discharge of their Masonic duties would have no difficulty in finding time for their performance as he had done, without neglecting their professions. (Cheers.) He was not only anxious for the prosperity of the province, but he was anxious to see more attention paid to the promotion of the interests of their charities. He would like to see the country Lodges taking greater interest in the charities and sending stewards to their festivals, and he should also like to see the various Lodges independent of inns or innkeepers, and he believed that with a little exertion that every Lodge might have Masonic halls of their own, which would add to the standing and dignity of the Craft. (Cheers.) How was it that Masonry had of late so largely increased? One reason was because many Brethren had come amongst them who took a delight in the study of the origin and antiquities of the Order, and Lodges were no longer what they were a few years since—almost entirely social clubs—and the more they studied to develop those qualities, the more deeply they looked into the history of the Order, the more would Freemasonry flourish. (Cheers.) He begged to thank them for drinking his health and that of the P. Prov. G. Officers, who he was sure would do everything in their power to promote the interests of the Brethren and the province. (Cheers.)

The R.W. Prov. G.M. rose to propose the health of Bro. Francis, P.D. Prov. G.M., who for so many years discharged the duties of his high office to the satisfaction of the Craft, that he felt he need say little to recommend the toasts beyond this, that he was at all times ready to undertake any duties which might be required of him from I.G. to G.M. (Cheers.) Though no longer living amongst them—he had come a distance of twenty-six miles that day to be among them—they were always glad to meet him as an old and valued friend. (Cheers.) He hoped their worthy Brother might long be enabled to attend their provincial meetings, and he (Br. Dobie) would always take care to let him know when they took place. (Cheers.) He found that he had been a little out of order in the last toast, and he had given the P. Prov. G. Officers instead of the present—(laughter)—and he would endeavour to rectify the mistake by now coupling their names with that of Bro. Francis. (Applause.)

Bro. Francis, P.D., Prov. G.M. assured the Surrey brethren, that it always gave him great pleasure to be amongst them, and thanked them for the kind manner in which they had received the last toast. He had been for twenty years associated with the Surrey brethren, and still continued a subscribing member to a Lodge in the province. (Applause.) He was delighted to find that Bro. Haydon was about to endeavour to re-establish the Guildford Lodge, which he recollected, when Lord Monson was Prov. G.M., in a high state of prosperity, and he most cordially wished him every success in his endeavours. (Cheers.)

Bro. White, Prov. S.G.W., returned thanks on behalf of the officers, and assured the Brethren that they would endeavour to perform their duties to the best of their abilities, and nothing would tend more to their happiness than to find their exertions met with the approbation of the Prov. G.M. and the Craft.

The V.W.D. Prov. G.M. then proposed the health of the visitors. Notwithstanding what he had said in a former speech, he could assure them that no one felt more fully the advantages of hospitality than he did, and he was sure nothing tended more to the interests of the Craft than to meet visitors at their social board, and interchange these sentiments of friendship and brotherly love, which

added so greatly to the enjoyments of life. The V.W. Brother concluded by giving the visitors and Bro. Barrett. (Applause.)

Bro. George Barrett returned thanks. Nothing, he was sure, could be more gratifying to the visitors than the reception they had met with that day. It was extremely pleasing to see so much unanimity of feeling existing between the Prov. G.M. and the Lodge under his sway—and the pleasure of the visitors that day had been enhanced not only by the good cheer placed before them, but the opportunity which had been afforded them of enjoying the fresh air and beautiful scenery of Surrey.

Bro. Snow, Prov. G.S.B. of Surrey, as an old Mason, having been initiated in 1823, and having seen much of the working in Sussex, Oxfordshire, and other parts of the kingdom, could not refrain from also expressing the gratification he had felt for his visit that day, and adding his best wishes for the continued prosperity of the province of Surrey.

Bro. Maudslay, P. Prov. G.W., had great pleasure in proposing to them the health of one who was justly endeared to them all—one who had long had the care of the funds, and had ever given satisfaction to the Brethren—the Prov. G. Treasurer. (Cheers.) He proposed health, long life, and happiness to Bro. Price. (Cheers.)

Bro. Price acknowledged the compliment, and concluded by proposing the W.M., the Wardens, and Brethren of the Frederick Lodge of Unity, under whose banner they had assembled that day, and who had catered so well for their enjoyment. The Frederick Lodge of Unity and Bro. Slight. (Cheers.)

The R.W. Prov. G.M. before drinking the toast wished to bear his testimony to, and express his obligations for, the excellent arrangements made by the Frederick Lodge for the accommodation and comfort of the Prov. Grand Lodge. (Cheers.)

Bro. Slight exceedingly regretted that the W.M. of the Lodge having been compelled to leave at an early period of the evening, the duty of returning thanks for the last toast should have devolved upon him. He felt deeply sensible of the honour which had been conferred upon the Lodge, and begged to thank them for the handsome acknowledgment of their exertions. The Frederick Lodge had done everything in its power to give the Prov. Grand Lodge a befitting reception, and they were deeply gratified at finding their exertions had met with the approbation of the R.W. Prov. G.M. and the visitors to the Lodge. (Applause.) He thanked the W.Ms., Wardens, and Brethren of the other Lodges in the province for their attendance, and he could assure them the Frederick Lodge would always be proud to receive them whenever they honoured them with their company. It was most gratifying to note the growing prosperity of the province, which he looked upon as greatly to be attributed to the exertions of the R.W. Prov. G.M., who was not only known by his exertions in the province, but who held a distinguished position in Grand Lodge, and was ever ready to promote in any way he could the interests of every Brother in the Craft. (Cheers.)

The R.W. Prov. G.M. then gave the "Press," expressing his opinion, that no society, founded on good principles, and least of all Freemasonry, had anything to fear from the publicity given to their proceedings through a well-regulated press.

Bro. Rev. Octavius F. Owen, of the *John Bull*, and Bro. H. G. Warren, of the *Freemasons' Magazine*, briefly replied, and the Tyler's toast having been duly honoured, the Brethren separated in peace and harmony.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—The regular monthly meeting of this Lodge was held at the Old Ship Hotel, Brighton, on Tuesday, the 6th inst., when there was a numerous attendance of the members and several distinguished visitors. After the disposal of some private Lodge business, the Lodge was called off to refreshment, when about thirty Brethren partook of an excellent banquet. The W.M. Bro. Woollven, occupied the chair, and was supported by Bro. Pullen, D. Prov. G.M. for the Isle of Wight; Bro. Rev. Freeman, D. Prov. G.M. for Suffolk; Bro. Pocock, Prov. G. Sec.; Bro. Bacon, Prov. G.J.W.; Bro. Wood, G.S.; &c. The usual loyal and Masonic toasts were given, and an agreeable evening spent.

BRIGHTON.—*Royal Brunswick Lodge* (No. 1034).—The second meeting of this Lodge took place on Thursday evening last, at the Old Ship Hotel, where Mr. C. A. Ambrosoni, Mr. H. Dash and Mr. W. H. Foakes were balloted for, unanimously elected and initiated. We hear that there are several candidates wishing to be put in nomination, and we heartily congratulate the Lodge on its prosperity.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, July 21st, Worcester (349), Bell Hotel, Worcester, at 6½; Vernon (819), Old Town Hall, Dudley, at 7. *Chapter*.—Tuesday 20th, Dudley (313), Freemasons' Tavern, Dudley, at 3.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, July 21st, Union (287), Masonic Hall, York, at 7; Tuesday, 22nd, Camolodunum (958), Freemasons' Hall, New Malton, at 7.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Thursday, July 22nd, Three Grand Principles (251), Masonic Hall, Dewsbury, at 6; Fidelity (364), Freemasons' Hall, Leeds, at 7; Friday, 23rd, Holme Valley (937), Victoria Hotel, Holmfirth, at 7.

BRADFORD.—*Lodge of Hope* (No. 379).—The monthly meeting of this Lodge was held at the Masonic Hall, on the 28th ult. The W.M. (Bro. Wm. Mawson) raised two Brethren to the sublime degree of Master Mason in a masterly style, to the great satisfaction of the Brethren, who at the conclusion of business adjourned to the refreshment room. After the usual loyal and Masonic toasts had been proposed, the W.M. said it was with much pleasure but equal diffidence he rose to discharge a duty deputed to him by the subscribers to the handsome testimonials and jewels to be presented that evening to several of the P.Ms. of the Lodge. He could not sufficiently express what he had heard from the many subscribers, but hoped that his want of language in which to clothe their kind wishes would not be allowed to detract from them. He trusted, that although but four of their P.Ms. had been chosen to receive testimonials, the other P.Ms. would not think themselves overlooked, these being the only similar presentations excepting one many years ago to Bro. Rogerson, P.M., P. Prov. S.G.D. The W.M. then presented to Bro. Christopher Waud, P.M., P. Prov. J.G.W., a testimonial, signed by all the Officers and Brethren of the Lodge, engrossed on vellum, and invested him with a P.Ms. jewel, at the same time remarking, that the services of Bro. Waud were best known to the old members of the Lodge. They could bear testimony that a better Master for the four years he filled the chair could not be desired. His zeal for Masonry could not be excelled, and he rendered most substantial assistance when the Brethren of the Lodge were not so numerous, and its funds were not in such a prosperous state as at present. He also represented the Lodge in the Prov. Grand Lodge. The W.M. concluded by desiring the Brethren to drink with him, wishing "long life, health, and prosperity to Bro. C. Waud." The toast was heartily responded to by all present, and received with the most rapturous applause, and the usual honours.

The W.M. then made a similar presentation to, and investiture of, Bro. Henry Farrar, P.M., P. Prov. J.G.W., remarking that where all were so excellent it was difficult to discriminate, and make remarks suitable to each. Bro. Farrar at one time was the main supporter of the Lodge; he also had represented it in Prov. G. Lodge. The W.M. concluded by calling upon the Brethren to drink a similar toast to Bro. Farrar, which was received with the like demonstrations as the former one.

The W.M. next presented a similar testimonial and jewel to Bro. Thomas Hill, P.M., observing that there was not a Brother more thoroughly and highly esteemed in the Lodge. He had been the real worker of the Lodge, and there was scarcely one present but had been indebted to him for instruction, and there was no member of the Lodge more popular than that worthy Brother. The W.M. then proposed the like toast to Bro. Hill, which was responded to with the same manifestations of pleasure as before.

The W.M. also made a similar presentation to Bro. William Gath, P.M., Prov. G.S.B., stating that all the Brethren had been delighted with his presidency. He

had ever displayed the liveliest interest for the welfare of the Lodge. Only the other day he had gone up to town, and, in conjunction with Bro. Henry Smith, P.M., had been mainly instrumental in securing the election of Brother Buckley, P.M., to the benefits of the Masonic Annuity Fund. He had also represented them in Prov. G. Lodge. Personally, he (Bro. Mawson) had to thank him for many valuable services, and, waiving further remarks, he was so well known to the Brethren that he would ask them to drink to him long life and happiness, and might they often see his beaming, benignant countenance in the Lodge. The toast was received with acclamations and the usual honours. Bros. Jowett, Matthews, Ellison, and Taylor then sung a glee accompanied on the piano by Bro. Woodhead, all of whom contributed much to the pleasure of the evening.

Bro. Waud, on rising to respond, said—"Worshipful Sir, Bros. S.W. and J.W., and Brethren, my heart is too full for me to give utterance to half my feelings. Were I to give you a history of the Lodge for the last twenty-eight years, I should weary you; but I can say that in 1830, when I was W.M., we were by no means so numerous as at present. We were often in difficulties, but we overcame them all, though in doing so we had many a long pull, and strong pull, and pull altogether. For four years I was W.M. of this Lodge, having to take the chair in consequence of there being no one else to perform the duties. We are not likely to be in that position again, as there are now so many able Brethren amongst us well qualified for the post. Passing from that time to the present, I am at a loss to know why I am entitled to this testimonial and jewel at your hands. Many of you have not known me, for I have not been often with you of late, owing to a most painful domestic bereavement. Believe me, however, my heart has always been with you, and I have not been estranged from Masonry because I have not been present at the Lodge. In conclusion, let me assure you that if in previous days I have given you satisfaction, it is a great pleasure to me, and the impression of this evening will ever occupy a prominent place in my thoughts."

Bro. Farrar, in thanking the Brethren for the honour done him, said—"Had I the ability to do so, I should be wrong in detaining you at any length. I know of nothing more delightful to a man than the approbation of his fellow-man. If I have at all contributed to the welfare of this Lodge, I am well rewarded for my exertions. If I did anything, it was with a consciousness that Masonry was well qualified to benefit mankind. The testimonial to me was quite unlooked for; but I esteem it most highly, and shall with pride hand it down to my children. Allow me to wish health, prosperity, and harmony to the Lodge of Hope—may she ever be distinguished by Masonic principles."

Bro. Hill said: "Brethren, I wish to thank you for the very handsome present you have made me. I thank you heartily for this manifestation of approbation of my endeavour to serve the Lodge. I have endeavoured to obtain a knowledge of Masonry, and shall always be proud to disseminate what I know amongst the Brethren. (Applause.) Bro. Gath said: I am sure you will readily believe I am taken by surprise at the proceedings of this evening. I never imagined that I was to be singled out for this mark of honour, and cannot think what services I can have rendered to deserve it. You W.M., have explained your views on the subject, and I assure the Brethren that anything I have done for Freemasonry has been more than compensated by the satisfaction I have felt in my own breast, and the kindness you have evinced towards me. Whenever I look upon this jewel I shall always feel a debt of gratitude, and shall ever be incited to do what I can for the Brethren and the Lodge to which I have the honour to belong. I have watched the career of previous P.Ms., and endeavoured to emulate their example, and I can assure you, sir (addressing the W.M.), when I undertook the office you now hold I did so with trepidation; but from the assistance I received from the Officers I had the pleasure to appoint, and the support of the Brethren, my year of office was a year of satisfaction and gratification. And when I retired from the chair, I found I had still much to learn, and I trust that for years to come I may mix with you with the greatest pleasure and profit. I cannot find words in which sufficiently to thank you for the honour conferred, and beg you to accept the will for the deed." (Cheers.)

Bro. C. Waud, P.M., P. Prov. G.S.W., proposed the health of the W.M. in eulogistic terms. The W.M. said, that his name having been brought prominently

before the Lodge, he should be remiss in his duty were he not to express his sincere thanks for the honour done him by Bro. Waud and the Brethren. What had been witnessed that evening must prove an incentive to every Brother for future exertions to promote the interests of the Lodge. He was glad to feel that they were not likely to be short of efficient W.Ms. in time to come, as there were several Brethren whom he could enumerate who were fully competent to discharge the duties of the office. That evening, he had for the first time raised two Brethren to the Sublime Degree of M.M., and he had experienced much satisfaction in doing so. He wished again to thank all present for their kind wishes, and assured them that he would do his utmost to merit their approbation. (Cheers.)

Bro. Gath said, "There is no office which ranks so high in the Lodge as that of Chaplain, and I am sure we hail with delight the presence amongst us of our worthy Chaplain, Rev. Bro. Henry de L. Willis, D.D., Prov. G. Chaplain. You, Brethren, with your enthusiastic greeting, will show him the estimation in which you hold him. (Cheers.) It is not here only but also in Prov. Grand Lodge that he stands high in the esteem of his Brethren, and I therefore propose his good health." (Responded to with loudest acclamation and due honour.)

Bro. Heseltine having given a song with great good taste,

The Rev. Bro. Willis said, amongst the many pleasant evenings he had had in the Lodge of Hope, none had been more so than this. He had been drawn to Masonry and continued with it for twenty years, and he had seen to-night that which must attach him more than ever to it, as a minister of religion, in the conferring of these four jewels on worthy P.Ms. Therefore it was that he felt peculiarly at home with Brethren who acted on the pure principles of Masonry. Bro. Heseltine's song had brought to his mind the remarks of Bro. Waud, when he referred to the past. When the ship was nearly stranded, who but Bro. Waud steered the vessel of hope against the flood tides? He held the helm for four years, and when he had steered her into prosperous waters, he called in Bro. Farrar, who, when he came on board, found he had few experienced hands. He consequently turned to Bro. Hill, who was well skilled in teaching, for assistance, and they had proved to be well-trying mariners. They thought, however, there was still something wanting, and when they looked around for a bland W.M., they selected Bro. Gath, who was a tower of strength in himself—well qualified to cement in one brotherhood, and polish, the crew of their vessel. The Brethren had chosen well this year—no better or more zealous W.M. than Bro. Mawson could have been selected. The manner in which they had seen him discharge his onerous duties gave them the greatest pleasure and satisfaction. In conclusion, he hoped they would permit him to propose the health of Bro. Salmond, P.M., who had done much for the Lodge of Hope. The Brethren showed their gratification at this proposition by repeated cheering. After the toast had been drunk with due honours,

Bro. Salmond shortly returned thanks for the honour done him, and proposed the health of Bro. Brigg.

Bro. Brigg thanked the Brethren for the compliment, and, the concluding toast having been drunk, the Brethren separated at an early hour.

ROYAL ARCH.

KING'S ARMS CHAPTER (No. 30).—This Chapter met at the Freemasons' Tavern, Monday, July 5. The W.M. of the Britannic, the S.W., and a Brother of the Old King's Arms Lodge were exalted to the sublime degree of the Royal Arch, by Comp. Biggs, P.G. Dir. of Cers. who, though but just recovered from severe indisposition, displayed his usual excellence of working.

IRELAND.

[GRAND LODGE.]

TESTIMONIAL TO THE DEPUTY GRAND MASTER.

ON Thursday evening, 1st July, 1858, the Grand Lodge of Ireland was opened in due form, the D.G.M. in the chair, at the Freemasons' Hall, Dublin, for the business of its monthly communication.

In the absence of the S.G.W., the Right Hon. the Earl of Donoughmore, his place was filled by the G. Treas. of the Order, Bro. Thomas James Quinton; and in the absence of Lieut.-Colonel Sir John S. Robinson, Bart., the chair of the J.G.W. was occupied by Bro. John Elliot Hyndman, the G.Sec. Bro. Arthur Bushe, (Master of the Court of Queen's Bench), took his place as S.G.D., and the Hon. George Handcock as J.G.D. A great concourse of the Brethren attended in full Masonic costume.

After the minutes of the last monthly communication had been read by the D.G.S., (Bro. Lucius H. Deering), the S.G.D. (Brother Bushe) rose, and said that he had been entrusted with the pleasing duty of presenting, in the name of the committee, the testimonial which the Masonic Order had bestowed upon the D.G.M. He then proceeded to read the address which expressed the feelings of the Brethren, and which was intended to accompany their gift.

The address, which was engrossed on vellum, and exquisitely illuminated, was in the following terms:—

“ TO JOHN FITZHENRY TOWNSEND, ESQ., LL.D.

Right Worshipful Deputy Grand Master of the Most Ancient and Honourable Society of Free and Accepted Masons of Ireland; Most Excellent Second Grand Principal of the Grand Royal Arch Chapter; Most Eminent Deputy Grand Master of the Order of High Knights Templar; Vice President of the Grand Council of Rites; and Sovereign Lieutenant Commander of the Supreme Council of the 33rd Degree, Grand Inspectors General.

“ RIGHT WORSHIPFUL SIR AND BROTHER,

“ We, the Brethren of the Most Ancient and Honourable Society of Free and Accepted Masons of Ireland, beg leave to present to you the accompanying service of plate, in testimony of our appreciation of the valuable services which you have rendered to our Order since your elevation to the high office which you now hold.

“ It fell to your lot, Right Worshipful Sir, to be called to the office of Deputy Grand Master of the Order of Freemasons in Ireland at a time when it was peculiarly necessary that the councils of the Order should be presided over by one who could bring experience and ability to aid and direct them.

“ In addressing you, Right Worshipful Sir, it is not necessary for us to allude more particularly to the many circumstances in the internal economy of the Order which, upon your accession to office, occasioned so much anxiety to those who felt an interest in the progress of Freemasonry in Ireland.

“ It is known to all your Brethren how much has been done under your auspices to infuse energy and regularity into the government of the Masonic Order of Ireland; and we may point with pride to the present admirable code of laws as evidence of the careful supervision which is now exercised over every department of the Order.

“ In the long and arduous task of compiling and registering those laws, we have seen, Right Worshipful Sir, your energy and perseverance; and we wish to take this opportunity of expressing our grateful acknowledgments for the unwearied patience with which you have attended to the various duties of your office, and for the ability with which you have performed an amount of labour which can only be fairly estimated by those who have been associated with you upon the several Masonic committees, and other deliberative assemblies over which you preside.

“ We beg you to believe that we fully appreciate the sacrifice of time which the

performance of the duties of Deputy Grand Master imposes upon you; that we gratefully acknowledge the unfailing courtesy and kindness which have ever characterized your conduct in the chair of the Grand Lodge of Ireland; and that, while we congratulate you upon the flourishing condition of our Order, we feel assured that the success which has attended your exertions for the benefit of Freemasonry, will be considered by you as a higher reward for your services than any lengthened acknowledgment of our approval or gratitude.

“May you long be spared to hold that office in our Order which you now so worthily fill; and may you continue to see the Masonic body advancing and prospering, in that order and harmony which you have so largely contributed to promote and encourage.”

The testimonial, which consisted of a splendid six-light candelabrum, of burnished and frosted silver, with a triangular base, the whole surmounting a brilliant plateau, was of the most elegant and chaste design, from the eminent house of Bro. Thomas Brunker, Grafton-street, Dublin. It was accompanied with a large salver of similar pattern and equally exquisite workmanship, engraved with the armorial bearings of the D.G. Master. In addition to these, two complete services, the one suited for a breakfast table, the other a dinner set, both in the richest and newest style, were placed around the testimonial. Some of these articles had been supplied by Bro. Brunker, and others by Bro. Henry Flavelle, of Eustace-street. The whole elicited the marked approbation of the Brethren present.

The Deputy Grand Master then rose, and made the following reply:—“I offer you my most grateful and cordial thanks for the valuable and splendid present which accompanies the address with which you have honoured me. I assure you, with unfeigned sincerity, that your approval of my conduct amongst you gives me far greater satisfaction than any gift, however costly, could afford.

“Yet I do not undervalue these magnificent tokens of your regard. While I live they will daily bring to my memory the many dear and honoured friends whose acquaintance I first made in the Masonic Order. And when the G.A.O.T.U. shall summon me hence, and my place shall be vacant amongst you, my children may show, with honest pride, the inscription on this superb testimonial; for it will remain to prove that their father's humble name was esteemed, in his day, among the best and most zealous members of a society, which, while it comprises the highest and noblest in the land, yet regards titles, wealth, and eminence with calm and philosophic indifference—recognizing no other distinctions than personal worth and merit—at once the most tolerant and most immutable of all merely human institutions.

“You have alluded to the interest I have felt in the internal regulations of our Order, and to the care I have bestowed on its general management. You do me but justice in believing that I am animated by a sincere desire to fulfil, with diligence and integrity, the various duties entrusted to me by our revered Grand Master, the Duke of Leinster. It has ever been my desire that no personal feeling or prejudice should bend me from the straight path of justice, either in the occasional duty of directing the censure of our society against the undeserving (who must sometimes be found within its vast community), or in the more usual and more grateful privilege of promoting to its rewards those who appreciate and practise its maxims. It is happy for me that, in those things, I have acquired your good will, and our noble Grand Master's confidence, notwithstanding many misgivings and some inevitable errors on my part.

“But it is chiefly by the aid of our Brethren of the Grand Lodge that I have been able to discharge my duty to your satisfaction. I am proud to express my obligations to those whose good sense has supplied my deficiencies, and made due allowance for my imperfections; whose courtesy has smoothed away the difficulties of my presidency, and whose fraternal unanimity has enabled us to act vigorously in concert, merging all transient differences of opinion in the earnest desire for our common objects—the prosperity of our ancient institution, the welfare of its charities, and the diffusion of its noble and philanthropic principles.

“Believing, as I do, that our Society has effected much good, and is capable of effecting much more, I have devoted some time, snatched from the toils of a laborious and responsible profession, to give to Freemasonry in Ireland a higher,

more refined, and more intellectual character; to explain its duties, illustrate its antiquities, develop its resources, extend its connexions with other nations and countries, and place it in its true position. Such an undertaking was not without its difficulties, but you have shared in my labours, and lightened them by your kind co-operation and generous encouragement. The Order has prospered indeed—but its prosperity is no less attributable to your support than to my superintendence.

Whatever may be the period of my continuance in office as your D.G. Master, I shall deem myself happy if, by perseverance in the course which you have approved, I am able to retain to the last those feelings of esteem you have expressed, and which you have evinced by a compliment which I can neither overestimate or forget."

The testimonial bears on its base the following inscription:—"Presented, with a service of plate, to John Fitzhenry Townsend, Esq., *LL.D.*, R.W.D.G.M., of the Order of Free and Accepted Masons, by the Brethren of the Order, as a tribute of their fraternal regard and esteem, and in testimony of the zeal, ability, discretion, and courtesy with which he has discharged the various and laborious duties of his office. 2nd July, 1858."

THE WEEK.

THE Queen and Prince Consort, accompanied by the Princesses Alice and Helena, left Buckingham Palace on Monday for the camp at Aldershot, by special train to Farnborough station. The younger members of the royal family went to Osborne, and the Prince of Wales returned to White Lodge. The King of the Belgians, the Duke and Duchess of Brabant, and the Count of Flanders, took leave of her Majesty and the Prince Consort yesterday afternoon, and proceeded to St. Leonard's-on-Sea, *en route* to Belgium. On Tuesday the Queen, accompanied by the Prince Consort, the Duke of Cambridge, and the Marshal Duke of Malakoff, reviewed the division at present at Aldershot. On Wednesday her Majesty and the Prince Consort, with the Princesses Alice and Helena, left the Royal Pavilion, Aldershot, and proceeded to Gosport, and thence in the Fairy passed over to Osborne House. Her Majesty and Court are now living in privacy at Osborne.—In the House of Lords on Monday, the Earl of Derby said the dies for the India medal were in the hands of the engraver, and the medal would be ready for distribution upon the arrival of the list of names which the Governor-General was instructed to send home. There were additional clasps for the siege of Delhi, and for the defence and relief of Lucknow. In reply to a question from Lord Campbell, the noble Earl said that the patent for raising Sir Colin Campbell to the peerage was only waiting until he should have selected his future title. After a short discussion, the Jew Bill was passed through Committee. On Tuesday the Ecclesiastical Commission Bill and several other measures, were advanced a stage. On Thursday the Jews Bill was recommitted, and the Duke of Marlborough moved a clause prohibiting Jews, who might be appointed to an official position, from interfering with the distribution of ecclesiastical patronage, or from advising the crown with respect to any ecclesiastical appointments in consequence thereof. The clause was agreed to. On Friday the India Bill was read a first time.—In the House of Commons on Monday, Lord J. Manners said, in reply to a question from Major Sibthorp, that, having regard to the opinions of a select committee, he was not prepared to recommend any further facilities for the traffic through St. James's Park. The India Bill passed through committee. On Tuesday the Medical Practitioner's Bill passed through committee; and the report of the India Bill having been brought up, Mr. Gladstone, with special reference to the Affghan and Persian wars, moved the following clause, which, with some verbal alterations, was agreed to:—"Except for repelling actual invasion, or under other sudden and urgent necessity, her Majesty's forces in the East Indies shall not be employed in any military operation beyond the external frontier of

her Majesty's possessions, without the consent of Parliament to the purposes thereof." On Wednesday the New Trial in Criminal Cases Bill and the Insurance and Assurance Bill were disposed of for the session.—On Thursday the Government of India Bill was read a third time. Lord Naas moved the second reading of the Police Force (Ireland) Bill, the object of which was to amalgamate the police force of Dublin, Belfast, and other towns in Ireland with the Irish constabulary. Mr. P. O'Brien urged several objections to the bill, and moved as an amendment, that it be read a second time that day three months. The House divided, and the second reading of the bill was carried by a majority of 125 to 66. On Friday, Mr. Cox moved "That this House is of opinion that the cost of the purification of the river Thames in the vicinity of the metropolis should be borne by the Consolidated Fund and the metropolitan ratepayers in equal proportions." General Thompson seconded the motion. The Chancellor of the Exchequer hoped that the motion might be postponed. It was the intention of Her Majesty's Government next week to introduce a measure to ensure the purification of the river Thames, and he thought that that would be a legitimate opportunity of discussing the question. The motion was negatived without a division.—The Foreign Office received a telegram *via* Malta, conveying the distressing intelligence that on the evening of the 15th June the Mahometan inhabitants of Jeddah rose and massacred the Christians. Among the victims were Mr. Page, the English vice consul; Mr. Evailard, the French consul and his wife; and about twenty others. The *Cyclops*, which was anchored near the town, conveyed the Christians who escaped to Suez, including the daughter of the French consul and the French interpreter both badly wounded, and twenty-four others.—A Foreign Office telegram also informs us that the steamer Bentinck arrived at Suez on the 6th inst. with Calcutta dates to the 4th ultimo. The British columns were marching on Gwalior.—The intelligence from Lord Elgin is to the 29th April, when the allied forces were in the Gulf of Peihék; and it was expected that in a few days the first blow in the north might be struck by the capture of the forts at the mouth of the river.—The French Government have it in contemplation to establish telegraphic communication between all the harbours along the French coast; the electric cables are to be laid along the shores, so that all the different ports can communicate without the necessity of sending dispatches through Paris as at present.—Paris circles are chiefly occupied with the approaching *fêtes* at Cherbourg, to which the visit of her Majesty and her royal Consort will give additional importance. This visit is not considered as one having a political object, but rather as giving a new proof of the desire of our Sovereign to maintain that friendly relation with our Gallic neighbours that is so beneficial to both countries, and in this light it appears to be regarded by the principal French journals. Cherbourg will soon be filled with visitors, and the local journals state that there is to be a yacht race from the Isle of Wight to Cherbourg, in which a great number of yachts will take part. The prize will be a gold cup given by the Emperor. Among the benevolent undertakings of the Emperor of the French for the benefit of his people is the establishment of public baths, a convenience rather rare in France, although much required.—The *Madrid Gazette* of the 30th contains Royal decrees, which accept the resignation of the late, and the appointment of the present, ministry. The *Iberia* remarks that there is not a single Progressist in the new cabinet; the *Espana* says the formation of the new ministry had caused general surprise; and the *Clamor Publico* thinks that O'Donnell would not have accepted power if he had not been authorized to act in accordance with his well known principles.—By intelligence from Candia, of the 30th ultimo, we learn that affairs are not yet settled there. The new governor *ad interim*, Admiral Hassan Pacha, had called on the Turkish inhabitants who had taken up arms to evacuate the fortresses, but they refused, on account of their dread that if they did the Christians would take vengeance on them.—The serfs in Esthonia have risen against their masters, and are said to have committed the most frightful excesses, having burned castles and manorial seats, and put their inmates to death; that murder, plunder, and all the horrors of war have been perpetrated by the enraged peasantry. The insurrection, by last accounts, was in full vigour, no troops being at hand to check it.—By accounts from Copenhagen, we are given to understand that the Cabinet Council have decided that Germany shall be required to state what constitutional

changes in the duchies will satisfy her.—By Constantinople letters of the 26th ult. we learn that an imperial decree had been published calling out 100,000 men of the *redif*, a body of retired veterans, but who are liable to be called again into active service, if necessary. The reasons given for this increase in the army, involving a large outlay at a time when the financial condition of the country is so low, were not at all satisfactory.—The Niagara has arrived at Cork, bringing intelligence that the Atlantic cable has parted, and that 250 miles of it had been lost.—There have been several trials of interest in the Court of Queen's Bench during the week. An indictment was preferred by a person named Stockwell against Lord C. P. Clinton, for conspiracy and fraud, in representing himself as the possessor of a greater number of certain mining shares than he really had, for the purpose of using as security for sums of money advanced. Lord Campbell designated the action as very improper and Lord Clinton was acquitted.—An action for the recovery of the arrears of an annuity, took place, under rather curious circumstances. The annuity had been granted by the defendant, Mr. Lowden, to a Miss Eldin, with whom he had lived for many years in great style, and had had five children, but they afterwards separated when his affairs became embarrassed. The defence set up was the discharge of the annuity, and that it was given for an immoral consideration. A verdict was taken for the plaintiff for £275.—Two actions for breach of promise of marriage were tried on the same day. One came before the Court of Queen's Bench. It was brought by a Miss Read, a young lady, twenty-six years of age, the daughter of a corn dealer, formerly of Houndsditch, against a Mr. Wells, a young gentleman of twenty-five years of age. The evidence disclosed a case of mutual love, affection, and devotedness, with the usual love letters and a promise (followed by a breach) of marriage. The father of the young man of twenty-five endeavoured to prevail upon the lady to sign a retraction of the promise of marriage, and offered himself to be her suitor. This she refused. The jury returned a verdict for the plaintiff—damages, £500. The second case was tried in the Court of Exchequer, and brought by a Miss Hagger, the daughter of a publican at Thorley, against a Mr. Bush, the son of a surgeon. The courtship and promise were clearly proved, and the defence set up, that the defendant was of unsound mind, had no weight with the jury, who returned a verdict for the plaintiff with £400 damages.—At the Central Criminal Court, Robert Powell was brought up to plead to an indictment charging him with the wilful murder of Walter Edgar Black, a lunatic boy, but the prisoner being found by the jury not to be of sound mind, he was ordered by the judge to be detained in safe custody. William Wilmhurst, clerk, was charged with forging and uttering a cheque for £475 10s., with intent to defraud the London and County Bank. The jury found the prisoner guilty, and the prisoner, who had been convicted of a similar offence some years ago and sentenced to transportation for life, was ordered to be kept in penal servitude for ten years. Layton Ashton, a clerk in the London and Westminster Bank, pleaded guilty to a charge of robbing his employers—a charge for forgery having broken down—and he was sentenced to six years penal servitude.—We are sorry to announce the death of another sufferer by the late fatal accident on the South-Eastern Railway, the Rev. Mr. Wood, who died in Canterbury Hospital. He was in his 45th year, and leaves a wife and eight children to lament his loss.

PUBLIC AMUSEMENTS.

THE public amusements show that the fashionable season is coming rapidly to a close. "La Zingara" (the Bohemian Girl) has been produced at Her Majesty's Theatre.—Miss Laura Baxter, a contralto of great power, and a pupil of Madame Persiani, has made a successful *début* at Drury Lane, where the opera season closes on Saturday.—The Haymarket has closed its doors, after an uninterrupted season of five years, for repairs and decorations.—The aristocratic *fête* at Cremorne was marred by a continuous rain, notwithstanding which 2,500 ladies and gentlemen were present, and it is stated that nearly £1,200 have been realized for the purposes of charity.—Mont Blanc is closed, and Albert Smith has gone to China, hoping to find subjects for a new entertainment.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C., not later than Saturday.

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

Emblematic covers for the first volume of 1858 are now ready, price 1s., or subscribers may have their volumes bound for 1s. 6*d.* A few volumes may also be had, price 14s. 6*d.* each.

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

 TO CORRESPONDENTS.

IN our number of June 9, p. 1090, the United Pilgrim Lodge, No. 745, was erroneously described as the Pilgrim, No. 289. The last named Lodge is German.

"R. R."—It would be impossible to answer such a question in print.

"A. B."—We believe the joining fee of the Westminster and Keystone Lodge, for Oxonians is £5 5*s.*; Non-Oxonians £10 10*s.*

"D. C. L."—A memorial must be addressed to the Grand Master for leave to wear a distinctive jewel—but the request will not be granted unless good reasons are assigned for it; such, for instance, as the Lodge completing its centenary. We look upon the multiplication of jewels as undesirable. He is not always the best Mason who wears the largest number of jewels.

"A JUNIOR WARDEN" should read the Book of Constitutions.

THE Prestonian Lecture will, on the next occasion, be delivered in the Lodge of Antiquity, by Bro. Thiselton.

"S. W."—The Numbers of Vols. I. and II. of the Monthly issue of the Magazine, may be had—the price together would be 24*s.*

"S. W.," Edinburgh, will oblige by putting his question in a more intelligible shape.

"£. s. d."—Apply at the publishing office.

"A YOUNG MASON" should attend a Lodge of Instruction.

"P. G."—We expect the union of the Grand Lodges in Canada has by this time been accomplished; but as the time fixed was only last week, we must wait a few days for the details of so interesting an event.

PROVINCIAL GRAND LODGES.

FREEMASONRY in the metropolis is at a stand still, and the Brethren would scarcely meet one another again until October, were it not that an agreeable reunion occasionally takes place at a summer banquet, which appears to have become an established "institution" in many of the Lodges. But if there is somewhat of a stagnation in London, it is not so in the country—the various Provincial Grand Lodges giving a zest to the season, and enabling many excellent and worthy Brethren to receive those honours and acknowledgments for their services which they have zealously laboured for, and generally well deserve.

Beyond the appointment of the Provincial Grand Officers, however, and the proceedings at the banquet, there is little for us to record, the business necessarily being much of a formal nature, having no interest beyond the walls within which it is transacted. It cannot, however, be otherwise than most gratifying to us to find that the errors which we a few weeks since pointed out, in the conducting of Provincial Grand Lodges, are gradually being acknowledged, and an improved system introduced. We lately drew attention to the fact of Bro. Purton Cooper, the Prov. G.M. for Kent, having discarded the system of opening his Grand Lodge within a subordinate Lodge, after convincing himself of the correctness of our reading of the Constitutions on the point; and we have now to acknowledge a similar concession made to those opinions by Bro. Thos. Willis Fleming, the highly esteemed Prov. G.M. of the Isle of Wight. Bro. Fleming, however, went a step further than Bro. Cooper, yet to our thinking scarcely far enough. Bro. Cooper adhered to the practice of transacting the whole of the provincial business in the presence of all Brethren who might choose to attend the Grand Lodge, intimating, however, that should at any time a question arise on which there was likely to be a division of opinion, he would request all those Brethren below the rank of Warden to retire. Bro. Fleming held his Grand Lodge as the Book of Constitutions direct, with Past Masters, Masters and Wardens only present; and having transacted some business afterwards, paid a visit to the Lodge of Newport (in connection with which the Prov. Grand Lodge was held) and there appointed his Prov. Grand Officers, afterwards returning to the hall below, and closing the Prov. Grand Lodge—the private Lodge continuing its business, and closing in the regular manner. Now

we respectfully submit, that the appointment of Prov. Grand Officers being a part of the regular business of the Prov. Grand Lodge, ought to have been transacted within that body, and not in the presence of the private Lodge, and the assembled Brethren of the province. We are aware that we may be answered that the honour is enhanced by being bestowed in the presence of the larger number of the Brethren; but this might be equally as well attained by first appointing the officers in the Prov. Grand Lodge, and introducing them to the Brethren at a later period of the day, should an opportunity present itself. In Hampshire we are not surprised to find the R.W. Prov. G.M. Sir Lucius Curtis, continuing to his old plan of conducting business, and for no better reason than that having adhered to it for eighteen years, he can see no cause now to alter it. Sir Lucius is as amiable and worthy a Brother as ever had honour conferred upon him, but he is known to be opposed to everything which he would call an innovation; but we contend, that if a practice opposed to the Book of Constitutions has been allowed to prevail for any number of years—no matter how many—it is the duty of every good Mason to do his best to rectify the irregularity in the future, and see that the landmarks laid down for our guidance be as rigidly as possible adhered to. But Sir Lucius states that the practice was in existence at a time when the late M.W. Grand Master the Duke of Sussex, some years since, paid them a visit, and his royal highness did not object to it. That his royal highness did not make any objection is very likely—indeed, we have no doubt that it was so—but that was probably owing to his not having his attention drawn to the irregularity, and to the fact that the Constitutions were not, eighteen or twenty years since, so generally understood and studied as they happily are at the present time. Sir Lucius further stated, he believed he was correct in the course he pursued, as he had thereby the opportunity of rewarding Brethren, whom he desired to notice, with subordinate offices. Now this is a pure fallacy, for he would have equal power, were he to conduct his Prov. Grand Lodge in strict accordance with the Book of Constitutions, as he has under his present system, it being one of his prerogatives that he may confer grand office—below the rank of Deacon—on any Brethren not members of Grand Lodge, and by that simple act make them *ex officio* members of the Prov. Grand Lodge; and surely it is more dignified, and confers greater honour on the Brother, to call him to a seat in an assembly which is confined to the few, than does the merely investing him with a purple or a red collar in an assembly where any Brother, however new to the Order, is allowed to be present. By the system as too generally practised, and as defended by Sir Lucius, the Prov. Grand Stewards are merely red-collared nonentities, whereas, if the strict letter of the law were carried out, their appointment would confer an honour, inasmuch as it might, and in the majority of instances would, give them seats in the ruling body of the provinces, before they could otherwise become entitled to them, in the same manner as Bro. Horsley, the present Grand Organist of England, first obtained his seat in Grand

Lodge. The proper place for the *reunion* of the members of a Prov. Grand Lodge with the other Brethren, is in the procession (which is still kept up in many of the provinces) or at the banquet, and there the Prov. Grand Master has ample opportunity of introducing his officers to the Brethren, and making such remarks in regard to them which he may feel their merits deserve. Such is the practice in the Grand Lodge of England, and such ought to be the practice in every Provincial Grand Lodge.

ANGLO-SAXON HISTORY AS ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

BY HYDE CLARKE, D.C.L.

IN the case of an extinct race, of whose literature we have no record left, we find materials, abundant or scanty, in the names of places or individuals; and if we obtain a large supply of topographical names, then we get a considerable vocabulary, which, by enabling us to ascertain the ethnological relations of the race in question, affords us materials for its history, and a standard by which to determine many points of tradition or history, otherwise doubtful. Such are the materials Niebuhr and Augustus Von Humboldt have dealt with; and it was by means of these that the latter was enabled to lay down that basis of Iberian history, which has reproduced, as it were, a great and extinct nation. He thus traced the Iberian race in Spain, in Gaul, in Britain, and throughout the Mediterranean. It is by like means that the history of the Etruscans has been partly developed.

So, in this country, like materials not only throw a light on our history, but in some cases afford us the only data we have for particular epochs. It is in the names of places, for instance, that we find the chief vestiges of the occupation of this island by the Iberians, and which throw great light on an obscure passage in the *Agricola* of Tacitus, and the doubtful traditions of the Irish. The names of the great rivers, in most cases, are of Iberian character, even in districts where Celtic and English forms have replaced all other denominations. So, in comparing the names of places, in Wales, for instance, and England, there is a marked difference to be recognized by the superficial observer, which he at once assigns to the difference of language of the population. If, however, in a Welsh population or an English one we go beyond this, and can ascertain that certain names are modern, and some are old, we have then given an historical aspect to our inquiries, and obtained historical materials.

A very little consideration will show that these materials are very copious, and by no means unimportant. Take the English districts, for instance, in this island; the number of names is not less than

a quarter of a million, and most likely much more, for we have the names of towns, villages, hamlets, farms, cottages, hills, rivers, brooks, and of all natural objects. It may be supposed that these names are chiefly of modern origin, given, perhaps within the last century, as the presumed progress of the country, in this respect, has extended occupation. We shall certainly find some colliery villages with new names—and several Waterloos; we shall find a few new named farms in the fens; but the great mass, however old or new they may be, we shall be able to determine *à priori*, and by test, not to be modern, but old. For, as the natural features of the country were recognizable by the first English Frisian, or Saxon settlers in the island, so were they named by them, and those names have been transmitted.

Upon this principle depends, to a great extent, the value of the topographical nomenclature of these islands, a branch of study which, though it has engaged the attention of many historians and archæologists—has not acquired that importance which it deserves, and for very simple reasons—because, though the materials exist in great abundance, they have not been available to the inquirer to any extent adequate for his purposes. For the reader must remember what it is that is wanted—the names of farms and cottages and fields, woods, copses, hillocks and burrows throughout the island—a collection, as we have said, of at least a quarter of a million of names, so far as the English names are concerned; and there are besides, the Cornish, Welsh, and Erse. The want of this basis has been likewise the cause of the inadequate and uncertain results that have been obtained by those who have attempted to prosecute the subject. The questions likewise which have been attempted to be solved, have been those on which the topographical materials threw but little light. Such are the questions of the ethnological relations of the Belgians, Caledonians, and Picts, on which Pinkerton and others have exercised themselves, the pre-Roman nomenclature of English localities, the determination of the Roman stations in England, and the investigation of Romano-British remains—on which Whittaker and so many antiquaries have fruitlessly exercised so much ingenuity.

At present all that has been obtained from this mine of matter has been a few Iberian names. An investigation into the names of the English clans or tribes, by Kemble, in his “*Rise and Progress of the Anglo-Saxon Commonwealth*,” the collection of various assumed Danish names, and the recognition by the Rev. Mr. Hartshorne, in his “*Salopia Antiqua*,” of some of the relations of Roman sites with Anglo-Saxon nomenclature. Mr. Hartshorne is, among all those who have taken up the subject, the investigator who has instituted the most extended researches, who has created for himself the most copious materials, and who has arrived at the best methods and safest conclusions; but, unhappily, he abandoned the task which he so successfully began in the “*Salopia*.”

If Mr. Hartshorne had followed up to their fulfilment the principles which he demonstrated in his preliminary treatise on the value of topographical nomenclature, as affording data for

historical collation, he would have left little for those who succeed him. The way in which he treated the question of "Cold Harbours," by bringing together a collection of about eighty, to which comparatively few have since been added, was the philosophical and true mode; for, whereas other writers on this topic have begun with theories, he has begun with facts, and collected most of the facts which belong to the subject.

The chief collections of materials for this branch of study have been the indexes of the census, which have become more and more copious, but are still insufficient.

The index to the census of 1841 affords about 25,000 names for this island, of which the Anglo-Saxon portion may be two-thirds, the Celtic names forming the remainder, being likewise insufficiently illustrated. The Irish index is separate, and also insufficient.

The index to the census of 1851 forms a small folio volume of about 288 pages, but including no more names; for, although more copious as to some districts than that of 1841, yet, in effect, it excludes the names of townships and hamlets returned in 1851.

The Ordnance survey, however, as far as it goes, of course gives the names of most habitations and marked natural objects, but as the names have to be picked out and classified by the inquirer—as, in fact, there is no index to it—it has only been used for casual researches by Harts-horne and others. The indexes to the census remain the chief hand-books of reference, because the names are alphabetized.

These indexes can, however, only afford an imperfect aid to inquiry, because they only provide a small portion of the whole materials, certainly not one twentieth part, and because they afford no materials—or next to none—for many branches of the inquiry. They consist chiefly of the names of habitations, and only partially include the names of other topographical features. Thus, in the census of 1841 there is no Cold Harbour, no Windy Harbour, no Julian Bower, no Coney Gore, no Bunker's Hill, and the same is to be remarked of the index of 1851, and yet the list of Cold Harbours hereafter given includes a hundred. The alphabetical arrangement, although it affords some convenience for reference, does not satisfy the demands of the student, because the alphabet applies to the initial syllables, and thereby affords no classification for the terminations, which are of no less value. The materials are indeed so scanty, as, even with considerable labour applied, to afford slender results. Thus, included in the census of 1851 is a most laborious table, of the proportion of the terminations in *ton*, *ham*, *worth*, *by*, &c., in each shire, a scheme most valuable in its intention, but the indications of which are of little use, because, as they are based on the analysis of the names of parishes and townships alone, they do not include the whole terminations.

The conductors of the census have seen the value of such inquiries, and it is to be hoped that they will, in 1861, take proper measures for their prosecution. The census returns of each township or division should then provide a list of all places having names. This, alpha-

betized, would be a foundation for historical labourers more valuable than any single work which has been produced by the Record Commission, or even of that noble series now under issue by the Master of the Rolls, the *Rerum Britannicarum Medii Ævi Scriptores*. Such a work would be a grand contribution to the ethnology, philology and history of the Iberians, Welsh, Cornish, Irish, Erse and Manx, the various tribes of English and the Norse. The index to Ireland would be the soundest record yet published of its ancient history.

At present the progress of inquiries, based on these names, depends on the isolated efforts of archæologists, of partial, and therefore imperfect notes or treatises in county histories, but most practically on the contributions in the *Gentleman's Magazine* and *Notes and Queries*.

My attention having been directed—while collecting materials for an English history, which I have for many years contemplated,—to the data available for that dark and disputed portion of history between the alleged settlement of the English and Saxons there, and the effectual conquest and occupation of the island, which had been accomplished in the eighth century, I was led to examine the names of places and of persons, pursuing a method I had adopted while engaged in a prior portion of the subject—the ethnological relations of the Germanic race. Finding the catalogues and indexes to the census inadequate, I resorted to the Ordnance survey, which I examined minutely—township by township—over many shires, and as I gradually acquired more extended views, I began to collect notes on a small scale, which I afterwards increased, till I have been able to carry out my analysis to smaller subdivisions of the subject. In these inquiries I have examined between 100,000 and 200,000 names, and made perhaps 40,000 or 50,000 notes on the Anglo-Saxon names; but the subject is so vast, that at each stage of progress I find that I have left imperfect much of what is behind me, and the prosecution of the whole inquiry to any degree of completeness is beyond my means, and beyond the scope of the purposes for which I engaged in it. I am therefore led to publish a few notes, in the hope that they may be useful in enlisting more attention to what I cannot but consider a most valuable and essential part of the instruments by which much of our national or local history is to be discovered or determined.

Of course, under the circumstances here related, it is rash for any inquirer to assume that he can pledge himself definitely to every detail, when elements may yet be discovered which will materially affect the ultimate decision, but it may be useful to point out some of the leading results, which are to be deduced from such investigations; and these we shall proceed to consider in a future article.

OUR ARCHITECTURAL CHAPTER.

It is evident that our Architectural Chapter is not without interest and not without use, for it attracts some notice in the Craft, as our correspondence bears witness.

First, we have to congratulate Bro. James Oldroyd Gill, Prov. G. Sup. of Works for West Yorkshire, on the zeal which has led him, as the professional representative of the D. Prov. G.M. of West Yorkshire, to vindicate that R.W. Brother from misrepresentation. We are glad to learn from Bro. Gill that the R. W. Bro. Fearnley did endeavour to maintain the dignity of the Craft on the occasion of laying the foundation stone of the new Mechanics' Institution at Upper Mill, in Saddleworth, and did not countenance the mixing up of the Craft with Odd Fellows and the *omnium gatherum* of mock Masonry.

It appears quite clear, from the statement of Bro. Gill, that Bro. Fearnley did no more than is usual on such occasions, but his letter, in its further explanations, shows still more strongly the importance of duly considering the ceremonial at public celebrations; and, as much depends on the Prov. G. Sup. of Works, who ought to take a prominent part on such occasions, if he does his duty—as Bro. Gill appears to have done—we shall take the opportunity of making a few remarks, not at blaming Bro. Fearnley, for he has too good a vindicator against reproach, but as illustrative of the existing practice and the way in which it should be amended.

In the case of the Upper Mill institution, Bro. Whitehead, its president, was justly desirous of having its foundation celebrated with Masonic ceremony, and his appeal was met by the provincial authorities with promptitude and zeal. No arrangement having been come to with the authorities of the institution by the Prov. G. Dir. of Cers. and the Prov. G. Sup. of Works, the result was, that instead of a Masonic ceremonial, there were present as participators, the Odd Fellows, Foresters, and all the crowd that the benefit societies could turn out, in caricature costume. It was not thought necessary to place any restriction on the attendance or proceedings of these visitors; but the experience of this event teaches us that, in future, it will be requisite for the authorities to ascertain of whom the procession is constituted, and to provide that the functions of Masonry shall not be debased by the participation of unwelcome strangers. It was, no doubt, highly gratifying to the Druids, or whoever they were, to figure in such society, and to appear before the public as co-celebrants; and it may be that many of the spectators supposed that the Odd Fellows and Druids were only other varieties of the Masonic fraternity; and some sceptical observers may have had the opportunity of representing that one was as good as the other.

We do not object to Odd Fellows, Foresters, Druids, Rechabites,

or any other of these fraternities. On the contrary, we know well enough that they act as bonds of social intercourse among the working classes ; and, what is still better, they afford material relief in times of sickness and distress, and in the hour of bereavement. We hope they may long flourish, and we are ready to welcome them and their processions in proper places ; but we make a strong objection to their being allowed any participation in the functions of Masonry ; and the more, because, however innocently intended, their presence in mimic paraphernalia admits of misconstruction, to the serious detriment of the Masonic Craft.

We are not aware that the Odd Fellows or the other institutions have by themselves or their members, done anything remarkable for philosophy, science, or literature ; but, at any rate, we are perfectly well aware that they have no connexion with architecture, and that their presence at architectural celebrations, when Masons are officially in attendance, is neither essential nor desirable.

This seems to us so clear, as a matter of principle, that we cannot but apply it to the general practice on public occasions at home, in the colonies, and the United States, of the Masonic body taking part in processions of all kinds in which Masonry has not, as in laying a foundation stone, or opening a building, a special and distinctive call to attendance. The result is, as our readers know, that in nearly every programme of such a procession, the Masons are mixed up with the Odd Fellows, Foresters, Druids, Rechabites, United Americans, male and female, United Irishmen, and even with Orangemen, and march with trade societies and trades unions. In fact, there is a recognized place provided for them, and which they are content to take for the sake of displaying aprons, colours, and banners. Those who care about this display cannot have a very high appreciation of the value of Masonry. Indeed, as Masonry does not depend for its propagation or exercise on such proceedings, it is a matter of sacrifice to duty, rather than otherwise, which induces a Mason of well-constituted mind to make any public display of his attributes or his practices ; such a sacrifice is legitimately made at a funeral or at an architectural ceremonial.

It may be very desirable, on some occasions, to show respect to some eminent Mason in authority, or some eminent philanthropist, as Miss Nightingale, for instance, by taking part in a procession, but the dignity of the Order should be rightly cared for in its place in the procession, and in its avoidance of juxtaposition with mimics. Lodges should not lightly take part in processions, as our Brethren do in the United States, Canada, and Australia ; they should be heedful that the occasion is Masonic, and even then, as we have observed, their absence will be more beneficial to the Craft than their presence, if any derogation results from their association with illegitimate institutions.

The grand procession at Edinburgh, which we have described and the *Illustrated Times* has depicted, maintained, or rather enhanced, the prestige of Masonry. In that procession there was not mere paraphernalia, imposing as that might be, but four thousand men, re-

spectable in their lives, conduct, and associations, whose adhesion to great principles was readily recognized by the public. By the side of men eminent for their talents, education, and public position, walked men respectable by their social conduct, and not by their endowments or wealth—and notably the Ancient Lodge of Journeymen. To have united with such a body—the Odd Fellows, or the Journeyman Tailors' United Association—for the sake of their costumes, flags, and bands—would have utterly destroyed the effect of that grand ceremony.

If corporate authorities, guards of honour, or music, attend on such occasions, it is as accessories; and their presence does not detract from the impressiveness of the Craft, nor lessen the feeling of solemnity inspired by its members.

We take advantage, therefore, of this occasion to enforce on our professional Brethren the Grand Superintendents of Works, in all future arrangements, to provide that the Masonic ceremonial shall be maintained in its prerogative.

The letter of Bro. Gill confirms us in the view we have already expressed that it is not desirable that symbolic allusions should be used by the officiating Masonic functionary in the presence of a mixed assembly. Bro. Gill states distinctly that Bro. Fearnley did not speak the nonsense which was put in his mouth by the reporter, who completely misunderstood him; and the comment to be drawn is, that if the reporter, a skilled man in listening, misunderstood the meaning of Bro. Fearnley's address, many others may have done the same, to the great disadvantage of Bro. Fearnley and of Masonry. Bro. Fearnley did, however, make use of illustrations derived from ritual symbolism, which, though in their right place in Lodge, may be very much out of place out of it. In the first place much of this is only tolerable in Lodge because it has been long received in England, and is not admitted in reformed Lodges in America or on the continent, and, in the next place, what has apt reference in a Lodge may be absurd or meaningless out of it. If not understood by the audience, it can give no instruction, and is only a mystification. Bro. Fearnley and Bro. Gill have each of them abilities enough to make a suitable address on laying a foundation stone, without being liable to the misconstruction of playing with their audience. Masonry does not depend on levels and squares and gavels, and can subsist without them; but it does depend on great principles of virtue, which are acknowledged by the world at large, and which it is the especial duty of Masons to practise.

We cannot see why, unless the rain prevented, Bro. Gill did not make some professional remarks suitable to the occasion.

The remarks we have made in another part, on the duties of Grand Superintendent of Works, and the arrangement of Masonic halls and buildings, have likewise been received with much attention. We pointed out that there is a great want of Masonic halls belonging to the Craft, and we showed that the Grand Superintendents, might, if they took it in hand, do much to remedy the defect. That, making the suggestions we did, and particularly in proposing the debenture system,

we were not speaking without book, is well enough illustrated by "Scriba," who points to the Howe Lodge at Birmingham, the funds for which were subscribed in debentures by Masons, who, on the opening of the Lodge cancelled their debentures, and thus endowed the Lodge with a building rent free, exempt from the chance of extraneous influence, and of falling under the control of strangers. This is an example others may follow.

"Scriba" does not however state how the title is secured, whether freehold, and whether in the Lodge, Prov. G. Lodge or Grand Lodge. This is a matter of moment, and in order to be allowed to hold lands in mortmain, it is very desirable Lodges should obtain, under the new regulations of the Privy Council, a licence from the Board of Trade for acquiring freehold property.

It should be the object, where possible, to provide that every Masonic building belonging to the Craft should be freehold. By carefully acting upon this principle, the Society of Friends have now the freehold of nearly all their meeting-houses, schools, or graveyards, so that even if a meeting or congregation falls off, the Society is so far secured that it acquires a power to let the meeting-house or school. The like would sometimes happen with Lodge property, for after a period of great zeal a Lodge might decline; but the accumulations of its prosperity would become available for Craft revenues.

There are, at present, very few of the provinces which possess provincial halls. In some of the provinces it is desirable that the Provincial Grand Lodge should make circuit in the various towns which are most considerable, but in some provinces there is a metropolitan capital distinctly marked, which becomes the settled seat of the Prov. Grand Lodge. In all such cities a Prov. G. Lodge should be provided, which could be effectually done by the organization of provincial resources.

A MODERN PALADIN.—General Franks thus speaks of an act of distinguished gallantry on the part of one of his officers at the battle of Sultanpore, fought on the 22nd February last:—"Lieut. T. T. McLeod Innes, of the engineers, has been of the greatest assistance to me with his professional aid. I have already mentioned his distinguished conduct at the attack on the fort of Dhawrara. It is now his due to relate that at the action of Sultanpore, far in advance of the leading skirmisher, he was the first to secure a gun which the enemy were abandoning. Retiring from this, they rallied round another gun farther back, from which the shot would in another instant have ploughed through our advancing columns, when Lieut. Innes rode up, unsupported, shot the gunner about to apply the match, and remaining undaunted at his post—the mark for a hundred matchlockmen sheltered in some adjoining huts—kept the artillerymen at bay until assistance reached him. For this act of gallantry, surpassed by none within my experience, it is my intention to recommend him for the honourable distinction of the Victoria Cross."

GOD'S LIVING TEMPLE.

THE following eloquent and truly Masonic sermon was preached by our Rev. Bro. Dr. John Woolley, Prov. G. Chaplain for Hampshire, at Saint Michael's Church, Basingstoke, before the R.W. Prov. G.M. Admiral Sir Lucius Curtis, Bart, and the members of the Prov. G. Lodge, on Thursday the 8th inst., the Rev. Bro. taking his text from Isaiah, chap. lxvi. ver. 1 and 2 :—

“ Thus saith the Lord, The heaven is my throne, and the earth is my footstool : where is the house that ye build unto me ? and where is the place of my rest ? For all those things hath mine hand made, saith the Lord.”

AMONG the many striking and beautiful passages with which the writings of the prophet Isaiah abound, I know not one which, in simple but sublime grandeur, surpasses that which I have taken for my text. It contains a sharp and cutting reproof of those Israelites who thought more of the magnificent temple, which was the glory of their nation, the fame of which was spread throughout all lands, than of him who condescended to fill it with his glory, and to set up his name in it ; who prided themselves rather on being descendants of faithful Abraham, than on imitating that faithful spirit and those manifold gifts and graces which were his special ornament and characteristic, and obtained for him the high honour of being called “ the friend of God.” And at the same time, while giving this rebuke, the prophet enunciates a grand and sublime truth, to which, as the world grows older and waxes in knowledge and wisdom, the increased light of successive generations only lends a deeper significance and a keener appreciation. It cannot be denied that there is a strong tendency in men possessed of peculiar privileges and enjoying a higher degree of light than others, to rest satisfied with the advantages thus given them, and pride themselves upon it ; and to forget the higher responsibility resting on them, in consequence of the obligation they are under, of justifying the special favour shown them by letting the world see by their conduct and in their principles how worthy they are of it ; in a word, of letting “ their light so shine before men that they may see their good works and glorify their Father which is in Heaven.” There are numberless instances in the records of God's chosen people that they were prone to fall into this error. Nor has the Christian Church been less liable than the Jewish to pride itself on the presumed enjoyment of light, careless to walk as children of the light. We, too, my Brethren, as Masons, as members of the most ancient Fraternity which has ever existed, boast that we, too, are in a peculiar manner possessed of the inestimable blessing of light. Have we no need of applying the prophetic admonition to ourselves, and of seeing to it, that our light be not, after all, darkness, as it most assuredly will become, if we do not walk as children of the light ? In discoursing on these words, however, it is not my design to limit the instruction which we may derive from them to the admonition they were primarily meant to convey, but to endeavour, so far as the limits of a discourse will admit, to glance at several other profitable subjects of thought on which they are calculated to shed light ; and may the Almighty Creator dispose our hearts to receive in a humble, teachable spirit, such instruction as they are calculated to afford.

Observe then the terms in which the prophet declares the ineffable majesty of the supreme omnipotence of the Great Architect of the universe : “ Thus

saith the Lord, the heaven is my throne, and the earth is my footstool : all those things hath mine hand made, saith the Lord." In what a large and free spirit are these words conceived. And is it not well for us, my Brethren, from time to time to call off our thoughts from the peculiar tenets of our own particular creed, from the points, too, in which we, possessing the same creed, differ, and in which our differences often tend to make us look coldly and feel unkindly towards our Brethren—differences, too, it may be, to which our own narrowness and darkness of vision have lent an importance by no means intrinsically their due—is it not, I say, well for us to call off our thoughts sometimes from these points of difference to those sublime, soul-elevating truths—respecting the unity, the omnipotence, the omniscience, the omnipresence, and the benevolence of that Great Being whom we all profess to serve—in which we all agree? And is there not much in which we do agree? Can not we all unite in realizing the belief that the universe is the temple of the Deity whom we worship, that wisdom, strength and beauty are about his throne as the pillars of his work, for his wisdom is infinite, his strength omnipotence, and beauty shines forth throughout all his creation in symmetry and order; that the heavens he has stretched forth as a canopy, the earth he has planted as a footstool, the sun and moon, and all the hosts of heaven are but the messengers of his will, and all his law is concord? Can we feel the full import of this confession, and acknowledge our agreement in it, without feeling too that we have in this confession a bond of union and fellowship which may well strike at our hearts a chord of brotherly kindness and charity. Another thought, too, strikes us—how much the study of the hidden mysteries of nature and science to which we are all invited, has tended to break the trammels of superstition and prejudice, and to bring out in bold and striking relief, the meaning of such passages as that which I have chosen for my text. Some are afraid, or affect to be afraid, of the study of God's works in nature, of inquiring into the laws according to which the Almighty works, lest, forsooth, the law should take the place of God in our mind and heart, and reason should drive out faith. We, my Brethren, are not of those who entertain this slavish fear—for we believe that God is light—and that in him is no darkness at all. That consequently what can be discovered of him by the aid of our intellect—and surely it was not given to us to lay by, useless and unemployed, like the talent of the unprofitable servant, hidden in a napkin and buried in the earth—that what we can by our inquiries, I say, learn of his works, cannot be other than light; also, that it too, must bear the unmistakable impress of that one infinite, all-wise Being by whom are all things, and for whose pleasure they are and were created. And is it not really so, that the free inquiry into the mysteries of nature and science which has characterized the later ages of the world, has resulted in bringing out into the strongest and boldest relief the absolute oneness, omnipotence, and benevolence of the great Creator; and the unity and perfect goodness of the government of all things by him, the one exclusive Ruler and Governor of the universe. However multiform and various the aspects under which the natural works of creation may be viewed, and the departments of science to which they have given birth, yet, on taking a survey of what the most acute and brilliant intellects of man in many successive generations have succeeded in discovering in all these departments, a firm and tried conviction of two truths becomes more and more deeply rooted in our minds—the one, that all the several parts of creation unite in forming one great harmonious whole, in which each several part is beautifully arranged and adapted to the purpose for which it was designed, and all together are but one vast machine bearing unmistakable marks of being the work of one, and one only Author and Ruler of all things; and the second, that the Great Architect has so arranged and designed his

creation, that all things work together for the happiness and well-being of his intelligent and sentient creatures. Viewed with the lamp of science, the creation presents to us pretty much the same aspect which an ingenious and complicated machine would present to a person, unacquainted with its nature, seeing it at work for the first time. Such a one could see, on fixing his eyes on any special working part, how all its details were admirably fitted to produce the designed movement. He would see, too, that all the parts fitted and harmonized together, though he might not trace the full connection, and might be in utter darkness as to the prime mover of all; yet that they all formed part of one machine, contrived on a fixed design, he would not doubt. And do we not see most clearly that the great truths of revealed religion have, in fact, received more and more light and confirmation by the lustre shed on them by the study of the natural world? While here on this earth we see even what has been most clearly revealed—through a glass, darkly, every thing we believe—our very notions of God himself partake in some measure of that natural darkness which is within ourselves; and men have, in all ages, been inclined to ascribe to that Great Being who is perfect light, and in whom is no darkness at all, some of that darkness and imperfection which is inherent in our fallen nature. The progress of science, by illuminating that darkness in part, by making manifest the laws and causes of many natural phenomena, by showing that reason underlies all nature's operations—has done her part nobly in overthrowing the dominion of superstition, and illuminating the great truths of Scripture, which, when received by faith only, without the benefit of this light, failed to protect men from superstition and error. Think only of the belief in witchcraft that prevailed over the whole civilized world but two centuries ago, which, in imagination subjected the creation to the dominion of evil, malignant spirits, supposed to work their mischievous will on men at the bidding of their fellow-men who had sold themselves to them. Think of the cruelties which this superstition caused man to practise on his fellow-man, and all because the operations of nature were misunderstood, and men were ignorant of the laws by which they were regulated. Think, now that this superstition has been overthrown, and men's minds lightened of a heavy and intolerable burden of fears and alarms, not by a new revelation (for nothing of the kind was needed), by the light thrown on the old revelation, by the employment of the faculties with which God has endowed them, in a free inquiry into his works; and who can deny that science has been a most useful and efficient handmaid to revelation?

And if, by learning to know God better through his work, we have been enabled to correct our dark and imperfect notions of him and his dealings with man; have we not also happily learnt more accurately the measure of our duty to one another as the common children of his providence and care? Have we not learnt to regard one another as brethren, even though we do not hold precisely the same creed? Have we not learnt to love all mankind, even as God himself does, who bestows his favours indiscriminately on all, and maketh his sun to shine on the evil and the good? Have we not been taught the folly and wickedness of priding ourselves on a superior creed and despising others not so favoured as ourselves? Have we not been taught to divest ourselves of that pharisaic spirit which would bid us stand aloof from them, refuse to do good acts to them, and receive the same from them? True we may not as Christians, compromise aught of that revealed truth on which we rest for our salvation—we may not lay other foundation than that which is laid—Christ, the same yesterday to-day and for ever. But we are not forbidden on that account to interchange kind offices with those who do not share our belief when in so doing we do not yield, and are not understood to yield,

an iota of our own faith. We may not indeed have any friendship with the unfruitful works of darkness, but rather reprove them. We may not unite in any fraternal union with the atheist or believer in false gods. But surely the broad Christian rule, of charity and love towards all mankind, would bid us not draw back,—when they who believe in the one true God, who has heaven for his throne and earth for his footstool, would meet as on that common ground and join with us in inculcating those exalted principles of morality and virtue in which we all agree.

For the rest, we leave those of a less pure faith than our own, to the judgment of him who judges not as man does, but will mete out to every man strict justice according to that which he hath, and not according to that which he hath not.

Again, the words of the prophet impress most forcibly on us the folly of those who could imagine that our God can be contained by temples made with hands—who imagine that they, as it were, confer a favour on him by building him a house and giving him a place of rest. “Thus saith the Lord, the heaven is my home and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest? For all these things hath mine hand made.”

As regards the Lord himself—temples and house are utterly valueless; they cannot afford a resting-place for him whom the heaven of heavens cannot contain; neither can they delight his eye nor gratify his sense by their beauty and magnificence; for the meanest of his creatures is a more wonderful structure than the most magnificent house devised by man's art. Yet we know that the Almighty himself, gave very precise instructions to Moses with regard to the *position, form, material and construction* of that tabernacle which moved about with the host of Israel, and was for many years the place where God chose to manifest his presence, and to place his name there, and which was afterwards the type of that magnificent temple which the wisest of men erected at Jerusalem to God's honour and glory, by his special command. So careful too, was the Lord with regard to the erection of that structure, and the choice of the person who should build it, that it should not in any circumstance fall below that perfect purity and holiness which befitted an edifice sacred to his most holy name, that even David, the man after God's own heart, was permitted to have no further concern in it than to collect material for the work—because he had been a man of war from his birth, and his life had been spent in scenes of bloodshed and trouble—while the work itself was reserved for Solomon, who was not only the wisest man, but essentially a man of peace. So careful was God that the building of his temple should not be polluted by hands that had shed blood, even though lawfully and in self-defence. While the awe and fear which the creature ought to have of the Creator, the holy reverence with which alone he may be approached, were signified by the silence with which the stones composing the temple were put together, having been previously hewn and moulded into the required form at the quarries. Thus has the Almighty given a manifest token that he himself has no need of temples; yet that structures, ay, and magnificent structures, raised by the hand of man and set apart for his worship and honour, are needful for us men and for our salvation. Who does not feel his soul drawn heavenward, his spirit attuned to prayer and praise when he enters a noble and beautiful building set apart for God's worship? Who does not acknowledge the propriety of constructing such buildings with all the beauty, costliness and cunning workmanship which the art of man can devise, that so, like David, we may give proof that we scorn to offer to the Lord of that which costs us nothing; and that the awe and reverence, fear and love, which we profess for his most holy name are real and unfeigned. And on this account mainly, ar-

chitecture or Masonry—the science and art of erecting superb and magnificent structures, has ever been held in high honour and esteem, and has ever been amongst the foremost of the liberal arts which have raised man from the dust and ashes of barbarism to the highest pinnacle of civilization. Moreover we feel that this art is ennobling, as being the art more especially of construction and adaptation; the cultivation and practice of it enables us to make the nearest approach of which we are capable to the imitation of the great Creator in his highest attributes. The moral truths, too, symbolized in a noble structure and its several component parts are many and various, and all directly tending to elevate the soul. Thus the very form of a beautiful temple composed of stones, insignificant and of little value in themselves, yet, when taking their due and appropriate place, adding beauty and strength to the whole edifice, and themselves deriving a peculiar worth and dignity from the building itself, lying in due subordination to one another, and all kept together by the chief corner-stone, on which the stability of the whole structure depends, symbolizes to us in a striking manner the mutual dependence of all men in a state of civilized society, and their subordination to rulers and governors, without which society could not subsist. To us, as Christians, it also symbolizes that higher and more noble society, the church of God, in which all the several members are modelled and wrought into one edifice, deriving their beauty and comeliness and strength from the Chief Corner Stone—even God himself made manifest in the flesh, Jesus Christ, the same yesterday, to-day, and for ever. The temple itself, being set apart exclusively for the worship of the Most High, is a visible sign and token to us of the sublime truth, that each of us is, or ought to be, in like manner, a living temple of God—that we should be consecrated in body, soul, and spirit, to him whose we are, and to whom we ought to serve in the beauty of holiness. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” And what is the necessary consequence of this? “If any man defile the temple of God, him shall God defile; for the temple of God is holy, which temple ye are.” Further, the very progressive act of building a temple, from laying the first, or foundation stone, through all the several stages until the building is crowned with the cope stone, represents that progressive advancement in virtue and holiness, which ought to be going on in the heart of every man, from his first admission into covenant relations with his Maker, until the edifice being now complete, he being made a fine and holy temple to God, is ready to be transferred to that more august temple, in which all the lesser ones are enshrined—that house not made with hands, eternal in the heavens. So that when in the Scriptures this progressive advancement in holiness is sought to be described, no more appropriate word for it can be found than edification, or building up. “Unto whom coming as unto a living stone, disallowed, indeed, of men, but chosen of God and precious; ye, also, as lively stones, are built up a spiritual house.” To you, my Brethren, admitted to the light of the Ancient Fraternity of Freemasons, I need not enlarge further on this topic. Enough has been said to show that the Almighty, while repudiating for himself the necessity of temples made with hands, has not deemed them needless for the use of man, thereby, as we believe, by implication, setting his seal of approbation on a society like ours, which, founded on immemorial tradition, has for its object the inculcation of a peculiar system of morality, veiled in allegory and illustrated by symbols. Let us then hold fast the time-honoured traditions which we have received through so long a succession of great and noble men, even from the earliest times. And, above all, let us not fall into the error which is in my text reproved by the prophet, of confounding the shadow with the substance, holding fast the tradition but forgetting its meaning, putting the

form in place of the power, resting contented with donning the clothing of Masons, but neglecting to practise the virtues of which it is the outward emblem. Time was, when it was made a reproach to Masons, and to some, indeed, justly, that the main object of our assemblies was for the gratification of the senses at the festive board. This reproach, we believe, is fast being removed; and, although we do not repudiate a banquet, for, indeed, the good things of this world are given to be enjoyed in moderation, and the banquet affords an occasion for the cultivation of that fraternal spirit and close union for which Masons are distinguished, and which would be otherwise wanting—yet this we know, that no true Mason can be otherwise than moderate in enjoying the pleasures of the table. And it seems to be better understood now that Masons do meet for higher and nobler purposes than the mere gratification of the senses. And on this account probably the Order has received, of late years, an accession of members which has rendered it, so far as members are concerned, prosperous beyond all precedent. Let us take heed that our very prosperity do not betoken an occasion of falling. It behoves every Mason to be careful to recommend none for a participation of our mysteries, unless there is good reason to believe that he will carry out the principles of the Order, and to do this, a man must be virtuous and free from all love of mastery, and free from anything like a spirit of contentiousness and litigiousness. Those who boast of being Brethren, ought surely to live together in unity. and how great must be the scandal when it oozes out, that brother is arrayed against brother, and Lodge against Lodge. These things ought never to be. “Sirs, ye are Brethren.” The spirit of this admonition should ever be preserved in a Freemason’s heart to check the least rising thought of envy, variance, emulation, strife, or any root of bitterness which might spring up and divide brother from brother. What it ought to be, and for the most part is—“Let brotherly love continue.” There is one virtue to which on the present occasion I must briefly advert, which is justly considered the distinguishing characteristic of a Freemason’s heart,—I mean charity. An active sympathy with the afflicted and distressed of the human family, a readiness to relieve the wants and minister to the necessities of the suffering, have ever been virtues highly prized amongst us. And, indeed, if brotherly love prevail, how can the feeling heart and liberal hand fail to accompany it.

The Masonic body supports and maintains in a light state of efficiency, several most valuable charities peculiar to itself, but its sympathies are by no means confined to these. In proof of which, I need merely mention that your contributions, to-day, are asked for our own charities and for those of this neighbourhood, and whatever sum is collected, will be equally divided between these two objects. Finally, my Brethren, let me once more urge upon you the caution that you do not degenerate into mere nominal Masons, whilst the soul and spirit of Masonry are not in you: let brotherly love, relief and truth,—the noble watchwords of the Masonic body—not only be inscribed on your banners, but imprinted indelibly on each Freemason’s heart; and let them shine forth conspicuously in your life and conversation, so that men may see your good works and acknowledge that the light is in you indeed.

TIDINGS FROM THE CRAFT IN THE UNITED STATES.

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

Providence, Rhode Island, 1858.

THE condition of Freemasonry amongst the negroes in the United States, may be a topic of some interest to your readers. There has been little or nothing published among us here on the subject; but I have a good supply of facts in manuscript, which are reliable.

The introduction of Masonry among the negroes of this country, *as such*, was doubtless an oversight—perhaps an error—on the part of the Grand Lodge of England. Class legislation is as unmasonic as any thing can well be; and to grant a charter to seven men to open a Lodge, and make Masons, because those men cannot affiliate with other Lodges, is an act which cannot be too severely reprehended.

Be that as it may, the following is a copy of the document upon which the coloured Masons base the constitutionality of their proceedings here:—

“To all and every our right worshipful and loving Brethren. We Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., Acting Grand Master, under the authority of his Royal Highness Henry Frederick Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honourable Society of Free and Accepted Masons, send greeting: Know ye that we, at the humble petition of our right trusty and well beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other Brethren residing in Boston, New England, in North America, do hereby constitute the said Brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid: And do further, at their said petition, and of the great trust and confidence reposed in every of the said above-named Brethren, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof: It being our will, that this our appointment of the above officers shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeably to such by-laws of the said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions. And we hereby will and require you, the said Prince Hall, to take special care that all and every the said Brethren are to have been regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Book of Constitutions; and further, that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders and regulations, as shall be made for the good government of the same, that in nowise you omit once in every year to send to us, or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master for the time being, an account in writing of your said proceedings, and copies of all such rules, orders and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge, and reasonably be expected, towards the grand charity. Moreover, we hereby will and require you, the said Prince Hall,

as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

" Given at London, under our hand and seal of Masonry, this 29th day of September, A.L. 5784 ; A.D. 1784.

By the Grand Master's command,

(Attested) " WILLIAM WHITE, G.S." " R. HOLT, D.G.M.

Upon the document is endorsed, as I have been informed : " Received 28th Feb., 1787, of Captain James Scott, 5*l.* 15*s.* 6*d.*, being the fees on the warrant of constitution for the African Lodge at Boston. For the Grand Lodge of the Society of Free and Accepted Masons, Wm. WHITE, G.S.

It is entirely upon the strength of this that the coloured Freemasons have gone on to establish a " national Grand Lodge," which, in turn, authorizes by warrant " state Grand Lodges," and they, subordinate Lodges in larger numbers. I have not the complete statistics of these *quasi* Brethren, but learn that their national head assembles triennially, its next convocation being at Cinninnati, Ohio, June 17, 1859 ; that under their state Grand Lodge of Indiana, they have five subordinate Lodges, claiming an aggregate of membership of about 250 members ; that their fee for the three degrees in that jurisdiction is 20 dols. ; and that Jonathan Davis, of Baltimore, Maryland, is the national Grand Secretary.

There are three defects in the basis under which these negroes are at work, each of which, according to the views of Masonic law generally entertained in this country, is fatal to the legitimacy of their work. The first is, that the Grand Lodge of England had no right in 1784 to establish a Lodge at Boston, as there was already a legitimate Grand Lodge, that of Massachusetts, exercising authority there. The second is, that the warrant granted to the negroes in 1784, gave them no authority to establish a Grand Lodge, still less a national Grand Lodge ; it was nothing more than an ordinary lodge-warrant. Third, the warrant itself requires annual returns to be made to the Grand Lodge of England, in failure of which it is forfeited.

I have given more space to this matter than I should have done—from the fact that we have been accused in the United States of discountenancing these coloured Masons, merely because they are black. This is not true ; they are discountenanced because they are irregular and clandestine. Their making is an outrage upon Masonic law and usage, and if they are recognized abroad, it is at the expense of that order and system which Masons everywhere are taught to revere.

The anniversary of St. John (June 24) has been honoured this year with more than usual attention. The Richmond encampment of Knights Templar (of Virginia) paid a knightly visit in mass to their chivalric peers in Boston, Massachusetts, a distance of seven hundred miles. The newspapers are full of the event, the speeches, toasts, &c., and it is justly thought to give evidence of much vitality in Masonry. At Washington, district of Columbia, the Grand Lodge was addressed (by previous appointment) by your correspondent. At Wellsville, New York, a very large assembly had met in a church, when the floor gave way, and the whole of the company were precipitated into the cellar. More than thirty were severely hurt, but none killed.

Two eminent Masons have recently left us for the Lodge above, William R. Cannon, late Grand Master of the Masons of Mississippi, and Wilkins Jannehill, the author of " The Manual," " The Masonic Portfolio," and other works. The latter was one of our best writers. A quotation from his works is found as a motto on the title-page of " Dr. Oliver's " Historical Landmarks." He was Grand Master of Tennessee for several years.

Bro. F. G. Tisdall has commenced the publication of the *Masonic Craftsman*, at New York, a semi-monthly newspaper, at 100 dols. per annum. A prospectus has been issued for a Masonic periodical, at Baltimore, Maryland, by Bro. Joseph Robinson, the Grand Secretary of the Grand Lodge of Maryland.

The two principal Grand Lodges of New York have formed a union, and agreed to suspend further lawsuits and unfraternal acts. The basis of harmony is the granting a life membership in the Grand Lodge to all who had served at least twelve months as Masters of Lodges prior to Dec. 1849. Of this union all good Masons may implore perpetuity. It only remains now to harmonize the Craft in Canada, and all is peace upon our half of the great western continent.

A Lodge has been recently formed in the city of New York, styled "Kane Lodge," upon a novel basis. It is proposed to devote all the profits of the initiation fees and the annual dues, to the erection of a monument of marble in that city, 100 feet high, in memory of Bro. E. K. Kane, the Arctic explorer, whose death last year was so sincerely deplored. Three years is the time contemplated to secure the funds, and from the energy of the corresponding secretary and agent, Bro. Sidney Kopman, and the character of the board of trustees, strong hopes may be entertained of success. A correspondence has passed between Bro. Kopman and Lady Franklin, in which the latter, to my great surprise, expresses her belief that her lamented husband was not a Mason. When Dr. Kane sailed upon his last voyage to the north, he said "he was in search of his Masonic Brother, Sir John Franklin." This is on record, and it would appear that the Doctor must have had some evidence. Your correspondent, two years since, published in his own paper, the *American Freemason*, a portrait of Franklin, as a Brother of the Craft, basing the act upon what Dr. Kane had said in 1853.

REGISTER OF MASONIC GRAND BODIES.

Grand Lodge of Connecticut. Elected May, 1858, George F. Daskham, G.M.; John C. Blackman, D.G.M.; Howard B. Ensign, S.G.W.; Frederick P. Coe, J.G.W.; Horace Goodwin, G. Treas.; E. G. Storer, (of New Haven), G. Sec.

Grand Royal Arch Chapter, Connecticut. Elected May, 1858, David Clark, G. High Priest; Samuel Tripp, D.G.H.P.; Frederick J. Calhoun, G. King; Nathan Dikeman, jr.; G. Scribe; Horace Goodwin, G. Treas.; E. G. Storer, G. Sec.

Grand Council of Royal and Select Masters of Connecticut. Elected May, 1858, George F. Dasham, M. Puissant Grand Master; Hiram Willey, D.P.G.M.; George Stancliff, T.J.G.M.; Richard Hunting, G.P.C.; Howard B. Ensign, G. Capt. of Guards; Horace Goodwin, G. Treas.; E. G. Storer, G. Recorder.

Grand Encampment of Knights Templar of Connecticut. Elected May, 1858, John A. M'Lean, Grand Master; Geo. F. Dasham, D.G.M.; William Hyde, G. Generalissimo; Asa Smith, G. Capt. General; Howard B. Ensign, G. Prelate; David Clark, S. G. Warden; William L. Brewer, J. G. Warden; Benjamin Beecher, G. Treas.; E. G. Storer, G. Recorder.

Grand Lodge of New York.—Elected June, 1838, John L. Lewis, jr., G.M.; John W. Simons, D.G.M.; Finlay M. King, S.G.W.; Clinton F. Paige, J.G.W.; James M. Austin, G. Sec.; Chas. L. Church, G. Treas.

Grand Lodge of Maine.—Elected 1858. Hiram Chase, G.M.; Joseph H. Drummond, D.G.M.; G. F. Sargent, S.G.W.; S. B. Dockham, J.G.W.; Isa. Berry, of Portland, G. Sec.

Grand Royal Arch Chapter of Maine.—Elected 1858, Joseph C. Stevens, G.H.P. Moses Dodge, D.G.H.P.; Ed. P. Burnham, G. King; John J. Bell, G. Scribe; Isa. Barry, G. Sec.

Grand Council of Royal and Select Masters of Maine. Elected 1858, Jos. C. Stevens, M.P.G.M.; Freeman Bradford, D.G.P.; Hiram Chase, G.T.J.; A. B. Thompson, G.P.C.; T. J. Murray, G.C.G.; Chas. Fobes, G. Treas.; Isa. Berry, G. Rec.

Grand Encampment of Knights Templar of Maine. Elected 1858, Freeman Bradford, G.M.; John Williams, D.G.M.; A. B. Thompson, G. G.; T. J. Murray, G.C.G.; E. Cummings, G. Pr.; Jabez True, S.G.W.; J. D. Warren, J.G.W.; Chas. Forbes, G. Treas.; Isa. Berry, G. Rec.

THE LEEDS ORGAN.

It has been truly remarked in those pages of the *Freemasons' Magazine*, entitled "Our Architectural Chapter," that the Craft has more than a passing interest in the erection of superb and stately edifices, even if the plan and detail be not entrusted to members of our body. And as the new Town Hall at Leeds, now approaching completion, and then to be publicly opened by our most gracious sovereign is, according to the *Builder*, one of the most note-worthy of its kind for its architectural features, our readers will doubtless feel some interest respecting the organ, which is to take its place in that building within a few weeks.

Before we commence any description of this scion of "the king of instruments," it will be necessary to preface our remarks by a slight review of the organ as the peculiar instrument most venerated in this country.

In England the manufacture of organs has, for some centuries, been a recognized business, and the builders who have carried on this trade have stood, and their successors still stand, pre-eminent for their work throughout the entire world.

The organs built here have, until within the present century, been more adapted to the requirements of public worship than of the concert-room; and this has engrafted on them a character peculiarly their own, so that an English organ has been noted for its full, rich, and voluminous quality of tone, whilst those made by the continental builders have presented a greater degree of lightness, brilliancy, and effective combination. Why there should have been this difference, a few moments' thought will easily account for. In the first place, in our cathedrals and churches, we rarely allow the musical services to be dependent on any other aid than voices and their accompaniment, the organ; while, on the continent, every petty prince has his band who share, with an organ, the place of accompanists, when performing the music of his chapel; and, admitting this class of music to be, as it certainly is, of the highest order in art, yet, to our ideas, there is something repugnant in the association. In other respects the voices of Englishmen are, from climate and natural causes, of an inflexible character, and they require support. Our music is simple, solemn, and stately, leaving no opportunity for the display of orchestral effect. We have amongst us a tradition that Handel, the greatest musician the world ever knew, was a great organ performer, and we look upon him as an Englishman and our exclusive property, seeing that, like all other prophets, "he reaped no honour in his own country," whereas, he lived and died amongst us, and his works may be said to be one of the foundations on which the English school of music rests. But there is yet one deeper cause of attachment, among Englishmen, to the organ, and much as it is to be deplored, our countrymen are too apt to confuse causes with effects, hence

they look upon an organ as an exclusively Protestant instrument, fit only to be used in a solemn, dignified mass of tone, and totally unsuited to a diversity of combinations, and inapplicable to music of a light or secular character.

Such have been, and in many instances still are, the popular feelings respecting the organ; but within the last quarter of a century these notions have been much changed, and are daily growing more and more obsolete—for the efforts that have been made to humanize the people through the power of music, a power that reaches the hearts of all both high and low, have done much towards reviving that art among our countrymen; and it must be owned that this is a beneficial change in many respects, for we know the mass of the English people to be ardent lovers, and no mean executants of music; a character they eminently possessed in the time of our Tudor ancestors and which they have in no wise lost sight of at the present day, although it is fashionable to say we are not a musical nation.

These observations naturally lead us to our subject—the organ, in connection with the masses of the people—and let those who doubt their appreciation of this noble instrument visit the Birmingham Town Hall on a Monday night—let them see the workman in his working suit, but scrupulously clean, pay his two-pence at the door of that building,—follow him and see him seat himself to hear, and be delighted, with one of the finest organs ever designed in this or any other country; and then let the doubters say the people are not musical!

Thanks to the good example of Birmingham, Glasgow followed with a noble instrument in her town-hall—then Liverpool; but alas! that such a building should have an organ so notorious. Now Leeds has determined not to be behindhand in the race, and on Friday last we had the satisfaction to hear *a portion* of the organ for the new town hall, at the manufactory of Messrs. Gray and Davison, in the Euston-road.

This instrument has been designed jointly by Bro. Henry Smart, the organist of St. Luke's, Old-street, London, and Bro. William Spark, of Leeds, Provincial Grand Organist; and has been entrusted to the old-established firm of Gray and Davison to build. It consists of the following parts:—

Four manual clavier—compass of each from CC to C in altissimo—sixty-one notes; and a pedal clavier extending from CCC to F—thirty notes.

THE ORCHESTRAL SOLO ORGAN (uppermost clavier) contains the following stops:—

<i>By Pipes on Sound Boards.</i>	<i>By Mechanical Combination.</i>
1. Bourdon (wood) . . . 8 feet	10. Clarionet and Flute . in octaves
2. Concert Flute Harmonic (to fiddle G) . . . 8 <i>ib.</i>	11. Oboe and Flute . . . <i>ib.</i>
3. Piccolo Harmonic (to tenor C) . . . 4 <i>ib.</i>	12. Clarionet and Bassoon . . <i>ib.</i>
4. Ottavina Harmonic . . . 2 <i>ib.</i>	13. Clarionet and Oboe . . . <i>ib.</i>
5. Clarionet . . . 8 <i>ib.</i>	14. Oboe and Bassoon . . . <i>ib.</i>
6. Oboe (to tenor C) . . . 8 <i>ib.</i>	15. Flute, Clarionet, and Bassoon in double octaves.
7. Cor Anglais and Bassoon (free reed) . . . 8 <i>ib.</i>	16. Flute, Oboe, and Bassoon in double octaves.
8. Tromba . . . 8 <i>ib.</i>	
9. Ophicleide . . . 8 <i>ib.</i>	

THE SWELL ORGAN (second clavier) contains the following stops:—

1. Bourdon (wood) . . . 16 feet	3. Stopped Diapason treble (to tenor C) . . . 8 feet
2. Open Diapason . . . 8 <i>ib.</i>	

4. Stopped Diapason (Bass) .	8 feet	12. Piccolo (wood) .	2 feet
5. Keraupholon (to tenor C) .	8 <i>ib.</i>	13. Sesquialtra .	5 ranks
6. Harmonic Flute (to fiddle G) .	8 <i>ib.</i>	14. Mixture .	3 <i>ib.</i>
7. Octave .	4 <i>ib.</i>	15. Contra-fagotto .	16 feet
8. Gemshorn .	4 <i>ib.</i>	16. Trumpet .	8 <i>ib.</i>
9. Flute (wood) .	4 <i>ib.</i>	17. Cornopean .	8 <i>ib.</i>
10. Twelfth .	3 <i>ib.</i>	18. Oboe .	8 <i>ib.</i>
11. Fifteenth .	2 <i>ib.</i>	19. Vox-humana .	8 <i>ib.</i>
		20. Clarion .	4 <i>ib.</i>

THE GREAT ORGAN (third clavier) contains, in reality, two complete and distinct organs, of different powers and qualities. They are respectively called the "Front Great Organ," and the "Back Great Organ." *The Front Great Organ* contains the undermentioned stops:—

1. Double Diapason (metal open) .	16 feet	7. Twelfth .	3 feet
2. Open Diapason .	8 <i>ib.</i>	8. Fifteenth .	2 <i>ib.</i>
3. Gamba .	8 <i>ib.</i>	9. Quint Mixture .	5 ranks
4. Stopped-Diapason (wood) .	8 <i>ib.</i>	10. Tierce Mixture .	5 ranks
5. Octave (metal) .	4 <i>ib.</i>	11. Trumpet .	8 feet
6. Wald Flute .	4 <i>ib.</i>	12. Clarion .	4 <i>ib.</i>

THE BACK GREAT ORGAN contains:—

13. Bourdon (wood) .	16 feet	20. Harmonic Flute .	2 feet
14. Flute à Pavillon .	8 <i>ib.</i>	21. Cymbal .	6 ranks
15. Viola .	8 <i>ib.</i>	22. Furniture .	2 ranks
16. Harmonic Flute (to fiddle G, continued to CC in open wood) .	8 <i>ib.</i>	23. Contra Trombone .	16 feet
17. Quint .	6 <i>ib.</i>	24. Trombone .	8 <i>ib.</i>
18. Octave .	4 <i>ib.</i>	25. Harmonic Trumpet .	8 <i>ib.</i>
19. Harmonic Flute (to gamut G, small open) .	4 <i>ib.</i>	26. Tenor .	4 <i>ib.</i>

In THE CHOIR ORGAN (lowermost clavier), are the following stops:—

1. Sub-dulciana (open metal) to tenor C., and stopped wood below .	16 feet	8. Suabe Flute, to tenor C (wood) .	4 feet
2. Open Diapason .	8 <i>ib.</i>	9. Harmonic Flute (to tenor C) .	4 <i>ib.</i>
3. Stopped Diapason, treble (metal) to tenor C .	8 <i>ib.</i>	10. Twelfth .	3 <i>ib.</i>
4. Stopped Diapason, bass (wood) .	8 <i>ib.</i>	11. Fifteenth .	2 <i>ib.</i>
5. Salcional .	8 <i>ib.</i>	12. Ottavina (wood) .	2 <i>ib.</i>
6. Viol di Gamba (to tenor C) .	8 <i>ib.</i>	13. Dulcina-mixture .	5 ranks
7. Octave .	4 <i>ib.</i>	14. Contra-fagotto (free reed) .	16 feet
		15. Trumpet .	8 <i>ib.</i>
		16. Clarion .	4 <i>ib.</i>

THE PEDAL ORGAN is comprised of the following stops:—

1. Sub-octave (open metal) .	32 feet	9. Stopped-flute .	8 feet
2. Contra-bourdon (wood) .	32 <i>ib.</i>	10. Twelfth .	6 <i>ib.</i>
3. Open Diapason (metal) .	16 <i>ib.</i>	11. Fifteenth .	4 <i>ib.</i>
4. Ditto „ (wood) .	16 <i>ib.</i>	12. Mixture .	5 ranks
5. Violon (wood) .	16 <i>ib.</i>	13. Contra-bombard (free reed) .	32 feet
6. Bourdon (wood) .	16 <i>ib.</i>	14. Bombard .	16 <i>ib.</i>
7. Quint (open wood) .	12 <i>ib.</i>	15. Fagotto (free reed) .	16 <i>ib.</i>
8. Octave .	8 <i>ib.</i>	16. Clarion .	8 <i>ib.</i>

THE COUPLERS are as follows :—

- | | |
|----------------------------------|-----------------------|
| 1. Solo organ to great clavier. | 8. Swell to choir |
| 2. Great to solo. | 9. Choir to great. |
| 3. Solo Organ, super-octave. | 10. Pedals to swell. |
| 4. Solo Organ, sub-octave. | 11. Pedals to choir. |
| 5. Swell to great, super-octave. | 12. Pedals to great. |
| 6. Ditto „ unison. | 13. Full Pedal organ. |
| 7. Ditto „ sub-octave. | 14. Pedals to solo. |

There are also, eleven PEDALS “for various purposes of mechanical adjustment,” arranged thus :—

- | | | |
|--|-----------------|---------------------|
| 1. Swell pedal. | 6. } | Composition pedals. |
| 2. Ditto „ for solo organ. | 7. } | |
| 3. Tremulant. | 8. } | |
| 4. Pedal admitting wind to the back great organ. | 9. } | |
| 5. Pedal coupling the back great organ to the swell. | 10. Crescendo. | |
| | 11. Diminuendo. | |

As this large instrument contains many peculiarities not at once to be perceived from a mere inspection of its contents, as above recited, we shall point out a few of the more remarkable. First, in order, comes the Solo Organ. No stop belonging to this manual has any reference to those massive, or “full” effects, which are properly the province of the other portions of the instrument. Every stop, except the “bourdon,” to be used with the reeds, is simply what it pretends to be, a *solo stop*—having the nearest attainable relation with its orchestral prototype. Further to increase the practical usefulness of this relation, all the stops, except the “bourdon” aforesaid, are placed *horizontally*, a position which has been found to add between twenty and thirty per cent. to their ordinary intensity of tone; and to meet this position the sound-boards are placed vertically instead of horizontally. In addition, the first eight stops in the list are supplied with a high pressure of wind (six inches for the bass and tenor, and seven inches for the treble portions of their compass), and are enclosed in two swell-boxes, with Venetian shutters, above, below, and in front. The ninth stop, “ophicleide,” stands, or rather lies, below the rest of the solo organ, and is supplied with twelve inches of air pressure throughout. The great peculiarity of this solo organ, however, is found in the stops numbered from 10 to 16, both inclusive, which, by means of a number of mechanical contrivances, simple in themselves, but scarcely possible to describe without the aid of diagrams, enable the performer to play certain of the stops in octaves to each other, while merely touching single notes. Thus, for example, on drawing the stop, numbered 15, labelled “flute, clarionet, and bassoon, in double octaves,” and pressing down the middle C the result will be, the tenor C of the *cor anglais*, the note middle C of the *clarionet*, and the C above the 8 feet *harmonic flute*, sounding simultaneously. Similarly, any of the stops numbered from 10 to 16 will place at the performer’s disposal the combinations with which they are labelled. The operation of these stops for “mechanical combination,” it will be perceived, is totally different to that of any “movement” whereby ordinary stops of *different pitch* are drawn together. Thus, the effect produced by combining the 4-feet flute, and the 4-feet Cremona of an ordinary choir-organ, will no more resemble that resulting from the stop No. 10 (which places the middle C of the 8-feet clarionet and the C above of the 8-feet flute on the same key of the clavier), than will the effect of the *sounding* octave resulting from the combination of an open diapason and principal, compare with that of an octave actually played on the open diapason alone. By these contrivances,

then, a very accurate imitation of almost all the ordinary wind-combinations of an orchestra is played within the grasp of one of the performer's hands, leaving the other free for any of those purposes of florid accompaniment in which the modern race of players are so proficient. Again, by the use of Nos. 3 and 4 of the couplers, a different class of effects is presented. Thus, a melody played singly on the "ophecliede" can be accompanied in the octave above and below it, by any, or all of the other stops of the solo organ, and this merely by playing single notes; so that this solo organ more nearly fulfils the objects implied in its title than any yet constructed.

In the Great Organ there are some note-worthy features of arrangement. The idea of dividing the great organ into two distinct masses is certainly not altogether original, as similar distributions have been hinted at in two or three continental examples, and in some instances duplicate diapasons have been so treated in this country; but in the present instance, the principle has been developed, and the various resources it affords have been made available to a far greater extent than has ever before been contemplated. The twelve stops placed on the "front" sound-boards are calculated to form a comparatively *light*, though powerful and brilliant organ; while the remaining fourteen stops placed on the "back" sound-boards, comprising some of the strongest members of the flue-work,—the flute à pavillon, viola, and the harmonic series of 8, 4, and 2-feet pitch, together with the quint, the large mixtures, and the heavy reeds, will form "a band" entirely different to the foregoing in amount and quality of force. There is a pedal, numbered "4" in the list of pedals, "for mechanical adjustment," which operates on stop-valves placed in the wind-trunks of the "back" sound-boards, or, in other words, discharges the functions of what the Dutch and German builders call a "wind-coupler." So long as this pedal remains "hitched down," all the twenty-six stops are at the performer's disposal on the great organ clavier; while the act of releasing this pedal instantaneously cuts off the wind supply from the stops of the "back" sound-boards, and thus severs them from the control of the keys. Hence, by the use of this pedal, all or any of the stops of the "back" sound-boards may be instantaneously added to the whole, or any part of the "front" great organ, and providing, besides numerous effects depending on the stops at that moment in use, the most rapid and perfect *sforzando* possible. There is also, another pedal numbered "5," in the same list, the operation of which, on being "hitched down," is to disconnect the stops of the "back" sound-boards from the great, and couple them to the swell, rendering the two portions of the great organ separately disposable on different manuals, and suggesting a host of novel combinations, of which the modern race of organists will not be slow to avail themselves. We may close this account of the mechanical arrangements of the great organ by stating that its twenty-six stops are disposed on nine sound-boards of ample dimensions; and that the air with which they are supplied is increased in pressure *twice* in the range of the compass, viz.;—at fiddle G sharp, and again at D sharp, the twelfth above; while the air supplied to the four reed-stops of the "back" sound-boards, increasing at the same points, has a higher initial pressure than that allotted to the flue-work.

The tone-composition of this great organ is also worthy of remark. Taking the proportions of the flue-stops alone, they stand thus: two stops of 16 feet, six of 8 feet, one of 6 feet, four of 4 feet, one of 3 feet, two of 2 feet, and eighteen ranks of mixtures. To this add the reeds, viz.: one of 16 feet, three of 8 feet, and two of 4 feet, and the statement will be a total of three stops of 16 feet, nine of 8 feet, one of 6 feet, six of 4 feet, one of 3 feet, two of 2 feet, and eighteen ranks of mixtures. Throughout all this there are no "vain repetitions" of similar scales and qualities. For example,

the six stops which compose the 8-feet pitch of the flue-work are an *open diapason* (of the old English quality), a *gamba* (of the conical description), a *bourdon*, a *flute à pavillon*, a *viola* (the largest and most powerful of the German tribe, known as "string-toned stops), and an *harmonic flute*. The same care is exercised throughout the remainder of the flue-work, not omitting the four mixtures, the scales and compositions of which are studiously varied with reference to the general effect. In the reed-work, also, a similar rule of variety is observed. The *trumpet* and *clarion* of the "front" great organ are intended to follow, as near as possible, the model of that brilliant, *clangy* description of reeds which Byfield made so deservedly famous—a quality, by the way, far too much neglected of late years in this country—while in the "back" great organ, the modern English style of reed-work is adopted for the *contra-trombone*, *trombone*, and *tenor-trombone*; and the most successful achievement of the French school has its representative in the *harmonic-trumpet*. Under all these circumstances of quantity and variety, there can be but little doubt that, as a single manual, this great organ can have but very few rivals in Europe.

Having gone somewhat into detail in describing the great organ, it is needless—besides stating that similar principles are observed throughout the instrument—to do more with respect to the swell and choir organs than to refer to the list of their registers as amply representing the qualities of these manuals respectively. In one respect, however, the arrangements of the swell organ differ from those usually adopted. Its twenty stops are disposed on four sound-boards, the two front ones, containing all the reed-work, being supplied with air at one inch heavier pressure than that allotted to the others.

The adherents of the old-fashioned English "large pedal pipe" school will, doubtless, be greatly scandalized by the absence of a 32-feet open wood-stop from the pedal organ! When, however, it is remembered that the 16-feet pitch should always represent the real weight of the pedal organ; that in the present scheme there are three 32-feet stops, viz.: a metal open, a *bourdon*, and a reed, and that an immensely large majority of the continental examples authorize this proportion—there can be no question of its sufficiency and completeness. There is a convenient mechanical arrangement in this pedal organ which obviates most of the difficulty sometimes complained of in manipulating a large number of pedal stops. Next to the coupler "great organ to pedals," is placed a draw-stop, which controls the admission of air to all the pedal organ, except only the violin and *bourdon*. As both these stops can be easily drawn, or retired, simultaneously, the full pedal organ may be reduced to the two 16-feet soft stops by the same action which detaches the pedals from the great organ keys.

In order as little as possible to perplex the operations of the performer, there are but four composition pedals for the whole instrument. But these, by an instantaneous adjustment act, as the player requires, on the swell organ alone, or on the swell, great, and pedal organs, simultaneously, or again on the two latter only. Added to which, each of these four composition pedals is capable of effecting three different combinations (applicable as before mentioned to either of the three organs); the *modus operandi*, so far as the performer is concerned, being simply the setting of an index (one of which appertains to each composition pedal) to the number indicating the required combination.

The crescendo and diminuendo pedals, with which the list of "mechanical adjustments terminates, act on the swell and great organs combined, or on each separately; and in all these cases the necessary movements are imparted to the slides of the sound-boards by the agency of the pneumatic

apparatus, whereby the space passed through by the pedal, and the pressure of the foot required to produce its motion, are both reduced to a *minimum*.

From the portions of this instrument which we heard at the manufactory, which, although it is a large building, was incapable of accommodating the whole of it in its proper place, we were considerably surprised at the ingenuity of the mechanism, and greatly pleased with the tones and power of so vast an organ. Under the able hands of Bro. Henry Smart, we caught some idea of what the monster could pour forth as a whole, as well as the delicacy with which it could breathe its pure and liquid notes when called upon; and the good people of Leeds will have an instrument of which they may well be proud; and, for its special object, as a grand orchestral organ, they will also be enabled to snap their fingers at all the representatives of an orchestra, whose terms make such prodigious holes in the receipts at a musical festival; so that on ordinary occasions they will not require more than a string band, but on extraordinary festivals, with a band, chorus, and the organ in its entire state, we can join with Milton and say—

“ There let the pealing organ blow
To the full-voiced choir below,
* * * * *
Dissolve me into ecstasies,
And bring all heaven before mine eyes.”

To Bros. Henry Smart and Spark no meed of praise is too high to be accorded for their ingenuity in designing such an instrument. To Bro. Davison, the builder, we cannot express our conviction. But this we may add, that as he descends the vale of years, come what will, he will be enabled to point with satisfaction to one of the greatest achievements of the present century in organ-building, and say, “I built that Organ; one organ only in England can equal it; none can surpass it.”

In taking leave of this subject we venture a suggestion to the authorities at Leeds. We are rejoiced at our Bro. Spark having been associated in so grand a work of art, and—where he is so well known as in Leeds—we hope that the Town Council will have the good sense to appoint him the organist, or in the event of his declining that post, that they will take him into their confidence and make him their principal adviser as to whom they should entrust with the onerous post; remembering that their own, their builders' and their designer's reputation are at stake in choosing a fit and proper person to be the organist of the Leeds Town Hall.

DOUBLE DIAPASON.

REVIEWS OF NEW BOOKS.

Hassan, or the Child of the Pyramids: an Egyptian Tale, by the Hon. C. A. MURRAY, C.B. London: J. W. Parker & Son.—A new novel by the author of the “Prairie Bird” is an event to be hailed with no common satisfaction by the reading world alike of England and the United States. The Hon. Charles Augustus Murray has done more than any Englishman now living to cement the bonds of friendship between the old and the new country. He spent his youth amongst Americans, he loved and married amongst them, and is therefore entitled to write about them; because, with the intimate knowledge he has acquired of the American character, and his

experience of the institutions and feelings of the States, he is enabled to represent them as they are, and not as they appear to the (we regret to say) prejudiced minds of some of our countrymen. Indeed, Mr. Murray may almost be looked upon as peculiarly representing the States. His style is not unlike that of some of the best American authors. Washington Irving might have written many parts of the "Prairie Bird," if Mr. Murray had not. Both writers have the same dry, scholarly humour—the same knightly love of helm and hauberk, steed and lance—the same chivalrous respect, or playful tenderness, when writing about women—the same love of horses, dogs, and sporting—even the same fondness for Frenchmen and French cookery. The resemblance does not end here. The studies of both these gentlemen have several times taken the same direction. Mr. Murray has lived with the Pawnees and with the wild backwoodsmen of the Missouri. Irving has written of the Rocky Mountains. It is to Mr. Murray's pen that literature is indebted for the delightful portrait of M. Perrot (the most delicate and humorous conception of a Frenchman and a French cook with which we are acquainted), and Washington Irving has given us a companion picture, though not so elaborately drawn, among the companions of Captain Bonneville. Mr. Murray and the author of the "Sketch Book" are, according to our notions, the only writers who have ever given a really correct and vivid idea of a Frenchman—his courage, his vanity, his perpetual love-making, his egotism, his ingenuity and fertility of resource, joined to a romance of feeling sometimes laughable, sometimes wonderfully pathetic, and an inner nature simple and loveable as that of a little child. It is only writers who are as kindly and benevolent as they are clear-headed and observing that can portray such characters as this. The later works from Irving's pen have been dedicated almost entirely to Oriental subjects. Mr. Murray's mind has again taken a similar direction, and he has presented us with an Egyptian tale, which every man should take with him who contemplates a visit to the land of the Pharaohs. Mr. Murray has not taken up his pen on the present occasion without good cause. He can establish nearly as fair a title to write about the Nile and the pyramids as he had to charm our winter firesides with adventurous tales of War Eagle and Mahega. Since the time Mr. Murray entered the great world of life he has been ever active, ever observing. The wilds of America and the courts of Europe are alike familiar to him. For seven years he represented Great Britain in Egypt, where he lived on terms of intimacy with the famous Mohammed Ali. He has, still more recently, been the most prominent personage in a war which at one time threatened to be of considerable duration, and has dictated peace to the vanquished Shah of Persia. Gifted with uncommon powers of study and application, Mr. Murray has rendered himself the most distinguished Oriental scholar of his time. He has had extraordinary opportunities of becoming acquainted with eastern manners, and every page of the book now under review is sufficient to prove that he has employed them to the best advantage. The following sketch of the modern regenerator of Egypt will fully establish Mr. Murray's claims to be heard with attention on the new subject which has engaged his pen. We give it entire:—

"At the period of our tale, Mohammed Ali was at the high tide of his personal and political career. Though upwards of fifty-five years—the latter half of them spent in constant warfare or intrigue—had passed over his head, they had not impaired either the energy of his mind or the activity of his frame.

"All opposition to his government had been subdued; the scattered remnants of the Mameluke boys, whom he had overthrown, were fugitives in remote parts of the Soudan. The divan at Constantinople had found itself compelled to treat him rather like an independent ally than a powerful vassal. Nubia, and the countries

fertilized by the white and the blue Nile had submitted to his arms. He had restored the holy cities, Mecca and Medina, to the dominion of the sultan, and had brought under subjection the warlike and independent tribes of Arabia, the sands of whose desert fastnesses had never before been trodden by the foot of a foreign invader. Even the dreaded Wahabees, the terror of whose fanatic arms extended across the Arabian peninsula from the Red Sea to the Persian Gulf, had been unable to oppose any effectual resistance to his well-disciplined troops. Their great chief, Souhoud, had fallen. Deraiah, his capital, in the wild recesses of the Nejd, had been taken and plundered, and his son and successor, Abdallah, with all his family, had graced as captives the conqueror's triumph in Cairo. After all these successes in foreign and domestic warfare, he turned his attention to the improvement and development of his acquired dominions, and in these pursuits evinced the same energy, if not always the same sagacity, that had marked his military career. His first object was to free the valley of the Nile from the depredations of the Bedouins, on the bordering deserts; and having learnt from experience the difficulty, not to say the impossibility, of chastising the incursions of their flying squadrons with his regular troops, he adopted the plan of weakening them by divisions among themselves. With this view he cultivated the friendship of the chiefs of several of the more powerful tribes, whom he gained over to his interest by timely donations of money, dresses of honour and land for the pasturage of their flocks; in return for which favours they were ready at his call to pour forth their numerous horsemen in pursuit of any predatory bands of other Bedouin tribes who ventured to make hostile incursions into his territory. By this prudent adoption of the well-known principle 'Divide et impera,' he had succeeded in so far weakening their general power, that the cultivated provinces in Egypt already enjoyed a state of comparative tranquillity. This object once attained, he turned the energies of his active mind to the increase of his revenue; and not satisfied with those resources of agriculture which nature has indicated to be the chief, if not the only wealth of Egypt, he already thought of rivalling at Boulak the silks of Lyons, the looms of Manchester, and the foundries of Birmingham. It was while his head was full of these projects, in the prosecution of which machinery of every kind was daily pouring into the country, that he received the visit of Mr. Thorpe (an English traveller, and his party).

"At the time of their entrance, he was seated on a divan in the corner of the room farthest from the door, and beside him stood a middle aged man whom they rightly conjectured to be his dragoman. He rose from his seat and received them with the polite courtesy for which he was distinguished, and motioned to the ladies to take their seats on the divan. Chairs having been prepared for the gentlemen, the one the nearest to him was of course appropriated to Mr. Thorpe. While the first compliments were being exchanged and the coffee was handed round in small cups of enamel, studded with diamonds, they had full leisure to examine the features and appearance of the conqueror and regenerator of the land of the Pharoahs. Although below the average height, his active and firmly knit form was well calculated for the endurance of the fatigues and exertions which his restless mind imposed upon it. On his head he wore a fez or cap, around which was wound a fine cashmere shawl in the shape of a turban—for he had not yet adopted the tarboosh which forms at present the unsightly head dress of Turks and Egyptians. His forehead was high, bold and square in its outline, subtended by shaggy eyebrows, from beneath which peered out a pair of eyes, not large but deep set, bright, and singularly expressive; when in anger, they shot forth fiery glances which few could withstand, and when he was in a mirthful mood, they twinkled like stars reflected on the waters of the Nile. His nose was straight, with nostrils rather wide; his mouth well shaped, though somewhat broad, while beneath it a massive chin, covered by a beard slightly grizzled by age, completed a countenance on which the character of a firm determined will was indelibly stamped. He was dressed in a pelisse lined with fur, in the front of which protruded from his cashmere belt the diamond studded hilt of a dagger. Large loose trousers, and a pair of red slippers, according to the fashion of the day, completed his costume. Miss Emily would not, however forgive me, if I omitted to mention that on the little finger of a hand, small and delicate as that of a woman, shone a diamond of great value."

This charming and vigorous sketch is enhanced in value by various personal and characteristic details respecting the great viceroy scattered through Mr. Murray's volumes. Thus we learn that Mohammed Ali lived much at the now neglected palace of Shubrah. This residence is situated in a very narrow, pretty garden, on the right bank of the Nile, about three miles below Cairo, which was planted and laid out with some taste by a Greek gardener, under the instructions of the viceroy himself. He built a small country house at one extremity, and a very handsome kiosk in the centre of it, containing a large basin of water. At the four corners of the kiosk were richly furnished apartments, in one of which was a billiard table, at which the old warrior used sometimes to recreate himself, during his latter days, with his officers or guests. After his death, the garden was neglected, and almost destroyed. Of characteristic anecdotes we have enough to make the fortune of a dozen diners out. Here is one of a true Oriental flavour:—

“Ah!” said the pasha, laughing, “I knew all that; I shall have difficulties; what can be done without difficulty? All my life I have been contending against them; I have always overcome them, and, Inshallah, I will do so still! Did you see,” he added with increased animation, “a canal that joins the Nile a few miles northward of this spot?” Mr. Thorpe had noticed it, but had not thought of inquiring whether it had led. “Well, then,” continued the pasha, “that canal leads to a large village in the middle of the Delta, from which and from the neighbouring provinces it brings the produce down to the Nile. How do you think I made that canal? You shall hear. Two years ago I stopped here on my way to Cairo from Alexandria, and having determined to make a canal from the Nile to that village, I sent for the chief engineer of the province, and having given him the length, breadth, and depth of the canal required, I asked him in what space of time he would undertake to make it. He took out his pen and his paper, and having made his calculations, he said that if I gave him an order on the governor of the province for the labour he required, he would undertake to finish it in a year. My reply was a signal to my servants to throw him down and give him two hundred blows of the stick on his feet. This ceremony being concluded, I said to him, ‘Here is the order for the number of labourers you may require; I am going to Upper Egypt, and shall be back in four months; if the canal is not completed by the day of my return, you shall have three hundred more.’ In relating this story, the pasha’s eyes sparkled, and he almost jumped from his sitting posture with excitement, as he added, rubbing his hands, ‘By Allah, the canal was completed when I returned!’”

Towards the close of the second volume Mr. Murray gives a most interesting account of a conspiracy against the viceroy, and in a very curious note takes occasion to absolve Ibrahim Pasha from the share he was sometimes supposed to have had in it. The absolution, however, is scarcely more complimentary than the imputation:—

“One day,” writes Mr. Murray, “when I was sitting *tête-à-tête* with Mohammed Ali, he spoke very disparagingly of Ibrahim Pasha. I observed: ‘Yet on the occasion of that dangerous conspiracy against your highness’s life, he behaved well, and gave no encouragement to it.’ ‘*He dared not!*’ replied the old lion; ‘but it was only fear that withheld him.’ I shall never forget the fire that flashed from his eyes as he uttered these words.

Other historical details, no less valuable, are profusely scattered throughout this admirable work. Respecting the charge so often brought against Mohammed Ali of having caused poison to be administered to one of his sons, Mr. Murray says:—

“It would be unwarrantable to introduce, even in a work of fiction, such a charge against the memory of a man, who, with all his faults, was certainly a great and sagacious prince, had it not some foundation in truth. But it was stated to the author by *Abbas Pasha himself*, that he fully believed that his father had been poisoned by Mohammed Ali’s order. The author asked him whether there was any

circumstantial evidence to corroborate this opinion. 'Yes,' he replied, 'there is. The news of his death was conveyed from Lower Egypt to Mohammed Ali's confidential household officer by a swift courier. The officer, ignorant of his master's views, and afraid of the effect which might be produced on him by the sudden announcement of his son's death, proceeded to break the intelligence to him with enunciation, saying, "My lord, news has arrived of Toussoun Pasha."—"When—how did he die?" was the answer. "How," continued Abbas Pasha, "could he have known or guessed that a man in the prime of life had suddenly died, unless he had himself decreed it?"'

There was certainly force in the argument, but, as all substantial evidence is wanting, we must be satisfied with the universal Arabic conclusion on such matters, "Allah knows!" Another reflection naturally arises from this tragedy, namely, that when we remember the energy and severity of Mohammed Ali's character, it seems incredible that if a favourite son, and one of the bravest commanders in his army, had been suddenly carried off by poison in the prime of life, without any order or connivance of his own, no open and diligent examination of the officers of the prince's household should have been made, and no medical inquiry as to the causes of death have been instituted. Such domestic tragedies are so common in the east that they create but little sensation on the spot. The fate of the son resembled that of the father. There is little doubt but that Abbas Pasha, the late viceroy, was strangled in his bed by two Mamelukes who had lately entered his service, *highly recommended* by certain persons in Constantinople. They had stolen money from his harem, and he had threatened them with punishment. They were the only two on duty close to his bedroom on the night of his sudden death; they disappeared immediately after it; yet no real search was made for them—no public or satisfactory medical examination of the body was allowed; it was buried in unseemly haste, and with nothing of viceregal pomp. Crowds of sycophants flocked to the divan of his successor, and a very short time afterwards the author was informed that one of the supposed murderers had become an officer in the Egyptian army. Want of space compels us to close; but we trust we have already said enough of this delightful book to recommend it warmly to all our readers; and we are happy in the knowledge that we possess them on both sides of the Atlantic.

American Freemason, Parts V. and VI., May and June, 1858. Louisville, Kentucky: Bro. J. F. Brennan.—To use an Americanism, this excellent work goes "smartly" on, and if it only meets with the patronage it deserves, our American contemporary must be doing a good stroke of business. The romance, founded on the history of the celebrated Morgan affair, deepens in interest, and the other lighter portions of the magazine are worthy of attention. The "Freemason's Daughter," which is probably new in America, is however a reprint of an English work. Dr. Oliver, and the other Masonic writers are put under liberal contributions by the editor, in illustrating the history and jurisprudence of Freemasonry, in articles which must prove of great interest to our American brethren. The intelligence is full and varied, but our readers are kept so closely informed on American matters that we do not find any portion to be of sufficiently general interest to English readers for extract. We beg to assure our worthy contemporary that "*Sit Lux*," whose letter on Christianity, *v.* Universality he is republishing from our *Magazine* of March 24, is not Dr. Oliver, as he imagines.

Original Translations,

FROM THE GERMAN OF RÜCKERT.

DOWN THE RIVER.

Calmly we adown the river
Float as in a dream,
While before us moonbeams quiver
Brightly on the stream.

Near those beams that shine so purely,
Ever sails our boat,
And amid them she must surely
In a moment float.

But the moonbeams, e'er receding,
Will not for us stay :
In the shadow still proceeding,
We must hold our way.

THE FAIR PROSPECT.

From God's hand earth in beauty came,
And from a handful of its mould,
The man, with reasoning soul, he made,
Its beauty further to unfold.

That spot in Eden not alone
Grew still more beautiful and fair,
Where the first lovers made their home,
And planted beds of flowers rare ;

All earth more loveliness displays,
Now gardens, fields, and houses stand,
Planted and built by men upon its face,
That all might be an Edenland.

No fairer regions earth can show
Than those with cultivation spread,
By human labour planted o'er,
By human kind inhabited.

The prospect were less fair to man,
Were boats not floating on the tide,
And did no rustic cottage stand
In valley and on mountain side.

EIN YOM LI.

CORRESPONDENCE.

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

UNIVERSALITY OF FREEMASONRY.

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

SIR AND BROTHER,—Your correspondent, "Sit Lux," has taken so long to reply to my former letter, that I think I had a right to expect something more than a mere assertion that "I cannot belong to the Christian Church," as an answer to what I there said respecting the universality of Freemasonry. I do not intend to allow myself to be drawn into a controversy as to what is, and what is not Christianity, for I do not regard your pages as a proper place for a theological discussion; but I must ask leave to set "Sit Lux" right as to the doctrines which any tyro in Masonry might have taught me. What I said was, that "Masonry *does not teach* that the Redeemer is the G.A.O.T.U."; not that Masonry *never did teach it*. If "Sit Lux" can show me any such teaching since the meeting of the Lodge of Reconciliation (which I presume is, in all Masonic matters, our present guide), I shall gladly receive the information and be obliged to him for it; but I protest against passing over the lectures as regulated by the Lodge of Reconciliation, and of going back to Desaguliers and the revival of 1717.

If fallacies so transparent, as "Sit Lux" supposes, abound in my letter, it would have perhaps been better to have pointed out some of them: as it is, I am quite at liberty to suppose that the easiest way of answering some arguments is, to ignore their existence. I take leave also to observe, that the question as to the divinity of Christ has nothing to do with the main question on which I wrote; and that such an *argumentum ad hominem* is unworthy of this subject, and unbecoming, under the circumstances of the case, where an individual's personal opinions should not be made use of to prejudice the value of his general argument.

I am, Sir and Brother, yours fraternally,

July 15, 1858.

A UNIVERSALIST.

CHRISTIANITY v. UNIVERSALITY.

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

DEAR SIR AND BROTHER,—Several letters have appeared in the *Freemasons' Magazine* on Christianity and Freemasonry; will you permit me to add a few words? Is not our universality to be maintained without sacrificing a point which forms the essential of religion to most men in England? Take the proportion of Christians to non-Christians, especially in the country, it is about twenty to one—and surely discretion should be left to Brethren and Masters of Lodges, whether they will or will not systematically reject

their Saviour's name? I put it fairly when I ask, is it not as offensive to find the holy intercession of Christ, and His name, carefully excluded from the ritual, in the case of a devout Christian, as it would be to a Jew to hear the same occasionally admitted? I do not think I am putting an unreasonable case, when I ask, could not a Jew as well, and with as little violence to his feelings, sit in a Freemasons' Lodge, knowing the majority of Brethren are Christians and where the name of Christ is used—as he will now in an assembly of legislators where the oath on the true faith of a Christian is taken?

I only ask that we, as Christians, living in a Christian country, should not be obliged to sacrifice *all*—and the Jew nothing. There is no reason to make Christianity a test—omit in the case of a Jew any mention of Christ in his obligation and prayers, but do not oblige the Christian to do so as well. Admit freely Jew and Christian to friendship and brotherhood, but do not compel *us* to do such violence to our feelings, as we are at present obliged to.

I write in no unfriendly feeling towards those of a different persuasion to my own; but firmly am I convinced that I express the desire of many good Freemasons.

It was remarked, in a letter some time ago, that this is a case of sectarianism, and that we might as well endeavour to introduce the liturgy and articles of the Church of England. This is, to say the least, absurd. Attached as I am to that Church, it would not be wise, and I am sure it would not be the wish of others, that such should be done. The cases present no parallel.

In conclusion, permit me to hope that some Brethren of influence will take this matter up earnestly, and endeavour to give Christians that measure of relief which is their due; and to remove that which at present is the great blot on our society.

Yours fraternally,

L. L. B.

THE ROYAL ARCH.

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

DEAR SIR AND BROTHER,—I should be glad to see the opinions of some of our authorities expressed in your excellent Magazine on the following subjects:—

Bro. Dr. Oliver, in his "Origin of the Royal Arch," states that this degree was formerly practised in England with J. as 1st P. and that the same system is still continued in America and elsewhere. Why has this been altered in England? Admitting that the three offices were anciently conferred with peculiar ceremonies—how is it that the priest has been deposed from his exalted station. Among the Egyptians and even among the ancient Hebrews, the sacerdotal orders were in possession of *all* sacred and profane knowledge, yet, as at present practised, there are in this degree, secrets unknown to those who were formerly entrusted with the higher dignity of conferring the symbols of sovereignty, and who were selected for that purpose as the chosen instruments of God; I cannot be more explicit, but duly installed Principals will understand me.

This appears to be an anomaly in the Royal Arch, which ought with some others to be removed. A careful revision of this beautiful and imposing ceremony should be made, which, without making any decided change in the landmarks, would remove this difficulty. Why not restore this officer to his

former dignity, which would thus make the system more consonant with that practised in other countries?

I have also been anxiously expecting to find in your papers on the chivalrous Orders, some satisfactory explanation of the connexion of the Knights Templar (after the dissolution) with the Order of Freemasonry; is there no positive evidence which would prove the regular transmission of this illustrious Order to our own times, and the nature of its connexion with the Masonic institution? Nothing can be lost by the inquiry—"truth is strong and mighty above all things,"—and it would be doing a great service to the members of this exalted Order, satisfactorily to establish this point. I think a paper on this subject would be highly valued by all Knights Templar.

I remain, dear Sir and Brother, yours fraternally,

July 17th, 1858.

A FIRST PRINCIPAL AND KNIGHT TEMPLAR.

THE LATE BROTHER KANE.

The following letter from Lady Franklin was addressed to Mr. Sidney Kopman, in reply to a note from him informing her of the formation of a Masonic society, the "Kane Lodge," in New York city, and of their intention to construct a marble monument, 100 feet high, to the memory of Dr. Kane. Mr. Kopman says,—“In the inscription, which will occupy a portion of one side of the base the name of Sir John Franklin will necessarily appear; and children, the neglected and uneducated, will become familiar with the histories of two heroes, who were brothers in the mystic ties of our Order:”—

“Dear Sir,—I have laboured under some embarrassment as to what answer to return to your very kind communication. You will not be surprised at this when I tell you, as I feel obliged to do, that till I read of the honourable notice you have taken, and intend taking, of my dear husband, in connection with Dr. Kane, as a brother Freemason, I was ignorant that he could have any claim to that noble friend's sympathies, or to your peculiar regard, on the ground of fellowship in your mystic art. I wish it were otherwise. If chivalric self-devotion, universal charity, good-will to mankind, purity and uprightness of conduct, be, as I believe they are, the fundamental virtues and imperative obligations of your mystic brotherhood, of which your Masonic emblems are only the picturesque and poetic emblems, my husband was worthy to be your brother. You will never, I am sure, withdraw from him those kind and generous feelings to which his memory will ever be entitled, and it is impossible for me not to regret that you do not admit of a branch sisterhood of fellowship in good works, when I am told that, for certain Masonic reasons, you could not accept any contribution on my part to the monument which the Kane Lodge is about to erect to the memory of my dear lamented friend. I will, by you, if you think proper so to do, convey my grateful acknowledgments to Col. de Coin and the other members of the Fraternity, of whom you are the Secretary, and believe me, dear Sir, your obliged friend,

JANE FRANKLIN.”

THE MASONIC MIRROR.

MASONIC MEMS.

THE *Taunton Courier* states that arrangements are in progress for laying the foundation stone of St. Mary's Tower on the 3rd of August. "The most important ceremonial will be the grand Masonic procession, which all the Masons in the kingdom will be invited to attend. A Provincial Grand Lodge was held at Bridgewater, last week, at which the necessary preliminary arrangements were made. A dinner will take place under a spacious tent; and the bands of the West Somerset Yeomanry Cavalry and the First Somerset Militia, by the kind consent of their respective colonels, will attend. Local committees have been formed to assist the churchwardens in making the requisite preparations, and they are already actively engaged in the affair. There will be something done too, in the way of decorations, in which we hope the inhabitants will come out spiritedly."

WE have received a copy of the *Illustrated News of the World*, of the 17th, containing two excellent and spirited engravings, relative to the recent Masonic doings in Scotland—the procession—and the dinner in the evening.

ROYAL BENEVOLENT INSTITUTION FOR AGED MASONS AND THEIR WIDOWS.

At the monthly meeting of the committee of this institution, on Wednesday, July 14, Bro. Jno. Hervey in the chair, the accounts were examined; and it was ordered that £450 be invested in consols, on account of the Male Annuity Fund, and £350 on account of the Widows' Fund. This makes the sums invested £10,750 for the Male Fund, and £2,950 for the Widows' Fund.

The pensions paid during the last quarter amounted to — Male Annuitants, £234 15s., being at the rate of £939 per annum; and to Female Annuitants, £123 2s. 6d., or at the rate of £492 10s. per annum.

Since the previous meeting one of the male pensioners, Bro. Thos. Miller, of Stockport, an annuitant of £25 per annum, had died.

Bro. Farnfield, Sec., reported that he had received a communication from the Secretary of the Board of Grand Stewards who conducted the last Grand Festival, desiring that the collector of the institution might call upon their treasurer, it having been resolved that the balance of deposits, which remained in hand after paying all the expenses of the festival, should be handed over for the benefit of the Benevolent Institution, as follows: £10 10s. to the Widows' Fund; £10 10s. to the Male Fund; and £7 16s. for the purchase of coals and candles for the inmates of the Asylum, during the ensuing winter.

It was resolved, that the thanks of the committee should be forwarded to the Secretary of the Board of Grand Stewards, for their liberal donation, and that Bro.

Farnfield be requested, to superintend the distribution of the £7 16s. in the manner proposed by the Grand Stewards.

We have great pleasure in being enabled to add, that Bro. Isidor Levinson, P.M. of the Royal York Lodge of Perseverance (No. 7) has liberally handed a cheque for £7 12s. 8d., the amount received by him for delivering the Prestonian lecture (being the interest on the amount left by Bro. Preston to secure the delivery of the lecture), to the Secretary of the Royal Benevolent Institution, to be applied in aid of the Sustentation Fund of the Asylum.

BOYS' SCHOOL.

THE Quarterly General Court of this school was held at the offices in Great Queen Street, on Monday, July 19, Bro. Benj. B. Cabbell in the chair.

The minutes of the last Quarterly Court, and of the General and House Committee, having been read, it was proposed and seconded, that the salary of Bro. Thiselton, the Secretary, be increased to the amount of £150.

After some discussion, the proposition was amended by substituting an annual gratuity of £50—in consequence of the long and faithful services rendered by Bro. Thiselton—thus leaving the salary £100 per annum.

METROPOLITAN.

APPOINTMENTS.

Wednesday, July 21st.—Lodges, St. George's (164), Trafalgar Hotel, Greenwich; Beadon (902), Star and Garter, Kew. General Committee of Grand Chapter, at 3; Lodge of Benevolence, at 7.

Thursday, 22nd.—House Committee, Girls' School, at 4.

Monday, 26th.—Lodges, Pythagorean (93), Globe Tavern, Greenwich; Salisbury (630), Dean-street, Soho.

Wednesday, 28th.—Lodge, United Pilgrims' (745), Manor House, Walworth.

Thursday, 29th.—Chapter.—Friendship (248), Ship and Turtle, Leadenhall-street; General Committee, Girls' School, at 12.

Friday, 30th.—House Committee, Boys' School, at 4.

DOMATIC LODGE (No. 206).—This Lodge held its annual summer festival on Tuesday, July 13th, at Bro. Rackstraw's, Star and Garter, Kew Bridge. The day was extremely fine, and many of the Brethren arrived early, and amused themselves in the beautiful grounds belonging to the house. At three o'clock about thirty-six Brethren sat down to the banquet. The W.M. Bro. Brett was in the chair, supported by the whole of his officers, and nearly the whole of the P.M's. The visitors were Bros. Lee, P.M., No. 9; Mann, from Scotland; Bridges, P.M., Kilwinning Lodge, No. 4; Odell, 165; Platt, 19; Jenkins, P.M., 53; and Ede. After the removal of the cloth, the usual loyal and Masonic toasts were given, with brief but pertinent introductory speeches by the W.M., and were heartily responded to by the Brethren; they then retired to the grounds, and finished the day in a most pleasant manner.

INSTRUCTION.

MANCHESTER LODGE (No. 209).—A meeting of this Lodge was held at the Red Horse Tavern, Old Bond Street, on Tuesday, July 13th, Bro. Queely, P.M., 219, presiding as W.M., supported by Bro. T. A. Adams, P.M. 206, as S.W.; Bro.

Caulcher, 25, J.W.; Bro. Stacey, 211, S.D.; Bro. Jackson, 211, J.D.; Bro. Collard, P.M., 168; and Bro. Harrison, P.M., 202. Other Brethren were present, including Bros. Woodstock, 219; Thomas, 25; Stapleton and Hinkell. The Lodge was opened in due form, with solemn prayer, after which the first section of the first lecture was ably worked. This was followed by the ceremony of initiation, which was gone through by Bro. Queely in his usually excellent style. The fourth, fifth, sixth, and seventh sections of the lecture, in the same degree followed, and were well worked. Bro. Thomas, of No. 25, was elected a joining member, and Bro. Caulcher was elected as W.M. for the next meeting, who appointed the officers. The Lodge was then closed in perfect harmony.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Wednesday, July 28th, Royal Sussex (221), Freemasons' Hall, at 7. *Instruction*.—Friday, 30th, ditto, at 7½. *Chapter*.—Tuesday, 26th, Beaufort (120), ditto, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, July 29th, Industry (465), Norfolk Arms, Hyde, at 7. *Encampment*.—Wednesday, 28th, Royal Edward, Astley Arms, Duckinfield, at 5.

CORNWALL.

APPOINTMENT.—*Lodges*.—Monday, July 26th, Boscawen (1000), Britannia Hotel, Chacewater, at 7; Wednesday, 28th, Cornubian (659), Crotch's Hotel, Hayle, at 7; Peace and Harmony, Dunn's Hotel, St. Anstel, at 7.

DERBYSHIRE.

APPOINTMENT.—*Lodge*.—Monday, July 26th, Devonshire (908), Norfolk Arms, Glossop, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, July 29th, Science (640), Private Room, Bourton, at 7; St. Mary's (1009), Bull Inn, Bridport, at 7.

DURHAM.

APPOINTMENTS.—*Lodges*.—Monday, July 26th, Industry (56), Grey Horse, Gateshead, at 7; Restoration (128), Town Hall, Darlington, at 8.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this Lodge was held at Bro. Carman's, on Monday evening, the 12th ult., the W.M. presiding, supported by Bros. Oliver, S.W.; Hinde, J.W.; Hewison, P.M.; Twizell, W.M. of St. George's (No. 624), North Shields. During the evening the duties of the second and third degrees were gone through by the W.M., assisted by Bros. Hewison, P.M. and J. Hinde, J.W., after which the Brethren adjourned to refreshment, and the remainder of the evening was spent in love and harmony. After several propositions had been received, the Lodge was closed in regular form. About forty Brethren attended, amongst whom were various visitors.

GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, July 28th, Foundation (97), Freemasons' Hall, Cheltenham, at 5.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, July 28th, Economy (90), Black Swan, Winchester, at 7; Phoenix (319), Private Room, Portsmouth, at 7.

HERTFORDSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, July 27th, Hertford (578), Shire Hall, Hertford, at 4.

BERKHAMPSTEAD.—*Berkhampstead Lodge* (No. 742).—The members of this Lodge held their usual quarterly meeting on Wednesday, 7th June, at the King's Arms, Great Berkhamstead, when the W.M. Bro. J. Webber, in a very efficient manner, initiated into Freemasonry three candidates, the ballot having been taken and found in favour of each, viz.:—Mr. William Butcher, Mr. Charles Gurden, and Mr. Philip Hart. Soon afterwards, the business of the Lodge was brought to a close, and the W.M. and Brethren, who were in good attendance, proceeded to an excellent banquet, and the evening was spent in much good feeling, enlivened with songs from the W.M. and Bro. Barringer and others. Among the visitors were the D. Prov. G.M. Bro. Ward and Bro. Davy of the Watford Lodge. We are glad to find this Lodge so well supported and Masonry so much on the increase in Hertfordshire.

ISLE OF WIGHT.

APPOINTMENT.—*Lodge*.—Tuesday, July 27th, Ryde (999), Freemasons' Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—*Lodges*.—Tuesday, July 27th, Emulation (376), Bull Inn, Dartford. *Chapter*.—Wednesday, 28th, Belvidere (741), Star Hotel, Maidstone, at 3.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, July 26th, Tudor (688), Red Lion, Oldham, at 6½; Wednesday, July 28th, Lime Stone Rock (481), Brownlow Arms, Clitheroe, at 7; St. John's (434) Three Tuns, Bolton, at 6½.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, July 28th, Derby (1026), Derby Arms, Bootle, at 5. *Chapters*.—Unity and Perseverance (845), Wheatsheaf, Ormskirk, at 5; Thursday, July 29th, St. John's (407), Rose and Crown, Pendleton, at 6½.

LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, July 28th, Lindsey (1014), Public Buildings, Louth, at 6.

NORFOLK.

APPOINTMENT.—*Lodge*.—Thursday, July 29th, Perseverance (258), Lamb Inn, Norwich, at 7.

NORTHAMPTON.

APPOINTMENT.—*Lodge*.—Monday, July 26th, Fidelity (652), Talbot Inn, Towcester, at 6.

SHROPSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, July 28th, Salopian of Charity (135), Lion Hotel, Shrewsbury, at 7.

SOMERSETSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, July 28th, Sincerity (327), Clarke Hotel, Taunton, at 7.

WELLS.—*Benevolent Lodge* (No. 653).—The Brethren of this Lodge held their annual Lodge of Instruction at the Town Hall, on Thursday, the 8th instant. The Lodge was ably presided over by Bro. Kelway, W.M. When the labours of the day were concluded, the Brethren adjourned to a banquet at the Swan Hotel. The usual Masonic toasts were given, after which the W.M., in the name of the Lodge, presented to Bro. Robins, P.M., a handsome silver inkstand, bearing the following inscription:—"Presented by the Brethren of the Benevolent Lodge (No. 653), to Bro. Thos. Conway Robins, P.M. and P. Prov. J.G.W. Somerset, as a mark of their fraternal regard and esteem. 8th July, 1858."

SHEPTON MALLET.—*Lodge of Love and Honour* (No. 357).—The annual festival of this Lodge was held on Monday, 12th inst., at the George Hotel. The Lodge was opened by Bro. John Salmon, W.M. Bro. Dr. Pope, of Glastonbury, P. Prov.

S.G.W., was installed in the chair, according to ancient custom. The ceremony of installation was performed in his usual able manner by Bro. T. C. Robins, P.M., No. 653. The W.M. returned thanks in a most feeling manner for being a third time installed Master of a Lodge, and then proceeded to appoint Bros. John Goodall, S.W.; Giles Griffith, J.W.; Andrew Peacock, Treas.; John Phillis, Sec.; John Foxwell, S.D.; Henry Goodall, J.D.; and Thomas Cook, I.G. The ceremony of initiation of Messrs. T. H. Roach, I. G. L. Bullied, and J. Cornwall, of Glastonbury, was then performed in the most impressive manner by the W.M. The following visitors were present, Bros. Broadley, Nos. 61 and 420, P. Prov. G.J.W.; J. Kelway, W.M. No. 653; T. C. Robins, P.M. No. 653; W. Oakley, P.M. No. 327, and P. Prov. G.J.W.; C. H. Ludlow, P.S.W., No. 408; P. H. Crampton and J. Holway, No. 61; J. H. Mee, John Mee, and Henry Box, No. 653. In the course of the proceedings reference was made to the forthcoming ceremony of laying the foundation-stone of St. Mary's Tower, Taunton, and the interest excited among the Fraternity generally from the circumstance of the tower having been built by the then M.W.G.M. of England, Henry VII., under the superintendence of his S.G.W. Sir Reginald Bray. A resolution was come to that the Lodge would attend and assist, and a hope was expressed that a large and imposing procession would be formed on the interesting occasion. The Brethren adjourned to an excellent banquet, and after the repast, the usual loyal and Masonic toasts were given.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, July 28th, Sutherland (660), Town Hall, Burslem, Staffordshire, at 6; Thursday, 29th, St. Martin's (115), Freemasons' Arms, Burslem, at 6.

SUFFOLK.

APPOINTMENTS.—*Lodges*.—Monday, July 26th, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 26th, Apollo (383), White Lion, Beccles, at 7.

SUSSEX.

CHICHESTER—*Lodge of Union* (No. 45).—The members of this Lodge celebrated the festival of St. John the Baptist on Thursday, June 25th. The Lodge was opened at six o'clock by the W.M. Bro. Geo. Smith, who, on this occasion, could not, certainly, feel much flattered by the attendance of his officers, there being at the opening only the I.G. and one Steward present. Luckily there was a strong muster of P.Ms. present, who readily aided the W.M. to initiate Mr. Samuel Newman into the mysteries of the Order. Business over, the Brethren adjourned to the Assembly Rooms, where about thirty partook of the good cheer provided by Bro. Purchase. The W.M. presided with his usual ability, and a very happy evening was passed by all. During the evening the S.W. Bro. Molesworth, in acknowledging the toast of the officers of the Lodge, alluded to the position the W.M. had been placed in earlier in the evening, through the remissness of his officers, and, while exhorting his brother officers to be more attentive in future, frankly admitted his own shortcomings. Amongst the visiting Brethren were Bro. Ogburn, P.M., 428, and P. Prov. J.G.W., Hants; Thos. Slade, P.M., 428, and P. Prov. G.D.C.; Brothers Whitfield and Rev. Wm. Burnett, Rector of Boxgrove.

WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, July 26th, St. Paul's (51), Union Hotel, Birmingham, at 4; Wednesday, 28th, Abbey (625), Newdigate Arms, Nuneaton, at 7.

WILTSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, July 27th, Concord (915), Court Hall, Trowbridge, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, July 26th, Hope and Charity (523), Black Horse, Kidderminster, at 7½; Tuesday, 27th, Stability (824), Talbot Hotel, Stourbridge, at 6½; Wednesday, 28th, Perseverance (838), Swan Inn, Dudley, at 6.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, July 28th, Minerva (311), Masonic Hall, Hull, at 7; Friday 30th, North York (876), Station Hotel, Middlesbro, at 7. *Chapters*.—Wednesday, 28th, Zetland (287), Masonic Hall, York, at 7; Friday, 30th, Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, July 28th, Philanthropic (382), Private Room, Leeds, at 7; Thursday, 29th Harmony (342), Masonic Hall, Huddersfield, at 7; Friday, 30th, St. George's (298), Town Hall, Doncaster, at 7; Zetland, (877), Royal Hotel, Cleckheaton, at 7. *Instruction*.—Friday, 30th, Griffin Hotel, Leeds, at 8.

ANCIENT AND ACCEPTED RITE.

SUPREME COUNCIL.

THE Supreme Council for England and Wales held their quarterly meeting at their Grand East, London, on the 13th inst. A warrant for holding a Sov. Chapter, Rose Croix, on the petition of several Brethren residing at Portsmouth, was granted. The Ill. Bro. John Barker was advanced to the degree of Grand Inquisitor Com. 31st. The Members of the Council afterwards attended the meeting of the Metropolitan Chapter, Rose Croix.

METROPOLITAN CHAPTER OF ROSE CROIX.

A meeting of this body was held at the Freemasons' Tavern, on Tuesday, July 13th. Present: the Ill. Gr. Insp. Gen. Henry Beauchamp Cole, M.W. Sov.; also the M.P. Sov. Com. Dr. Henry Beaumont Leeson; the M. Ill. Gr. Inq. Gen. Charles John Vigne; the M. Ill. Gr. Inq. Gen. and G. Sec. John A. D. Cox; the M. Ill. Gr. Insp. Gen. Henry Atkins Bowyer; the Ill. Bro. Rev. W. H. Wentworth Bowyer, 32nd degree; the Ill. Bros. Hyde Pullen and John Barker, 31st degree; and the following officers of the Chapter:—Bros. Dr. William Jones, 1st Gen.; Dr. R. Goolden, Treas.; R. Spencer, Capt. of Lines. There were also present Bros. Keddell, Capt. N. Philips, and S. R. P. Shelton, of the 30th degree, J. How, Capt. Henry Clarke, etc. The minutes of the previous Chapter having been read and confirmed, a ballot was taken for the following Brethren, candidates for this degree: Lt. Alderson, W. H. Read, W. Ranger, R. D. Watson, and S. Morris, and being in attendance, they were installed; the duties of 2nd Gen. being undertaken by Bro. Pullen, and those of Raphael by Bro. Barker, the entire ceremonial, (conducted most ably by Bro. Cole) was performed. The installations being completed, the M.W. Sov. said the members of the Chapter had now to exercise their privilege of electing a Brother to succeed him (the M.W. Sov.), his two years of office expiring that day. The ballot being taken, Bro. Dr. William Jones, 1st Gen., was declared elected. Bro. Dr. Goolden was re-elected Treasurer. The M.W. Sov., in congratulating Bro. Jones on having thus received a decisive proof of the confidence of the Chapter, said he was fully assured that the zeal, talent, and ability that Bro. Jones had shown in his office, would be a guarantee that the affairs of the Chapter would be conducted ably under his presidency. Bro. Jones, briefly acknowledging the compliment paid him, said there should be no lack of energy on his part to support the position of the Chapter. Bro. Cole, in congratulating Bro. Goolden on his re-election, said that by his past management of the finances, there was a certainty of his supporting the prosperous condition of their exchequer. To this Bro. Goolden replied by expressing a hope that, by husbanding its funds, the Metropolitan Chapter might, on some future occasion, when foreign Brethren of distinction should pay it a visit, be able to give them an entertainment worthy of its position and dignity. Bro. Edney was again elected Organist, and Bros. Tusky and Rice, Equerries. At seven o'clock the Chapter was duly closed, and several Brethren adjourned to a splendid banquet, the M.W. Sov. Bro. Cole, presiding, being supported by the M.P. Sov., and the Ill. Bros. Cox and Bowyer.

The dinner having concluded, Bro. Cole said in proposing the first toast that Her Majesty was entitled to their reverence and remembrance on festive occasions, not only as the head of the nation, but as one who had attained a high place in the hearts of her subjects. At no period in the world's history did the name of Englishmen stand so high, as under the mild sway of their beloved Queen, to whose health and happiness he asked for a bumper.

"The Prince Consort and the rest of the Royal Family" followed.

Bro. Cole then said the toast next in importance, but masonically, of far greater interest on that occasion, was the health of the illustrious Brother so long connected with their high degrees. He would before proposing it, however, briefly draw their attention to the elevated position in which they now stood—an eminence which had only been attained by the exertions of their Sov. Commander; to whose intrinsic genius and indomitable perseverance they were indebted for the status now held by the higher degrees. He need only direct the particular attention of the Brethren who had to-day been received into this sublime Order, to the high merits of the distinguished Brother who had presided over the Supreme Council—to the members of the Chapter, his eminent talent was well known. He therefore asked them to join him in drinking "Long life, health and happiness, to the Illustrious Sovereign Dr. Leeson."

The M.P. Sov. Com., in rising to express his gratitude for the kind wishes expressed towards him, could only say that, his services being so handsomely acknowledged, he had received ample reward for any thing he had done in the pleasure their kindness afforded him. He felt that the position he held, if it had its pleasures, had also its difficulties. He had striven to discharge his duties with integrity through evil report and good report; and all difficulties were effaced by the constantly kind and generous support of his Brethren. Dr. Leeson then referred to some K.T. Encampments claiming a right to confer the 18th degree, as, they were well aware, was formerly the practice, he, himself, having taken that degree in the Cross of Christ Encampment; but since the revival and establishment of the Supreme Council of the Ancient and Accepted Rite, the eminent Col. Tynte neither claimed nor desired for the Templars that privilege. He reminded his Brethren that a strong inducement for the study of the high degrees, was to be found in the estimation they would receive when visiting France or the Brazils. In conclusion, he could but say he was happy in being surrounded by such an able Council; and, referring to one of that body, most deserving of notice for his devotion to Masonry, he would, before he sat down, ask their permission to propose the "Health of their M.W. Sov. Bro. Cole."

Bro. Cole, in responding, said he freely acknowledged his devotion to Masonry, and he was sure all who knew him would give him credit for being desirous of discharging his duties faithfully and zealously. He considered that, by equal attention, it was in the power of any Mason to attain like eminence with himself. During his two years of office, many good Masons had been admitted to the degree, and some of them had, by carrying it into other portions of the British empire, spread wide the rule of the Supreme Council, of which he had the honour to be a member. He tendered his most heartfelt and grateful thanks to the Chapter for the undeviating support he had received on every occasion of its meeting.

Bro. Cole next proposed "The two members of the Supreme Council, then present—Bros. Bowyer and Jno. A. D. Cox."

Bro. Cox, in reply, referred to the steady increase of their numbers—an increase was observable; but the quality of the members was more to be wished for than numbers. The Ancient and Accepted Rite required, as its members, men only of superior attainments, and such as were actuated by a truly Masonic spirit.

Bro. Cole, then tendered his thanks for the kind services of Bros. Barker and Pullen, who had taken upon themselves the duties of officers who were unavoidably absent.

Bros. Pullen and Barker respectively disclaimed any title to praise, as they considered it a duty and a pleasure to fill any office, however humble, when required, and they were proud to find that day they had been of any service.

Bro. Cole now came to the chief toast of the evening, the health of Bro. Jones, who had been that day elected to succeed him, a Brother whom he was satisfied would carry out the duties in a manner that would be found to fully justify the pre-eminent character of the Chapter.

Bro. Jones could only hope he deserved all that had been said of him, and trusted that at the close of his term of office his conduct would be found satisfactory.

Bro. Cole then proposed the "Health of the Brethren who had that day been installed." The toast was acknowledged by Bro. Read in a short address, in which he referred to his experience of the benefits of Masonry in distant parts of the world, and alluded to his association with that excellent Mason, Sir James Brooke.

The members separated at an early hour.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

SOUTH SHIELDS.—*St. Hilda's Chapter* (No. 292).—A general desire on the part of the prosperous Craft Lodge of St. Hilda, has led to the formation of a Chapter in connexion therewith, which has just been auspiciously opened. A convocation of Royal Arch Masons, consisting of the companions of the provinces of Durham and Northumberland, was held on Wednesday, July 14th, at the St. Hilda Lodge-room, Bro. Carman's, Golden Lion Hotel, at two o'clock P.M., for the purpose of consecrating the Saint Hilda Chapter (No. 292), when the M.E. Prov. G. Supt. Comp. J. Fawcett, of Durham, as Z., assisted by Comp. H. Fenwick, *M.P.* (D. Prov. G.M.) as H., and Comp. E. D. Davis (S.G.W. for Northumberland) as J., opened and consecrated the Chapter in solemn form, and installed Comps. R. B. Ridley, Z.; H. Fenwick, as proxy for W. E. Franklin, H.; and A. Davis, J. The following were appointed officers:—Comps. Ridley, *Treas. pro tem.*; Hewison, E.; Oliver, N.; and Buckland, P.S., and duly invested. After the business had concluded, and several propositions been made, which promise fair for the Chapter becoming not only prosperous, but vigorously conducted, about thirty of the Comps. adjourned to banquet, served by Bro. Carman, the chair being occupied by Comp. Ridley, Z., supported by Comps. J. Fawcett, Prov. G. Supt., H. Fenwick, J. Crossley, E. D. Davis, A. Davis, W. H. Crookes, W. Berkley, (Z. No. 624), J. Glaholm (No. 111), J. G. Tulloch, (E. No. 624), W. Twizell (No. 624), A. Clapham, (P.S. No. 614), &c., &c.

AMERICA.

GRAND LODGE OF CALIFORNIA.

We are in the receipt of a printed copy of the "Report of the Committee on Foreign Correspondence to the Grand Lodge of California," at its annual communication in May last. The report is from the pen of the Grand Secretary, Bro. A. G. Abell, chairman of the committee, to whom we are under obligations for the early copy before us. Brother Abell reviews the proceedings of thirty-three Grand Lodges, and presents in his report all of the most important transactions of these grand bodies. The report contains fifty-seven pages of closely printed matter, and although he remarks, that "it has been written at various intervals during a period of grievous sadness and anxiety, while watching by the sick bed of one most near and dear," it is indeed a "faithful summary of the proceedings of those grand bodies which it professes to review." The task of Brother Abell has been most ably performed. We will present our readers from time to time with extracts from this able report. In reviewing the proceedings of Arkansas, for 1856, he comments upon the following decisions made by that Grand Lodge:

"1st—That a failure on the part of a Lodge to meet for twelve months, involves the forfeiture of its charter. This, we think, should not be enunciated as a general law of Masonry, as it is a matter properly depending upon the particular

regulation of the Grand Lodge having jurisdiction. 2d—That ‘an entry should never be made, either on the petition or Lodge books, of how a committee (on investigation of the fitness of a candidate) reported.’ We have never heard this announced before. In our own jurisdiction it is the custom to make such reports in writing, and the substance of them is entered upon the record; and it seems to us that if the minutes show (as, with all deference to Virginia, we think all Lodge records should) that a petition has been referred to a committee for their opinion, they should also show, at the proper time, the result of such a reference. 3d—That ‘if a candidate is rejected’ the Lodge may return his petition to him, or retain it, at discretion. This too is new to us. We had supposed it too be well settled that even after reference to a committee, no petition could be withdrawn; but whatever difference of opinion or of practice there might at some time have been on this point, it has not before fallen under our observation that a petition might be restored to an applicant after rejection. Even were it done, what object would the petitioner have gained by the recovery of a simple piece of paper, when the records of the Lodge exhibited its contents and the consequences resulting? 4th—That ‘a subordinate Lodge has the authority to restore an expelled member by unanimous vote, to membership,’ but that the action of the Grand Lodge ‘is necessary to restore him to all the rights and privileges of a Mason.’ Now this is difficult for us to comprehend. We have been under the impression that a Grand Lodge only should restore in cases of expulsion, and such certainly appears to be the general usage in the United States. But whether this be true or not, if a subordinate may thus far effect a restoration, what need is there for further action by the Grand Lodge when membership, in good standing, in a legal Lodge, is the first and most complete title to all the rights and privileges of Masonry? It seems to us that almost the converse of Bro. Smith’s opinion is generally held to be the true decision—that while the Grand Lodge may restore an expelled Mason to the rights and privileges of Masonry at large, it may not restore him to membership in the Lodge from which he was ejected, without its proper assent.”

THE WEEK.

HER MAJESTY and Court have been enjoying, for the greater part of the week, the blessings of privacy in the Isle of Wight, but on Thursday the Queen and the Prince Consort with the Princesses Alice and Helena, went on a cruise in the royal yacht Fairy. Her Majesty was accompanied by Lord Lyons, the Duke and Duchess of Manchester, and the Earl and Countess of Clarendon. Her Majesty has been pleased to direct letters patent to be passed under the great seal, granting the dignity of a baronet of the United Kingdom of Great Britain and Ireland to Alexander Hutchinson Lawrence, of the Bengal Civil Service (eldest son of the late Sir Henry Montgomery Lawrence, K.C.B.), and to his heirs male, with remainder, in default of such issue, to Henry Waldemar Lawrence (brother of the said Alexander Hutchinson Lawrence), and his heirs male.—In the House of Lords on Monday, the consideration of the reasons to be offered to the House of Commons, for the Lords insisting on their amendments to the Oaths Bill, led to considerable discussion, but ultimately the reasons were put *seriatim* by the Lord Chancellor, and agreed to after a division on the fourth reason, which had been amended by the Earl of Derby. It was, however, carried by a majority of 50 to 42. The reasons were then ordered to be communicated to the Commons. The Jew Bill was read a third time and passed. On Tuesday Lord Portman remarked that the Government having promised to introduce a bill on the subject of church rates, he should abstain from submitting the measure of which he had given notice for the settlement of the controversy. The Earl of Derby observed that the question would undoubtedly receive careful consideration during the recess, and he hoped an acceptable bill would be the result. Beyond this he could not go. On Thursday the Earl of Derby moved the second reading of the Government of India Bill, explaining at some length its provisions, and contending that it could not be considered as a penal measure against the East India Company; it was

merely a remodelling for the purpose of improving the machinery established in this country for the Government of India. After some discussion, the bill was read a second time. On Friday the Earl of Derby, in answer to the Marquis of Clanricarde, said that the ex-king of Oude was now a state prisoner at Calcutta, under strong suspicion of having promoted the revolt. Their lordships went into committee on the India Bill. After considerable discussion the various clauses were agreed to, and the House resumed.—In the House of Commons on Monday, on the order of the day for resuming the committee of supply, Mr. Hutt called the attention of the House to the report of the committees on the slave trade in 1848 and 1849, and moved that it was expedient to discontinue the practice of authorising her Majesty's ships to visit and search vessels under foreign flags, with a view of suppressing the traffic in slaves. The honourable gentleman contended that all our attempts to put down the slave trade by force had proved a complete failure, and should, after such an extended experience, be abandoned. The motion was negatived by a majority of 223 to 24. The House then went into committee, and the vote for the mixed commission was agreed to. On Tuesday the House again went into committee of supply, when the vote for the ecclesiastical commission was carried by 67 to 61. On Wednesday the Reformatory Schools (Ireland) bill passed through committee, and the House again went into committee, when the estimates were completed. On Thursday Mr. Bowyer asked the Secretary of State for the Home Department if his attention had been directed to an explosion of fireworks which had occurred in the Westminster-road, and whether he proposed to take any measures in consequence? Mr. Walpole said his attention had been directed to the subject, but he had not as yet had time to decide upon the course which it might be necessary to pursue. The Chancellor of the Exchequer moved for leave to bring in a bill for the main drainage of the metropolis. He dwelt on the necessity of purifying the Thames, and said the only question was as to whether it should be dealt with as a national or a local undertaking. The government had arrived at the conclusion that the necessary works must be paid for by the metropolitan districts. The subject had been well considered by the Metropolitan Board of Works, which was ready to undertake the works if they were furnished with the requisite financial powers. The sum required would be probably £3,000,000. The proposition he had to submit was, that the Metropolitan Board of Works should be empowered to levy a special rate for the express purpose of carrying out and completing the project. The bill would contain provisions for establishing a sinking fund, so that the whole of the expenditure might be liquidated in a given period. It was proposed to give the board the power of levying a special rate of 3*d*. in the pound for a period of forty years. It was calculated that such a rate would realize about £140,000 per annum. The works, it was estimated, would be completed by the close of the year 1863. The board would require about £600,000 per annum for the actual outlay, and in order that the board might be enabled to obtain this money on the best terms, the guarantee of the nation would be given to the lenders. It was estimated that principal and interest would be liquidated in forty years, as no doubt the money might be raised at a rate not exceeding 4 per cent. With respect to details the board would be left entirely at freedom. Leave was given to bring in the bill, and some formal business transacted. On Friday after considering the Corrupt Practices Prevention Act Continuation Bill in committee, it was moved that the Jew bill be read a second time, upon which Mr. Newdegate moved that it be read a second time that day six months. After some discussion, in which it appeared to be understood by a large portion of the House as but a temporary measure, the amendment was negatived by 156 to 65, and the bill read a second time. The Chelsea Bridge Bill passed through committee; a motion, made by Sir J. Shelley, for the abolition of the foot-toll, being rejected by 118 against 41; the Government however, so far giving way as to allow it to be opened toll free on Sundays.—The news from India is of a very mixed character. It states that 13,000 of the rebels, who left Calpee on the 23rd May, reached Gwalior on the 1st of June; they were joined by 7000 of Scindia's troops, sent out to oppose them. They took possession of Gwalior, and plundered it. Scindia escaped to Agra. The force under Sir Hugh Rose, from Calpee, the division under Brigadier Hicks from Jhansi, the column under Colonel Smith, from Chunbrace, at once made for Gwalior, and

there was a report at Bombay, probable, but not certain, that the place has fallen, with tremendous loss to the insurgents. Sir Edward Lugard defeated the rebels at Jugdespore on the 27th May, and recovered the guns lost at Arrah. The enemy still carry on their plan of dispersing themselves over the country and attacking all those who are friendly to our cause, involving immense fatigue and much loss of life to our forces, who nevertheless give a good account of the rebels when they are able to get at them, of which the telegrams give various instances.—From France we learn that the indirect taxes produced for the first half of this year more than 14,000,000 francs over those of the first half of last year. At a dinner which took place a few days ago at the house of Emile de Girardin, the Prince Napoleon and several writers in the official and semi-official journals being present, the conversation turned on the state of the press in France, when it was admitted by the prince, as well as most of the company, that there was much room for improvement in it, and that the utmost exertions should be made to render the press laws more lenient. On occasion of the distribution of rewards at the Limoges Exhibition, the Prince Napoleon delivered a speech which was characterized by statesmanlike and practical good sense; and speaking of Algeria, he said he trusted he would be able to make it happy, free, and prosperous. The *Patrie* says that several French ships on the African coast having been searched by Portuguese cruisers, on suspicion of their having slaves on board, the French minister at Lisbon communicated to the Portuguese government that if the Portuguese cruisers interrupted the operations of any French vessels north of the Congo, French cruisers would sink them.—Dispatches are stated to have been received in Paris to the effect that the Turks have broken the armistice, and have attacked the Montenegrins encamped in the vicinity of Klobuck.—The *Constitutionnel*, speaking of the shocking atrocities lately committed at Jeddah, says such misdeeds cannot remain unpunished, and that their repetition must be prevented. The Turkish Government has appointed an imperial commissioner to go to Jeddah and punish the ringleaders of the massacre according to martial law.—By accounts which have reached Trieste from Alexandria, we are informed that considerable agitation against Europeans prevailed at Suez, and that troops had been sent there to prevent a movement.—The Marquis Campana who had charge of the Roman pawning establishments, having some months since embezzled the funds entrusted to his charge, has been tried for the offence and sentenced to twenty years' hard labour at the galleys.—The *Swabian Mercury* states that after three years' trial of the Austrian concordat, with every desire to execute it conscientiously on the part of the authorities, its working has been absolutely impossible, particularly in Italy.—From Naples we hear that Francesco Valentini has been sentenced to twenty-five years' hard labour in irons, his crimes being that he held the rank of captain in the National Guards some nine years' since, and that he is suspected of disaffection.—It is said that the Spanish government have addressed an energetic remonstrance to the cabinet of England on the insults offered to Spain in the English Parliament. It is also stated that M. Mon is to be the new ambassador from Spain at the court of the Tuileries, and M. Isturitz is to come to London in the same capacity.—By the Australian mail we have dates from Melbourne to the 15th of May, and from Sydney to May the 16th. The respective legislatures were engaged in the consideration of reform bills, which there was every likelihood of being passed into law. The formation of railways was also occupying public attention. The commercial, agricultural, and mining prospects are of a favourable character.—The Royal Charter steamer, celebrated for its quick passages, and about which great anxiety had been felt for some days, has arrived at Queenstown from Melbourne, after a passage of ninety-three days, not having been favoured with more than three weeks' fair breezes, and nearly all her coals exhausted in doubling Cape Horn; and her course being impeded by a strong current against her, and contrary winds, she was not able to make a coaling port. She brings 400 passengers and 120,000 ounces of gold.—The *Agamemnon* has again joined the *Niagara* at Queenstown, having sustained very heavy weather during her voyage, it being at one time feared that the transatlantic cable and the vessel would go to the bottom together. Another attempt is to be made at once to lay the cable, but very little hopes are entertained of success with the present arrangement.—A further dividend of 1s. making 13s. 6d. in the pound) is announced by the official manager of the Royal

British Bank.—On Monday evening an awful explosion took place in the Westminster road, near the Waterloo road, by which two firework factories and a great deal of property were destroyed, and upwards of 300 persons were injured, and two little girls were killed.—The adjourned inquest on the three persons killed by the accident on the South Eastern Railway, at Chilham, was resumed on Monday, when the jury returned a verdict to the effect that the deaths were accidental, but accompanied it with the recommendation that the curve should be kept in good order, and that the speed round it should not exceed twenty miles an hour.—On Monday evening a large open air meeting of the inhabitants of Belgravia and its vicinity took place in the grounds of the Pavilion, Pavilion-street, Sloane-street, to adopt a memorial to the Queen, and to petition Parliament “to take such measures as may be deemed advisable for the immediate suppression of the confessional system now attempted to be introduced into the Church of England.” Colonel Vereker was in the chair. Several gentlemen addressed the meeting, and resolutions, in accordance with its objects, were agreed to, and the meeting separated.—At the Lewes assizes a young woman, very fashionably attired, named Maria Hughes was tried for a misdemeanor in attempting to pick a woman’s pocket at the railway station at New Shoreham. She was found guilty and scarcely had the sentence of twelve months’ imprisonment been pronounced, and she had been taken to the cell, when she commenced tearing her fine hat and clothes to pieces, and on her arrival at the prison she broke several panes of glass, and when finally secured in her cell she broke everything within her reach.—John Jervis, a clerk in the employ of Sir Claude Scott and Co., bankers, Cavendish-square has been examined before Mr. Long, at Marylebone Police-court, charged with having embezzled the sum of £250 from his employers. Several witnesses were heard against the prisoner, after which he was remanded, but bail was accepted, himself in £1000, and two sureties in £500 each.—In the case of Edwin Hart, charged with the murder of his brother at Portsmouth in March last, which caused a great deal of excitement at the time, the grand jury at the Winchester assizes ignored the bill against the prisoner. This course was adopted because, if the evidence had not been sufficiently clear against him, he must have been acquitted; but now, should fresh facts appear, he may again be apprehended and put on his trial for the murder.—On Saturday morning the inhabitants of the Strand were alarmed by a loud report, which arose from an explosion of gas in the street immediately in front of *Bell’s Life* office. The road has been undergoing repair for some time, and the carelessness or ignorance of some of the Irish labourers there employed caused the disaster. The paper was in the height of publication at the time. Mr. Vandy, the machinist, and one of the workmen, were severely burnt and shaken. The publisher and several others in the office, and at Mr. Jordan’s newspaper shop, next door, were slightly injured.—The report of the Registrar General, for the past week, does not show any improvement in the state of health of the metropolis, but rather the contrary; the number of deaths exceeding the estimated average by 117. Diarrhoea continues to make progress, the deaths from that cause amounting to 129. The total number of deaths was 1191, and the births 1470. From the report of Dr. Letheby, medical officer of health, it appears that the health of the City was in a satisfactory state, the number of deaths during the past week having been fifty-three, of whom twenty-two were among children under five years.

PUBLIC AMUSEMENTS.

At Her Majesty’s Theatre the event of the week, has been the performance of the “*Lucia di Lammermoor*,” played for the first time this season, the occasion being the benefit of Signor Giuglini, whose *Edgardo* has now, probably, no living superior. It is sufficient to say that the great tenor sang with all the beauty and expression for which he has been so justly eulogised. The *Lucia* of the evening was Mdle. Piccolomini. A *divertissement* succeeded, in which Mdle. Rosati danced; followed by a repetition of “*La Serva Padrona*,” and the scene from the “*Italiana in Algeri*,” containing the popular comic trio, “*Papatacci*,” which was sung with great spirit by Giuglini, Vialetti, and Rossi. The regular season has been brought to a close. A series of performances at reduced rates are now taking

place, the whole of the principal operas of the season being announced for representation.—There has been no novelty at the Royal Italian Opera but Hérold's "Zampa," which contains some fine music, but is a most unequal work, linked with a very indifferent libretto, is in rehearsal, and "Don Giovanni" is promised in a few days. Mario will, for the first time, assume the character of the libertine hero, and the music is being transposed to suit his voice.—At Drury-lane the cheap Opera season has been brought to a close, having, we understand, been sufficiently successful to induce Mr. Smith to determine to repeat the experiment next year, with, if possible, increased attractions. In his closing address on Saturday, Mr. Smith said—"Ladies and gentlemen; I do not know why you should not enjoy an opera at a low figure, if it will answer my purpose; or, why I should not ask you to come, if, for one shilling, you can hear the same *artistes* which elsewhere cost a guinea. I feel greatly indebted to the press for the position in which they have placed me by their remarks; but there are one or two remarks which have been made, which, in passing, I may notice. One kind critic said, Signor Naudin's voice was used up; another, that Basiali could not now sing, and that Fumagalli's voice was gone from age, she being exactly twenty-four years old. In presenting to you the operatic performances I have done, I have not had a subscription list headed by Lord Tom Noddy, but you have a subscription list, supported by yourselves, and capable of sustaining one who has worked for what he has obtained. I shall always, ladies and gentlemen, feel indebted to the middle classes, who have flocked to this great theatre to hear strains which not only improve the mind, but inspire the soul with feeling and good taste. Having had sufficient Italian music—on the 13th of September, ladies and gentlemen, you will have your own countrymen here, the Harrison and Pyne company. They will also appear at Christmas, conjointly with the pantomime, in a new English opera of high character. After that, from the patronage I have already received, and promises made by influential persons, you shall again have an Italian opera, of a high class, at 1s. and 1s. 6d., equal to what you must pay a guinea to hear elsewhere. Rest assured, anything suggested to me by my kind friends here, I will endeavour to give effect to and carry out; feeling deeply indebted to every one for their kind patronage, which it will be my aim and study to deserve.—Prompted no doubt by the closing of Drury-lane, the Haymarket and Adelphi Theatres, Mr. G. Webster has entered upon the hazardous experiment of a summer season at the Lyceum. He has collected a very respectable company of *artistes*, and inaugurated his season by the production of an adaptation of the famous and well-known drama of "La Dame aux Camélias," known on the Italian operatic stage as "La Traviata," and now brought before the public under the title of "The Lady of the Camélias." The piece was well received, but it created no sensation. Following the "Lady of the Camélias," came a legendary extravaganza, entitled "The Lancashire Witches," which appears to be a compound of the nursery tales of Saint George and the Dragon and Jack the Giant Killer, with a flavouring of "Macbeth." The scenery, costumes, and stage appointments were highly creditable to the management, but the piece itself, regarded as a literary production, was very weak and disjointed. The musical afterpiece of "The Swiss Cottage," concluded the entertainments.—Bro. Webster has laid the foundation stone of his new theatre.—Amongst the additions to his company will be found Bro. Toole who so successfully sustained the low comedy business at the Lyceum.—Mr. E. T. Smith has taken the Surrey Gardens for a limited number of musical *fetes*, at which the *artistes* from the opera company will appear prior to their departure from England. The arrangements will include selections from Don Giovanni, La Sonnambula, Il Barbiere, Lucia di Lammermoor, Lucrezia Borgia, Martha, &c., and the operas in which they have been so very successful; the *artistes* are Mesdames Persiani and Fumigalli, Miss Poole, Madame Poma, Miss Hepworth, Miss Laura Baxter, Signora Veneri, Signor Naudin, Mr. Charles Braham, Signor Manfredi, Mr. Montem Smith, Signori De Giorgi and Badiali. The Christy Minstrels are also included in the arrangements, appearing between 4 and 6 o'clock, so as not to interfere with their performances at the Polygraphic Hall.—The beautiful weather of the past week has sent thousands to Cremorne who have been highly gratified not only with the amusements, but with the general arrangements of the garden.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C. not later than Saturday.

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

Emblematic covers for the first volume of 1858 are now ready, price 1s., or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

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

TO CORRESPONDENTS.

"J. L. S."—We are not booksellers—and were we so, we should not consider ourselves at liberty to supply the work required.

"J. W."—We know of no tracing boards better than, or so good, as those of Bro. Harris. They may be had through Bro. Spencer, or of Bro. Harris, 24, Gloucester Place, Kentish Town.

"A LOVER OF FAIR PLAY."—We have not seen the statement alluded to.

"R. S."—We have not heard that there is any intention of renumbering the Lodges in consequence of the secession of the Canadian Lodges from English Masonic rule. Such a measure must, however, we should suppose, take place at no distant day.

"A YOUNG HAND" must try again. His lines will not do for publication.

"A MASTER MASON," duly certificated, will find no difficulty in joining a Colonial Lodge—we hope, however, he will take out some better recommendation—by way of a knowledge of the ceremonies and lectures—than a bare certificate.

"P. M." should use his authority to put an end to the practice, which is decidedly irregular. A complaint to the Prov. G.M. would no doubt be beneficial.

"OBSERVER" must evidently have mistaken what took place. We would advise him to refer to some one who was present, as to his view of the matter.

"A COLONIST" should send in his name and present address, in confidence.

"R. S.—The Earl of Durham.

ANY of Dr. Oliver's works may be had of Br. Spencer—unless they be out of print.

"A. B."—We have no recollection of the circumstance alluded to.

No. XXX.—JULY 28, 1858.

THE HISTORICAL DEGREES;

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

[Continued from p. 60.]

Knight of Kadosh, called also *Knight of the Black and White Eagle*, which is the thirtieth degree, and the last to which any ceremonial or ritual is attached, is acknowledged to be very important, being found in many rites and in various countries. Previously to the adoption of the Ancient and Accepted Rite, the thirtieth degree formed, we believe, a part of the ceremonial of the Knights Templar. Ragon mentions the Kadosh as having been established at Jerusalem in 1118, in which case it must, of course, have belonged to the Templars.

The word from which this degree takes its name, has been a considerable difficulty with all commentators—its first appearance in the volume of the Sacred Law is, where we read, that “God blessed the seventh day and sanctified it,” (Gen. ii. 3). He separated and distinguished it from the days of the week, setting it apart for the purposes of a sabbath, agreeably to the primary meaning of the word which is here made use of, *קדש* *kodash*, signifying “separated” or “consecrated.” In the law, as delivered by Moses, we find the following precept concerning the feasts and sacred assemblages:—“Six days work shall be done; but the seventh day is a Sabbath of rest, a holy convocation; *מקרא-קדש* *mikra-kodesh*. (Lev. xxiii. 3.) Mr. Taylor says, the word *kadesh*, as he writes it,* signifies “holy” or “holiness,” and is equivalent to the Greek *ἅγιος*, “sacred.” The name is also applied to certain places, where, probably, there had been a Divine appearance, as Meribah in Kadesh (Numbers, xxvii. 14.), and Meriboh Kadesh (Deut. xxii. 51.); and in Ezekiel, xlvii. 19, it is used in the plural, Meriboth Kadesh. In its application to this degree, we must consider it to be derived from the appointments of the priestly office. Exodus, xxviii. 36-38: “And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be

* The word is differently rendered by translators.

upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts ; and it shall always be upon his forehead, that they may be accepted before the Lord." This plate had engraven on it, קֹדֶשׁ לַיהוָה *kodesh-laihovah*, which is rendered, in our translation, and agreeably to the ancient versions, "Holiness to the Lord." The size and form are not defined by Moses, but the Jewish doctors say it was two fingers broad, and made in a circular form, adapted to the shape of the head, and so long that it reached from ear to ear, and was fastened by a blue lace or ribbon, which was tied behind the head.

The mitre was a turban of fine linen, furnished in front with a plate of pure gold, bearing the inscription we have mentioned. In chap. xxxix, this ornament is called נֶזֶר *nezzer*, from a root signifying "to separate ;" hence, it denotes a crown, as a mark of separation or distinction.

It was formerly the custom in Royal Arch Chapters for the third Principal to wear a mitre of this description, and also a similar head-plate, as well as the breast-plate ordained to be worn by the high priest. These two ornaments—the head-piece and breast-plate, as worn by that officer in the Mount Sion Chapter (the oldest in London), are now in the possession of a past Principal ; their use, as well as that of some other regalia, has been discontinued.

We are induced to believe that in the Kadosh was formerly comprised the degree—if it may be so called—of High Priest ; and that it is not unlikely to have been adopted by the military and religious orders in Palestine, and conferred on the principal clerical members of those orders. We can suggest no better theory for the connection of priestly and knightly rank in the degrees of chivalry.*

Oliver speaks of five degrees of Kadosh : the Knight Kadosh ; Kadosh of the Chapter of Clermont ; Philosophical Kadosh ; Kadosh, Prince of Death ; and the one of which we have been now treating.

We have already observed that the Kadosh degree—prior to the establishment of the Supreme Council of the Ancient and Accepted Rite in this country—was always conferred in encampments of Knights Templar ; the preamble of the certificates issued up to the year 1851, runs thus :—"Royal and Exalted Religious and Military Order of H.R.D.M., Grand Elected Masonic Knights Templar, K.D.O.S.H. of St. John of Jerusalem, Palestine, &c." By this title, the Order would also appear to assume a derivation from the Hospitallers. The ritual, however, connects the degree with the Knights Templar, and furnishes the history of the destruction of the Knights by the atrocious Philip of France and his minion Clement V. The Knights' costume should be black, worn as an emblem of mourning for the death of the illustrious Jaques de Molay, the martyred Grand Master.

• We are told by Pluche, that in the East, a person preferred to honours, bore a sceptre, and sometimes a plate of gold on the forehead, called a *kadosh*, to apprise the people that the bearer of these marks of distinction possessed the privilege of entering into hostile camps without fear of losing his personal liberty.

The presiding office of this degree is styled Most Illustrious Grand Commander; there are two Lieutenant Grand Commanders, a Grand Chancellor, a Grand Treasurer, and a Grand Secretary. In France, there is also recognized an officer called Minister of State. The officers are Grand and Perfect, the rest Grand Knights.

When the ritual is duly celebrated in ample form, three chambers are required, besides an ante-room for the reception of the candidate. According to the mode prescribed, and, we believe, adopted in France, the first room is hung with white drapery, and displays neither dais nor altar: at the bottom of the apartment is seen a statue of wisdom, dimly visible by the pale light of a spirit lamp placed over a chafing-dish. The Grand Sacrificateur here receives the candidate and his conductor. The second chamber, which is called the "Areopagus," is hung with blue; at the farther end of the room is a table, covered with blue cloth, behind which are placed the two Lieutenants and an officer called the Orator; these three form the "Council of the Areopagus." The first Lieutenant, seated in the centre, presides, holding a golden sceptre, the other Lieutenant on his right, bears the golden scales of justice, while the Orator, who is on the left, displays a sword; on either side of the room are ranged the seats of the Knights; three yellow candles light this chamber. The third hall, which is called the "Senate," is hung with red; in the east is the dais, on which is placed the throne, bearing on its canopy the double-headed eagle, crowned, and holding a poniard in his claws; a drapery of red and black, interspersed with red crosses, descends from the wings of the eagle, and forms a pavilion. On each side of the throne are placed the standards of the cross; one white, with a green cross, bears the motto, "God wills it:" the other, black, with a shield charged on one side with a red cross, and on the other a double-headed eagle, has the motto, "Conquer or die." The hall of the Senate is illuminated by eighty-one lights, which are displayed in a chandelier of nine branches: here is placed the mysterious ladder, which is symbolic of virtue and science, one of the supports of which is dedicated to the love of God, and the other to the love of our neighbour; the steps represent justice, candour, truth, wisdom, patience, and prudence; the platform is the *ne plus ultra*; the descending steps are, grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. This symbol of the Order appears also on the old Knight Templar certificates.

The Knights wear a broad black sash, suspended from the left shoulder, ornamented and edged with silver fringe; on it is embroidered the Teutonic cross in crimson, and other emblems. The jewel is a naked poniard of silver with a Teutonic cross of red enamel, in the centre of which are the figures, 30.

We may here observe, that in the practice of our French brethren this is the last of the degrees which has its teaching embroidered on the cubical stone, which is divided into eighty-one points—the square of nine, and the pyramid bearing the initials ρ^N i.e. *ne plus ultra*, which is variously applied to this and the 18th degree.

The degree in England at the present time, can only be conferred in the presence of a certain number of the Supreme Council.

We cannot but think the degree is of high antiquity, though not in its present form, for, as now practised, there appears a want of unity of design. Thus we find the emblematic ladder prominent in the symbolic degrees as well as in the Rose Croix; while the admixture of the military and religious ceremonies is more conspicuous in this than in any other degree. In its present form it bears evident traces of Teutonic origin; and most probably it was devised by the German knights. One standard used in this rite bears a green cross, which designated that nation in the Holy Land; the motto is the same as was borne by the pilgrims in the first crusade; the red cross belonged to the Templars, and was assumed by the two other orders on the extermination of the Templars; to this ceremonial additions were made in the eighteenth century, when the Ancient and Accepted Rite was established.

Although much importance is attached to the degree, it will not bear comparison with the Rose Croix. There are several inconsistencies which strike us upon examining this degree—we may, for instance, inquire why the second chamber is named after the celebrated seat of justice at Athens. That court took cognizance of all crime and immorality, and idleness as the cause of vice: it heard causes in the darkness of night, that its members might not be prepossessed in favour of either plaintiff or defendant by their appearance: it allowed only a plain statement of facts, and hence its decisions were most just and impartial; we can see no possible connexion between the degree and the Greek tribunal. Again, the third chamber bears a Roman name, and one not applicable to a body which acknowledges a superior council. Other anachronisms might be noticed, but these are sufficient to illustrate the weak points of the ceremonies.

The thirty-first degree is that of *Grand Inquisitor Commander*. It is not an historical degree, but is simply administrative in its character; the duties of the members being to examine and regulate the proceedings of the subordinate Lodges and Chapters. The meeting is designated a "Sovereign Tribunal," and is composed of nine officers, viz.:—a Most Perfect President, a Chancellor and six Inquisitors—one being elected to perform the functions of Inspecting Inquisitor. The decoration of the Lodge is white, with eight golden columns; on the dais above the presiding officer's throne are the letters J.E.; there is also an altar covered with white drapery. In the east, on a low seat, is placed a case containing the archives of the Order covered with blue drapery, having on its front a large red cross; on the right of the altar is the table of the Chancellor, on the left, that of the Treasurer. The floor of the Sovereign Tribunal is covered by a painting, the centre of which represents a cross, encompassing all the attributes of Masonry. As regalia, the members wear a white collar, on which is embroidered a triangle with rays, having in its centre the number 31, to which is suspended

a Teutonic cross. In France the regulations direct a white apron, with *aurore* (yellow) flap, embroidered with the attributes of the degree. In England there is no badge used.

Sublime Prince of the Royal Secret is the appellation of the thirty-second degree, and until the year 1786 (when Frederick the Great instituted the thirty-third), this was the summit of the Rite. The Lodge is styled a "Grand Consistory," and should be held in a building of two stories. We first enter the chamber of the guards, and next, a room for preparing the candidates. The third, in which the Lodge is held, is hung with black; on the draperies are represented—skeletons, tears, and emblems of mortality, embroidered in silver. In the east is a throne, elevated on seven steps, which is the seat of the President; the throne, also, is draped with black satin, bearing similar emblems to the hangings; on a table covered with black satin, are the actual emblems of mortality; the covering has the letters, J.M., in memory of Jacques de Molay. It is somewhat remarkable that, with the numerous references to the chivalric orders in this and the other degrees, the Rite ignores, as such, the Templar degree.

The seats of the two principal officers are covered with crimson satin, bordered with black, and strown with tears, of silver; in the front are embroidered certain letters. The officers are—a Thrice Illustrious Commander, two Thrice Illustrious Lieutenant Grand Commanders, a Minister of State, a Grand Chancellor, a Grand Treasurer, and a Grand Secretary. The Chief wears a robe of royal purple, and he, as well as the Lieutenants, wear swords. The collar of this degree is black.

The badge is of white satin, with a double border of black; on the flap is a trophy, with the double-headed eagle; in the centre of the badge is represented a camp of the crusaders. The form of the camp is thus explained:—it is composed of an enneagon, within which is inscribed a heptagon, within that a pentagon, and in the centre an equilateral triangle, within which is a circle. Between the heptagon and pentagon are placed five standards, in the designs of which we find five letters, which form a particular word. On the first standard is emblazoned the ark of the covenant, with a palm-tree on each side; the ark has the motto *Lauris Deo*. On the second is a lion of gold, holding in his mouth a golden key, with a collar of the same metal; the ground is blue, and on it is the device, *Ad majorem Dei gloriam*. The third standard displays a heart in flames, with two wings, it is surmounted by a crown of laurels; the field is silver. The next bears a double-headed eagle crowned, holding a sword in his right claw, and a bleeding heart in his left; the field is a water green. The last bears a black ox, on a field of gold.

On the sides of the enneagon are nine tents; the colours are distinguished by numbers. On the tents are certain letters, which form the secret word. The tents are designed to represent the different degrees of Masonry, as follow:—1. Esdras, typifies the three first degrees; with blue streamer. 2. Joshua, perfect master; green flag.

3. Aholiab represents the 6th and 8th degrees ; has a red and green flag. 4. Joiada, the 7th degree ; has a black and red flag. 5. Peleg, the 9th and 12th degrees ; has a black flag. 6. Joakim, a black and red flag, represents the 10th and 11th degrees. 7. Nehemiah, for the 14th degree ; a red flag. 8. Zerubbabel, a flag of bright green ; represents the Knight of the East, the Sword, or the 15th degree. 9. Malachi represents the Rose Croix, as well as the 16th and 17th degrees ; it has a white flag with red stripes.

The thirty-third degree is called *Sovereign-Grand Inspector General*, and its members constitute the "Supreme Council," which is the chief tribunal in this rite. The degree was instituted in 1786 ; and a full detail of the circumstances having been already given in this *Magazine*,* a repetition is not here necessary ; we may, however, mention, that not more than one Supreme Council can exist in any one nation, which must be composed of nine members, not less than three of whom constitute a quorum, for the transaction of business.

The members of the Supreme Council of England and Wales, and the offices they fill, are at the present time as follow :—Most Puissant Sovereign Grand Commander, Dr. Henry Beaumont Leeson ; Most Illustrious Lieutenant Grand Commander, Lt.-Col. George Augustus Vernon ; Illustrious Grand Treasurer General, H.E., Charles John Vigne ; Illustrious Grand Secretary General H.E., John Axtell Deacon Cox ; Illustrious Grand Chancellor, Sir John George de la Pole Bart. ; Illustrious Captain of the Life Guards, Matthew Dawes ; Illustrious Grand Inspector General, Henry Atkins Bowyer ; Illustrious Grand Inspector General, Sir John Robinson, Bart. ; and the Illustrious Grand Inspector General, Henry Beauchamp Cole.

The Lodge is hung with purple drapery, which sustains representations of emblems of mortality. In the east is the dais, having in its rear a transparency bearing the sacred name in Hebrew characters. In the centre of the chamber is a square pedestal, covered with crimson, supporting a bible, upon which a sword is laid across. In the north is another pedestal displaying a skeleton which holds a poniard in the right hand, and the drapery of the Order in the left. In the west is a throne, elevated on three steps, before which is a triangular altar, covered with crimson. Over the entrance door is inscribed in letters of gold, the motto of the order, *Deus meumque jus*. The chamber is illuminated by eleven lights, five in the east, two in the south, three in the west, and one in the north.

The Most Puissant Sovereign wears a royal robe of crimson satin, and on his head is a regal crown.

The badge of the degree is a white sash, four inches broad, edged with gold fringe, and suspended from the right shoulder to the left hip. At the bottom is a red and white rosette ; and on the part that covers the breast, is a triangle of gold, surrounded by rays, within which are the figures, 33 : on each side of this emblem, is a drawn dagger. The jewel is the black double-headed eagle, of silver, with

* In the volume for 1857, at p. 355.

a golden beak, and crowned with an imperial crown in gold, holding in his claws a naked sword.

It has been urged as an objection to the Ancient and Accepted Rite, and not without some show of reason, that the Supreme Council is a self-elected tribunal, which is contrary to the spirit of the Masonic institution. We should, however, remember that we are directed to judge of the tree by its fruits; and when we consider the actual working of the system of government adopted in this Rite, we are constrained to admit that the objections are founded rather on a theoretical basis than on its practical results. Non-attending members as well as violators of its constitution have been removed from time to time, and their places filled by more worthy and diligent Brethren; while with regard to the present Council, we are convinced that it would hardly be possible to find throughout the world of Masonry nine more energetic and practical Brethren than are there associated. The position they hold in social life, individually, as well as their courtesy of demeanour, are not unimportant; two of them are Grand Masters of well-ordered provinces under the Grand Lodge of England—which fact may be considered as giving a Masonic sanction to the Rite; and as each and all have ever been among the most perfect workers in the several degrees from the E.A. upwards, they are entitled to the high esteem and respect they receive, individually, and as a body, from the Craft.

BIOGRAPHICAL SKETCHES OF EMINENT (DECEASED) FREEMASONS.*

I.—SAMUEL WESLEY, P. G. O. R. G.

SAMUEL WESLEY was born at Bristol, on the 24th of February, 1766, the same day and month which gave birth to Handel, eighty-two years before. He was the second surviving son of the Reverend Charles Wesley, brother and co-worker with the celebrated Reverend John Wesley, the founder of the people termed Methodists. And the latter two were sons of the Reverend Samuel Wesley, rector of Epworth in Huntingdonshire, whose ancestors had been settled in the adjoining county of Rutland from the time of Henry VIII. From this family sprang a branch which is now represented by the second Duke of Wellington. The name of the family from

* When we proposed to our readers this series of sketches (page 1009 of the last volume of the *Freemasons' Magazine*), we were not sanguine enough to anticipate such an amount of interest in our plan as certain of our Brethren have evinced, and accordingly we have been stimulated to render our accounts fuller than we first intended, which has caused an increased labour of research, and retarded our earlier compliance with the desires of numerous well-wishers.

which Arthur Wellesley, the great Duke of Wellington, really derived his descent—Colley, or Cowley—was afterwards, by adoption, merged into that of Wesley, or Wellesley, from which had previously sprung the famous John Wesley, and whose brother Charles had been requested to proceed to Ireland in order to succeed to the family property there, but, for various reasons, had declined; and the branch of the family represented in Garret Wesley was the successor to that patrimony. Garret Wesley is supposed in some degree to have owed his elevation to the rank of Earl of Mornington to his great musical talent, as he is said thus to have become a favourite with George III. As we are not writing a life of the Duke of Wellington, we shall close this part of our subject by showing the affinity between the families until a comparatively late date. On the return of Sir Arthur Wellesley from the disastrous campaign of Walcheren, he applied to the Lord Lieutenant of Ireland for a civil post in that kingdom, still, after he had been married, signing himself as Colonel Wesley, not having then assumed the more aristocratic name of Wellesley. Of such a family then was the subject of this memoir, and for the remainder of this paper we shall drop the eminence of his lineage, and regard him in his true character, as the most wonderful naturally endowed musical genius that England can boast.

In the "Miscellanies" of the Hon. Daines Barrington, 4to., 1781, there is an account of the precocious talents of Samuel Wesley, and his elder brother Charles, who was considered the more gifted of the two. Our purpose being confined to Samuel, we shall abridge and extract from the paper mentioned, as suits our convenience. His father, the Rev. Charles Wesley, told Mr. Barrington that "the seeds of harmony did not spring up in him (Samuel) quite so early as his brother Charles, for he was three years old before he aimed at a tune." This statement, however, does not appear to be correct to the letter, for Mrs. Wesley, no doubt in the fulness of her maternal love and pride, told Mr. Barrington that he played a tune when he was but two years and eleven months old; and she produced a quarter guinea which was given him by Mr. Addy for this extraordinary feat, wrapped up in a piece of paper, containing a memorandum of the day and year of the gift, as well as the occasion of it. It would seem that music was inherent in her children, for she had an elder son, who died in his infancy, and who both sang a tune, and beat time, when he was but twelve months old. According to his father's account, the tunes first played by Samuel were "God save the King;" "Fischer's Minuet," and others, which were mostly picked up by him from the street organs. "And these melodies he put a true bass to, after he had learned his notes. While his brother Charles was practising, Samuel used to stand by with his fiddle, scraping and beating time. And so little did we think of his talent, that when he was asked, 'And what shall this boy do?' I answered, 'Mend his brother's pens,' in allusion to the well-known story of Marcello,

who had an elder brother who greatly distinguished himself as a composer, and being asked what should be done with little Marcello, answered, 'Let him mend my pens,' which reply piqued the boy so much, that he determined, and did most wonderfully, excel his elder brother."

Mr., afterwards Dr. Arnold, was the first, who, upon hearing him play on the harpsichord—said, "I set down Sam for one of my family." But even this, it would appear, made no impression on his parents, for his father added, "But we did not much regard him, coming after Charles. The first thing that drew our attention was, the great delight he took in hearing his brothers play; and whenever Mr. Kelway went to teach him, Sam constantly attended and accompanied Charles *on the chair*, undaunted by Mr. Kelway's frown.

"He was so excessively fond of Scarlatti, that if Charles ever began playing his lessons before Samuel was called, he would roar and cry as if he had been beaten. I have since recollected Mr. Kelway's words, to the effect, that 'It is of the utmost importance to a learner to hear good music,' and he used to add, 'If any man would learn to play well, let him hear Charles.' So that it would appear Samuel had this double advantage from his birth. As his brother employed his evenings in playing Handel's oratorios, Samuel was always at his elbow, listening and joining with his voice, and would sometimes presume to find fault with his playing when we thought he knew nothing of the matter.

"Between the ages of four and five years, he obtained possession of a copy of Handel's oratorio of 'Samson,' and by that alone taught himself to read words, and soon after to write. From this he sprang up like a mushroom, and when turned of five he could read perfectly well, and had all the airs, recitatives, and choruses of 'Samson' and the 'Messiah,' both words and notes, by heart.

"Whenever he heard his brother begin to play, he would tell us whose music it was (whether Handel, Corelli, Scarlatti, or any other), and at what part of what lesson, sonata, or overture.

"Before he could write he composed much music. His custom was to lay the words of an oratorio before him, and sing them all over. Thus he set (extempore, for the most part), 'Ruth,' 'Gideon,' 'Manasses,' and the 'Death of Abel.' We observed, when he repeated the same words, it was always to the same tunes. The airs of 'Ruth,' in particular, he made before he was six years old, laid them up in his memory till he was eight, and then wrote them down. I have seen him open his prayer-book, and sing the 'Te Deum' or an anthem from some psalm, to his own music, accompanying it with the harpsichord. This he often did after he had learned to play by note, which Mr. Williams, a young organist of Bristol, taught him between six and seven.

"How, and when, he learnt counterpoint, I can hardly tell; but without ever being taught it, he soon wrote in parts. He was full eight years old when Dr. Boyce came to see us, and accosted me

with,—‘ Sir, I hear you have got an English Mozart in your house : young Linley tells me wonderful things of him.’ I called Sam to answer for himself. He had by this time scrawled down his oratorio of ‘ Ruth.’ The Doctor looked over it very carefully, and seemed highly pleased with the performance. Some of his words were : ‘ These airs are some of the prettiest I have seen : this boy writes by nature as true a bass as I can by rule and study. There is no man in England has two such sons,’ &c. He bade us let him go on *ad libitum*—without any check of rules or masters. After this, whenever the Doctor visited us, Sam ran to him, with his long sonata or anthem, and the Doctor examined them with astonishing patience and delight.

“ As soon as Samuel had quite finished his oratorio, he sent it as a present to the Doctor, who immediately honoured him with the following note :—

“ ‘ To Mr. SAMUEL WESLEY.—Dr. Boyce’s compliments and thanks to his very ingenious brother composer, Mr. W. S., and is very much pleased and obliged by the possession of the oratorio of ‘ Ruth,’ which he shall preserve with the utmost care, as the most curious product of his musical library.’

“ For the year that Samuel continued under Mr. Williams, it was hard to say which was the master and which the scholar. Samuel chose what music he would learn, and often broke out into extemporary playing, his master wisely letting him do as he pleased. During this time he taught himself the violin ; a soldier assisted him about six weeks, and some time after, Mr. Kingsbury gave him twenty lessons. His favourite instrument was the organ. He spent a month at Bath while we were in Wales, served the Abbey on Sunday, gave them several voluntaries, and played the first fiddle in many private concerts.

“ He returned with us to London, greatly improved in his playing. There I allowed him a month for learning all Handel’s overtures. He played them over to me in three days. Handel’s concertos he learnt with equal ease, and some of his lessons and Scarlatti’s. Like Charles, he mastered the hardest music without any pains or difficulty . . .

“ Mr. Madan now began carrying him about to his musical friends. He played several times at home to many of the nobility, and some eminent masters and judges of music. They gave him subjects and music which he had never seen. Mr. Burton, Mr. Bates, &c., expressed their admiration in the strongest terms. His extempore fugues, they said, were just and regular, but could not believe that he knew nothing of the rules of composition.

“ Several companies he entertained for hours together with his own music. The learned were quite astonished. Sir John Hawkins cried out, ‘ Inspiration, inspiration !’ Dr. Cooke candidly acknowledged, ‘ He has got that which we are searching after,’ although at first, out of pure good-nature, he refused to give him a subject. An old musical gentleman hearing him, could not refrain from tears.

“ Dr. Burney was greatly pleased with his extemporary playing, and his pursuing the subjects and fugues that he gave him ; but insisted, like the rest, that he must have been taught the rules. An organist gave him a sonata he had just written, not easy, nor very legible. Samuel played it with great readiness and propriety, and better (as the composer owned to Mr. Madan), than he could himself. . . .

“ Whatever was presented he played at sight, and made variations on any tune ; and as often as he played it again, made new variations. He imitated every author's style, whether Bach (John Christian), Handel, Schobert, or Scarlatti.

“ On being shown some of Mozart's music, and asked how he liked it, he played it over, and said, ‘ It was very well for one of his years.’ He played to Mr. Kelway, whom I afterwards asked what he thought of him. He would not allow him to be comparable to Charles ; yet commended him greatly, and told his mother, ‘ It was a gift from heaven to both her sons ; and as for Samuel he never in his life saw so free and *degagé* a gentleman.’ Mr. Madan had often said the same, ‘ that Samuel was everywhere as much admired for his behaviour, as for his playing If he loved anything better than music, it was regularity. He took to it himself. Nothing could exceed his punctuality. No company, no persuasion, could keep him up beyond his time. He never could be prevailed on to hear any opera, or concert, by night. The moment the clock gave warning for eight, away ran Samuel in the midst of his most favourite music. Once, in the playhouse he rose up after the first part of the ‘ Messiah,’ with ‘ Come, mamma, let us go home, or I shan't be in bed by eight.’ When some talked of carrying him to the queen, and I asked him if he was willing to go, ‘ Yes, with all my heart (he answered), but I won't stay beyond eight.’

“ The praises bestowed so lavishly on him did not seem to affect, much less to hurt, him ; and whenever he went into the company of his betters, he would much rather have stayed at home ; yet, when amongst them, he was free and easy, so that some remarked, ‘ he behaved as one brought up at court, yet without a courtier's servility.’

“ On our coming to town this last time, he sent Dr. Boyce the last anthem he had made. The Doctor thought, from its correctness, that Charles must have helped him in it ; but Charles assured him that he never assisted him, otherwise than by telling him, if he asked, whether such or such a passage were good harmony ; and the Doctor was so scrupulous, that when Charles showed him an improper note, he would not suffer it to be altered. Mr. Madan now carried him to more of the first masters. Mr. Abel wrote him a subject, and declared, ‘ not three masters in town could have answered it so well.’ Mr. Cramer (father to J. B. and François), took a great liking to him, offered to teach him the violin, and played some trios with Charles and him. He sent a man to take the measure of him for a fiddle ; and is confident that a very few lessons would set him up for a violinist. Samuel often played the second, and sometimes the first fiddle with Mr.

Treadaway, who declared, 'Giardini himself could not play with greater exactness.'

"Mr. Madan brought Dr. Nares to my house, who could not believe that a boy could write an oratorio, play at sight, and pursue any given subject. He brought two of the king's boys, who sang over several songs and choruses in 'Ruth.' Then he produced two bars of a fugue. Samuel worked his fugue very readily and well, adding a movement of his own, and then a voluntary on the organ, which quite removed the doctor's incredulity.

"At the rehearsal at St. Paul's Dr. Boyce met his brother Samuel and showing him to Dr. Hayes, told him—'This boy will soon surpass you all.' Shortly after he came to see us, took up a 'Jubilate' which Sam had lately wrote, and commended it as one of Charles's; when we told him whose it was, he declared that he could find no fault in it, adding 'there was not another boy upon earth who could have composed this,' and concluding with, 'I never yet met with that person who owes so much to nature as Samuel. He has come amongst us dropt from heaven!'"

The Honourable Daines Barrington had the first opportunity of being witness to Master Wesley's musical talents at the latter end of 1775, when the latter was nearly ten years of age; all that we have previously stated being the pith of what the Rev. Charles Wesley had informed Mr. Barrington up to that time. We shall now still further condense the information furnished, by alluding to the more prominent traits of his genius coming under Mr. Barrington's personal observation; and we hope to accomplish this with as little technicality as possible.

Mr. Barrington affirms him to have been able to execute the most difficult lessons for the harpsichord, with neatness, precision, and taste; besides which, many crabbed compositions were performed, at sight, as well as transposition, and harmonizing a melody in any number of parts. Mr. Barrington mentioned this peculiar faculty to Bremner, the musicseller, who gave him some lessons, said to have been composed for Queen Elizabeth, and which none of the harpsichord masters could execute; and on one of them being placed before him he played it the first time, with but two or three boggles, as the piece lay awkwardly for the hand, but which he surmounted on playing the second time. Upon his being asked how he approved of the composition, he replied, "Not at all, though he might differ from a queen;" and that the rules of art were not maintained throughout the composition. This Mr. B. told to Bremner, who said, the old masters frequently infringed the rules of art, and on repeating the same to Master Wesley, he replied, that when such excellent rules were broken, the composer should take care that such license produced a good effect—whereas, these passages had a very bad one.

Lord Mornington—who always spoke of the brothers Charles and Samuel as "my cousins, the Wesleys"—had told Mr. Barrington that he often wished to consult Master Wesley upon any difficulty in compo-

sition, as he knew of no one who gave so immediate and satisfactory information. He was always willing to play the compositions of others, and his memory was very tenacious, but with the exception, of his own extemporaneous performance, he retained little or any remembrance. In this style he very often appeared to hazard bold and uncommon modulations, so that Mr. Barrington has seen his brother Charles tremble for him, but without cause, for he always had the power of extricating himself without being in danger of breaking down.

About this time the late Dr. Crotch appeared as a musical prodigy, and, as a specimen of Samuel Wesley's disposition, we shall transcribe Mr. Barrington's account in his favour; he says—"And here I will give an account of his goodness of heart and delicacy of feelings. I had desired him to confine a melody in the minor third, for an experiment on little Crotch, and that he would go with me to hear what that very extraordinary child was capable of. Crotch was not in good humour, and Master Wesley submitted, amongst other things, to play on a cracked violin, in order to please him; the company, however, having found out who he was, pressed him very much to play upon the organ, which Samuel constantly declined. As this was contrary to his usual readiness in obliging any person who had the curiosity to hear him, I asked him afterwards what might be the occasion of his refusal, when he told me that he thought it would look like wishing to shine at little Crotch's expense."

Mr. Barrington took him to the Temple organ, in which keyboards there are quarter tones, but it was with the same effect—he came off with flying colours. He was also requested to compose a march for one of the regiments of guards, which was much approved; and as his kind patron thought he might like to hear it, he took him to the parade at the proper hour. The march being finished, Mr. B. asked him if it was executed to his satisfaction; to which he replied, "By no means;" whereupon his conductor immediately took him among the tall bandsmen, and Sam told them that they had not done justice to his composition. They answered the urchin with both astonishment and contempt, by "Your composition!" Sam however replied with great serenity, "Yes, my composition;" which Mr. B. confirmed; upon which the bandsmen stared, and made excuses, and Sam corrected some errors they had made in their transcripts, and they repeated the march to the composer's satisfaction.

Taking leave of the Hon. Daines Barrington—who appears to have been an amiable man, strongly endowed with love for art, and a desire to promote the welfare of the artist—we pass on to the scattered fragments of the wrecked course of one of the greatest geniuses this world has known. This portion of our labours is rendered peculiarly difficult, because there are family reasons why we should abstain from placing the whole of his career before the world. There are the feelings of his descendants—men of amiable nature, ranking high in their respective professions—who would be unnecessarily pained were the old tale of family differences, and their results, again paraded to

the world. Nor would the scandal interest our brethren, or be conducive to a better understanding how one of the most signally endowed of God's creatures should have lived a life so unhappy, as was the fate of our late lamented brother. For these reasons, then, we shall only touch on matters of general interest, such as have come to our knowledge through the remembrance of friends of the deceased musician.

Before the subject of our sketch attained his majority, he became a thorough good classical scholar, and his knowledge of Greek was of the most profound character, insomuch that it was said that Samuel Wesley ranked only second to Porson. We before alluded to his teaching himself to read and write from a copy of Handel's "Samson;" and from this cause his writing always, to the day of his death, was of a peculiar nature, for at the time alluded to, he taught himself to write a print hand, and this being modified by his after lessons, left such a germ that, to any one seeing his correspondence, it would appear as if it had been a labour of much difficulty to have written his letters, so beautifully easy are they to read.

In his early life he met with a very serious accident; returning from a meeting at the house of one of the old members of the Madrigal Society, he fell into the cellar of an unfinished house, and was not discovered until the next morning, when he was taken up insensible, with his head seriously fractured, and by his medical advisers it was thought that the nature of his injuries would be lessened by the operation of trepanning; but to this he was strongly opposed, and it is believed that from this accident the aberrations of his mind, which twice occasioned personal restraint, might be traced.

In appearance he was rather below the middle height, with features strongly resembling his uncle, John Wesley, and almost a counterpart of those of the late Duke of Wellington. His frame was delicate, with feet and hands both remarkably small and handsome. His constitution was of iron. He rose early, always at five o'clock, and this notwithstanding the lateness of the hours of a previous convivial night. He was restless, and required occupation, standing at a desk when he composed, and at home seldom sitting down to his dinner, and never to breakfast. Like Mozart, many of his finest productions were composed under the most painful circumstances of distress; but in the case of our lamented brother, this distress was of a mental character, brought about by domestic unhappiness.

When he was thirty-five years of age, he first studied Sebastian Bach; and as there had been a prejudice raised against that wonderful writer by Dr. Burney and others, Wesley had uphill work to bring the works of that master into notice; but with his energy and his talent they won their way to that first position in this country, which is their due; and he had also the gratification to hear their old opponents, one by one, give up their position as unjust and untenable. Passing by many years of his life, which to our general readers would only be a series of records pertaining to music unknown to them, but

deeply interesting to the classical musician and amateur, we come to the time of Mendelssohn's first visit to England, whose fame as an organ player had reached our Brother Wesley's ears. Leaning on the arm of one of the members of his family, he wended his way to Christ Church, Newgate-street, on that memorable day in 1837 ; and as he went, he said, "Do you say this man plays more finely than Adams—I think Adams has the finest finger in Europe!" and was answered, "He is considered to play more in your style than that of any other organist ; and I hope you will play too." To which he replied "I will do as well as I can ; I have thought of my subject." Then, when Mendelssohn commenced, amidst his half-paralysed pains, and his usual groans and mutterings of "what a wicked sinner he was," he turned to an eminent organist, and said, "This is transcendent playing!—do you think I dare venture after this?" and every now and then he ejaculated, "Great, great!" "What mind!" "How wonderful!" When Mendelssohn had finished, he was requested to take his place, and after he had with great difficulty reached the organ-loft, he commenced one of those extraordinary diapason pieces that have been the wonder of all that ever heard him, and as his mind became absorbed in his performance, his bodily infirmities seemed to diminish, and he astonished even those to whom his wonderful genius was no novelty. At the conclusion, several of his admirers pressed round him to congratulate him, and Mendelssohn, among the rest, who said, the reports he had heard respecting the powers of the father of English organ-playing were not half as warm as his admiration at so wonderful a performance, but Wesley only shook his head, and smilingly said "Ah, sir! you have not heard me play ; you should have heard me forty years ago." And this may be said to have been the last great public performance of Samuel Wesley, for he died on the 11th of October, in the same year.

The genius of Samuel Wesley has had a most extraordinary influence on art in this country ; but, to the shame of our countrymen, he is better appreciated, through his works, which are numerous in the extreme, and they are widely disseminated—in Germany. To his advocacy organists are indebted for their intimacy with the works of Sebastian Bach, whose writings will prove the canons of the sublime theory and practice of the art as long as that king of instruments—the organ—shall endure. Wesley's style of composition was essentially English ; square, broad, and rythmical. His manner of playing is traditionally imitated by every organist of the present day.

We have previously spoken of his brother Charles, who was in after years the private organist to George III., and he, too, was a musician of the most wonderful kind ; indeed, it said, he was more talented than his brother, but they were so dissimilar, in all else than their art, that they presented the most marked contrast. Charles was stored with every good gift, but he was unable to say anything for himself ; while Sam (we can't help it—all the world called him Sam.), was full of anecdote, fluent, pointed, and eloquent. Both, however,

were men of singular simplicity ; and here, perhaps, an anecdote of Charles may not be out of place. He especially prided himself upon making a bow, and would practise before a glass, while giving lessons to a favourite pupil, suddenly exclaiming, "I say! don't you think that will do for his Majesty?" Now, George IV., when Prince Regent, sent for Charles to play to him, and when he arrived at Carlton House, Sir Benjamin Bloomfield, no friend to the worthy musician, knowing he was short-sighted, had him shown through a suite of rooms, in one of which there were a number of life-size figures of Chinese mandarins, whose heads, put in motion, were constantly nodding in a dignified manner. When Charles came to this apartment the wicked equerry had set them all nodding ; and our simple-minded, precise musician, made his best bows, right and left, and was a long time before he reached the prince, who was waiting for him. When he heard of the impudent trick put upon his visitor, and that visitor a man of undoubted talent, he so severely rebuked the author of the hoax that he is said never to have forgotten it.

Our late Brother Wesley is, besides his being a genius, a person of some importance in the annals of the Order. He was initiated into Masonry in the Lodge of Antiquity, (then reckoned No. 1), on the 17th of December, 1788, and in his declaration stated himself twenty-three years of age. He was, of course, a welcome visitor, if not a member, of other Lodges, and we know that he composed many glees, &c., particularly for the Somerset House Lodge, which, at one time, possessed the most valuable library of music of any Lodge in the Craft—but which music, we hear, has been lent, lost, and strayed, until there is but a shadow of its original possessions left. The first appearance of our Bro. Wesley's name is, on the occasion of the annual Grand Feast, held on the 13th of May, 1812, when the M.W.G.M. His Royal Highness the Duke of Sussex created the office of Grand-Organist, and appointed as the first of that series of officers, the first organist in talent that this country ever produced. And we have been fortunate enough to discover the annexed correspondence, which we add, to show in what estimation he was held at the time of the most solemn occasion known to Freemasonry in the beginning of the present century.

[24 Decr. 1813.]

" MY DEAR N.

" *Tuesday Morning.*

" I know your readiness to adopt the gospel advice of lifting " an Ass out of the Pit," whether on a Sabbath or on an Xmas day. I am in considerable Distress at this moment for want of time to compleat a new MS. which must appear from the mouths of sundry musicianers next Monday, which is the Day of the Solemn Meeting of Reconciliation between the antient & modern Free Masons, & for which, I have, by Command of the R.W.M. the Duke of Sussex, half composed an Anthem: but it will be impossible for me to finish the Chorus Parts without the Charitable assistance of some kind Christian or Jew (for I am not particular as to Preference, excepting where the Transcript is concerned). Can you help me? I could

get 20 good natured Blockheads to scribble for me, but that cock won't fight you know. I will come to high Mass on Saturday, but yet wish you to give me an instant line that I may stir my stumps accordingly.

"Yours as ever.

"S. W.

"The Foundling goes rather in favour of the long-nosed Man."

"*Sunday Morning.*

* * * "I know not yet how or where a Rehearsal is to take place. I am just now going to Perry to make some arrangement—if it be possible, I will apprise you of what is settled, but the time runs so very short that I almost doubt being able to send you the Result. I have however already endeavoured to get the Rehearsal between 1 and 3, or after 5, on your account, so that my Will's good if my power be restrained." * * *

To show that he was, besides being much attached to the Craft—for Masonic allusions repeatedly occur in his correspondence—not only a good man and true Mason, but anxious to do his official duties with zeal—we append another extract :—

"3rd March, 1816.

"DEAR F.—There seems a fatality against my ever hearing the grand Battle Symphony, and my learning how to Conduct Choruses from the noble knight Man, for this Morning arrived a Summons from the grand Lodge to attend the Quarterly communication on Wednesday next, when I am obliged to dine with my brother officers at 5, and afterwards to take my station at the Organ for the remainder of the evening, & the business is never over before 11, so you see I am properly checkmated." * * *

With these evidences of his attachment to our Fraternity we shall only add that he held the office of Grand Organist until the year 1818, when he was succeeded by our esteemed Brother Sir George Smart, Knt.

Hoping we have made good our title in selecting one of our eminent deceased Brethren as the subject of our first biographical series, we take leave of the most wonderful English child, and man, of musical genius that this country can show, and rejoice to add that our late Bro. Samuel Wesley shines resplendent in our annals, as the first P.G.O. to the Grand Lodge of England.

SCRIBA.

CHINA.—A country where the roses have no fragrance, and the women no petticoats ; where the labourer has no Sabbath and the magistrate no sense of honour ; where the roads bear no vehicles, and the ships no keels ; where old men fly kites ; where the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head ; where the place of honour is on the left hand, and the seat of intellect is in the stomach ; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning—whose literature is without an alphabet, and the language without a grammar. For countless centuries the government has been in the hands of state philosophers, and the vernacular dialects have been abandoned to the labouring classes ; finally, the Chinese language is the most intricate, cumbrous, and unwieldy vehicle of thought that ever obtained among any people.—*Wingrove Cooke, Correspondent of the "Times."*

ANGLO-SAXON HISTORY AS ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

BY HYDE CLARKE, D.C.L.

[Continued from p. 102.]

In resuming this subject, I will now proceed to point out some of the leading results already alluded to :—

First—The local names in England are of Germanic—that is to say, of English, or so-called Anglo-Saxon origin, except so far as they may be interfered with by Danish names; and when they approach the Celtic borders they are of course limited by the Celtic names.

Second—These names only exceptionally include Iberian, as in the case of some few of the rivers.

Third—These names include either in whole or in part as prefixes or terminations, very few ancient or modern Celtic, Belgian or Latin roots; except that the names of some rivers are Celtic, of some few towns Celtic, and of some few Latin.

Fourth—A portion of the names hitherto admitted to be of Celtic or pre-English form, such as Winchester and Colchester, are assumed so to be on erroneous grounds, and are of English origin.

Fifth—The attempts to explain the etymologies of English places by Celtic or Latin roots, are altogether erroneous, and must be resisted by the historian.

Sixth—The names are in the main part of ancient origin, assigned by the first English settlers who got possession in the same way as is now done by Englishmen in America, Australia, or South Africa.

Seventh—The names of habitations show a wide distribution of the English race over the country at such period of occupation, the distribution being nearly as wide as now, for though single homesteads have grown to be hamlets, villages or towns, and the total population has increased, yet the distribution has, generally speaking, not been disturbed, and the process which has gone on in New England since its colonization, went on in Old England.

Eighth—No body of Roman population could have existed among the English at the period of nomenclature, or, as here stated of settlement, because the names of the Roman settlements were not preserved, and even large Roman towns received the homestead name of a single English settler; and the whole evidence goes to show that the Roman establishments though then recognizable must have been abandoned, or in ruins.

Ninth—The assumption of the leading historical sect that the English, Saxon, or Germanic settlement took place during the Roman empire in Britain, is a fallacy, and that facts are against it.

Tenth—The Romans must have settled the country as thickly as it was settled by the English, because the names attest abundantly the existence of Roman towns, villages, military stations, roads, and other vestiges of occupation.

Eleventh—The topography of the Roman roads and settlements in Britain is to be traced by the evidences of “name” as safely as by the evidence of coins and foundations; and that the “Roman” names are more numerous than has been supposed, and extend far beyond Chester and those usually recognized.

Twelfth—That no communication took place in these islands between the Romans and the English invaders, and that to assume that English municipal institutions are derived from the Roman, is an assertion with no evidence to support it, and with this evidence against it.

Thirteenth—Where a Celtic population has existed in vigour, the evidences of its occupation are decidedly marked. In Wales the names are wholly Welsh, unless where an English or Flemish population penetrated. On the Welsh borders English and Welsh populations are found interlocking, and similar circumstances of nomenclature are to be recorded. In Cornwall are to be found copious Cornish names, copious English names, and some Flemish.

Fourteenth—(First and third repeated). In what may be called the English regions of the island, Celtic names are wanting.

Fifteenth—During the period of the conquest of the commonwealths of Kent, Sussex, Surrey, Middlesex, Essex, Norfolk, Suffolk, Northumberland, Lindsay, the middle English and the West Saxons, the Welsh population did not remain among them as allies; or the names of places would have been communicated by the Welsh to the invaders, as by the Roman Gauls to the Franks—which was not the case in Britain. Even in North and South America, and Australia, aboriginal names are extensively preserved by the colonizers. The Welsh population could not have remained within the English marks, *gans*, or townships as allies or brother settlers, either generally, throughout the country, or in any district, as is commonly assumed by one section of historians and public writers.

Sixteenth—The Welsh did not exist within the borders of the English commonwealths as free men. They might have remained as serfs, the English becoming lords of the soil, as other Germanic tribes did in remaining portions of the Roman empire. The evidence is, as Kemble shows, that the lands belonged to the communities, and did not come under lords of manors till after-centuries. Had the Welsh remained as serfs, then the local names would have been communicated by them; so would they, had the Welsh been made slaves; the names are English.

Seventeenth—Had the invaders intermarried with Welsh women, as assumed, and had not brought their own wives with them, the population would have preserved the Welsh local names; even if, under such strong influence they did not become a Welsh-speaking population. The English or Germanic population of the Warrings in Russia did inter-

marry with the Slavonians, lost their language, and were absorbed by the Slavonians. In Britain the case is otherwise.

Eighteenth—It is, therefore, a vulgar error to assume, as is done by many historians and public writers, that the English of the early centuries, or of this day, have a mixture of Roman blood or Welsh blood; for there is no evidence in favour of such assumption, and all evidence against it.

Nineteenth—It may be mentioned that it is a favourite *petitio principii* of those who assume that the English settlement in Britain took place before the Roman downfall, and was supported by Celtic intermarriage, that it would be impossible for the limited number of invaders, in the period assumed by the Saxon chronicle, to people such a country. At the conquest of Canada by Wolfe, the French population was about thirty thousand; a century later it was three quarters of a million. In Britain the distribution of the population shows that the country was occupied by English.

Twentieth—The wars between the Welsh and the English invaders were continual. In such circumstances it was not safe to keep Welsh within the English borders as allies or slaves, for fear of treachery. Any slaves made in war could only safely be shipped to Scotland and worked there, or disposed of in the Baltic or Black Sea. The Saxon chronicle records that the English invaders slaughtered the Welsh in the towns. If the English brought their own wives, they would not be allowed by them to keep Welsh women as wives or concubines, but as household slaves. Thus all political considerations favoured the extinction of the Welsh race within the English bounds.

Twenty-first—The dispersion of the population of invaders confirms the views supported by Kemble and others, that the invading English occupied the country with scattered homesteads, deriving their subsistence chiefly from the pasturage of cattle and hogs, in the open grounds and in the woods.

Twenty-second—The names of the distinct habitations are commonly expressive of the settlement of an individual, and consist either of family or individual names, with a termination, as *ton*, *ham*, *thorp*, *stead*, &c., or of the names of natural features of the country, so compounded, or of names indicating Roman settlement.

Twenty-third—The proportion of Romanised names is much larger than is supposed; some of those believed by Kemble and myself at one time to be clan names, being only inflexions of Romanised designations, as *Holling*, *Ridding*, &c.

Twenty-fourth—The population consisted of tribes or families speaking various dialects; and notably the distinction established between *ch* and *k*, as in the commonly known example of *church*, and *kirk*. The latter is now known as the northern English dialect, and the former as the southern, and the distinctive term may be conveniently used.

Twenty-fifth—The south was not wholly occupied by the southern spoken dialects, nor the north by the northern spoken dialects; but

they are found intermixed in the same shires, as *Chester* and *Caister*, *Wich* and *Wick*.

Twenty-sixth—The invasion did not take place, as vulgarly assumed, by a nation of East Saxons in Essex, and of East English in Norfolk and Suffolk; but as is attested by Bede, the invaders consisted of many nations and tribes intermixed, though the confederation which invaded Essex may have been headed by Saxon chiefs or tribes.

Twenty-seventh—Although at a later period these dialects were formed as Oxfordshire, Kentish, &c., yet in the beginning the invaders used the national dialects they brought with them.

Twenty-eighth—The invaders did not include to any extent the High Dutch or other inferior tribes of the Germanic race, but consisted chiefly of the kindred Anglo-Suevian tribes.

Twenty-ninth—The tribe, family, or clan names, are not so distinctly marked as Kemble has assumed; and for their full and ultimate determination, a better knowledge must be obtained of the Romanised and other names in England and in Germania.

Thirtieth—The common names of the English population in the earliest periods were the same as those now existing of the same type, as Bull, Brown, Sharp, &c.

Thirty-first—The invaders spread in the manner indicated by the Anglo-Saxon chronicle, by successive battles and extension of frontier, and not by the mere annexation of a Germanic or allied Welsh population.

Thirty-second—A like population, but by successive invasions, supplied Middlesex, and Surrey or the Southrick, and the North folk and the South folk, between each of which striking identity of nomenclature is established.

Thirty-third—The nomenclature bears evidence of epochs. In the districts alleged by the chronicle to be first occupied, a system of nomenclature prevails, largely based on clan names; but in the districts, recorded as subsequently occupied, as on the borders of Northumbria, for instance, the system of nomenclature is found to undergo modification.

Thirty-fourth—These modifications of structure afford an historical test of the period of invasion and occupation of the respective districts, which are commonly found conformable with the chronicle.

Thirty-fifth—This evidence shows that the Northumbrian invasions embraced a large part of the lowlands of Scotland, and at an early date; and confirm the assertion that the population of the lowlands is of pure English origin, and to be considered a part of the English race, and not a foreign or Celtic race.

Thirty-sixth—The old names afford evidence of the invaders belonging to the religion of Woden or Woden, though not to the extent that might be expected; as if the English of that day did not generally take much part in religious celebrations, but left them to a portion of the community.

Thirty-seventh—The evidences of the sect of the Wedenites are strongest in the oldest and southern districts, and of the Thurites in the northern, and particularly the Danish districts.

Thirty-eighth—Among the oldest names the evidences are wanting of any Christian institutions being recognized as existing by the invaders, and which would have been the case, had the Welsh, who were Christians, remained as settlers or allies, amid the English population.

Thirty-ninth—The influence of Christian names on the topographical nomenclature is late, in conformity with the history of the propagation of Christianity among the English ; and this affords further data for the application of topographical nomenclature as a test.

Fortieth—Many names supposed to be Christian, as *Preston* for instance, assumed to be “priest-town,” are so classified on erroneous grounds, and are of older date than the introduction of Christianity into England.

Forty-first—Evidence of Danish occupation are to be found in the districts known as the *Danelaw*.

Forty-second—As the Danish occupation was to a great degree in the territory chiefly occupied by the northern speaking population, there is no sufficient evidence that every name assumed as Danish is so, but many of these supposed Danish names are English.

Forty-third—Under all circumstances the influence of the Danes on the topographical nomenclature was in small proportion, and the presumption is that their permanent influence on the population was smaller than is assumed.

Forty-fourth—Topographical nomenclature records the presence of the Normans. The general nomenclature remained unaltered, but additions were made to it. These consist of the names of manor-houses and new farms, and of the addition to those of townships in some cases of the names of the manorial holders. This epoch of influence was of very limited duration.

Forty-fifth—The statements as to the immigration of Flemish settlers in the Norman periods, are confirmed by the identification of Flemish names in Devonshire, Cornwall, and South Wales.

Forty-sixth—The nomenclature of Pembrokeshire and other English districts in Wales, bears evidence of such nationality, or of Norman and Flemish participation.

Forty-seventh—In what is commonly known as the West Saxon period, when the people preserved their national names, Hebrew and other foreign appellations, as John, Peter, &c., are seldom to be found in the nomenclature ; but at a later period we get such names in topography, and the names of new farms are marked by those of owners, showing surnames of the late epochs.

Forty-eighth—In the colliery districts and others where new populations have sprung up, we find recent names of villages, derived from events in modern history, as Gibraltar, Porto Bello, Waterloo.

Forty-ninth—The nomenclature being the representation of historical

facts permits a system of chronological classification to be established, and thereby affords by its reflexations a means of historical test.

Fiftieth—The name of "King" as in *Kingston* is not found at the earlier periods, nor is there evidence that at such epoch there were such functionaries or magistrates, with prerogatives as understood in modern times, and with assigned land revenues.

Fifty-first—In the earliest times, as stated by Kemble, the lands belonged to the communities of freemen, marks, gans, or townships, and it was not till a later period that kings acquired power and revenue.

Fifty-second—The like is to be observed as to the evidence of townships belonging to bishops, abbots, and lords of manors, but such names are to be found in abundance after the Danish wars had reached their height, and whereby the ancient municipal constitution had succumbed, and in the confusion the church, the crown, and the great lords acquired the dominion and property of the lands belonging to the people.

Fifty-third—The topographical nomenclature of the English districts in Britain is conformable with that of the districts occupied by the races of English law in Germania, as established by extensive comparisons of names.

Fifty-fourth—There is no evidence of any Roman or Welsh influence subsisting during the invasion of Britain, and operating on the English settlers, but the distinct evidence that they preserved the nationality they had held in Germania.

Fifty-fifth—If the English did not acquire a new law or constitution on their settlement in Britain, the principles of English rights are not to be sought in the prescriptions or prerogatives claimed by the Roman emperors under the civil codes, or in the practice of the feudal law introduced by the Normans, but must be attributes of birthright belonging to the races as well before their settlement in Britain as after; they must be the rights of English freemen, and not of Roman subjects.

Fifty-sixth—The application of the principles exhibited by English nomenclature to the English topographical names in Ireland exhibits conformable results, and by affording the characteristics of a distinctly modern epoch, affords another standard for checking the results of English nomenclature.

Fifty-seventh—The nomenclature of New England and other American districts, and of countries settled of late years by the English race, showing other causes in operation, thereby affords materials for understanding and comparing the distinct systems of the earlier epochs.

Fifty-eighth—The topographical nomenclature includes besides those in other languages, a large collection of English words of the so-called Anglo-Saxon types, with dialectic variations and inflexions, and thereby affords copious materials for the extension and rectification of the lexicography of the Anglo-Saxon portion of the language, and which has not hitherto been made available, except in the case of the names of places recorded in Saxon manuscripts, and which are registered by Bosworth.

Fifty-ninth.—The topographical names are a chief instrument in the absence of MSS., or in aid of them, for determining the Anglo-Saxonism of a word, for correcting its meaning, for supplying words which have not been written down and are obsolete, and for determining the antiquity of words used in speech, but which have never passed into literature.

Such are some of the conclusions to be arrived at from the direct application of these materials, or by their use in combination with other evidence, and such are the questions which are to be here discussed. It will, however, be needful, by way of basis, to record in detail many portions of the evidence, as well that the materials may be examined, as to afford a ground work for future inquiries in the extension or correction of the facts so brought forward.

In carrying out this plan, such matters will be taken in hand from time to time, by way of distinct essay, as may be found convenient, without any order being prescribed.

O D E.

OF all the orders founded by the great,
 The wise and good, of old or modern date,
 None like the Craft of Masonry can claim
 The glorious summit of immortal fame.
 Upon her principles creation stands,
 Form'd by the first Almighty Mason's hands,
 Who by the rules of geometry displayed
 His power and wisdom through the worlds he made ;
 The soul of man with knowledge he impress'd,
 And taught him Masonry to make him bless'd ;
 But soon fond man forsook th' appointed road,
 And lost his knowledge when he left his God.
 Long time he wander'd, sore with woe oppress'd,
 And dire remorse stung home his conscious breast.
 At length he pray'd ; and Heav'n receiv'd his pray'r,
 Pleas'd to behold with pity, and to spare ;
 And taught a way the science to regain,
 Through arduous study and laborious pain.
 But 'twas forbid the secret to declare,
 That all might equally the labour share ;
 And hence it is, the best alone can claim
 The noblest character, a Mason's name ;
 And that the art, from others' eyes conceal'd
 Remains a secret, as if ne'er reveal'd.
 Let cowans therefore and the upstart fry
 Of Gormagons, our well earn'd praise deny.
 Our secrets let them as they will deride ;
 For thus the fabled fox the grapes decried ;
 While we superior to their malice live,
 And freely their conjectures wild forgive.

G.

OUR ARCHITECTURAL CHAPTER.

WE begin to be a little pleased with our work, when we find that, if not doing much good ourselves, though we hope we are, and are trying for it—we are the cause of good in others; for this chapter has been the means of drawing forth a description of the great Leeds organ, designed by two Brethren, Bro. Henry Smart, and Bro. William Spark, Prov. Grand Organist of West Yorkshire. This is a matter for the Craft to feel some pride in.

After bestowing some space of late upon Craft questions within our domain, we now come back for a time to architectural subjects of more general bearing. There are many topics of interest just now, on which we could express opinions, but which are of such general interest that they are taken up by the press at large. Such are the new government offices, the Wellington monument, the Nelson monument, the National Gallery, the Crystal Palace at Battersea, the British Museum enlargement, the Netley barracks, and the Thames sewage nuisance plans. Upon the latter we will content ourselves with observing that Dr. Barnes has now got the registrar-general on his side, with regard to the fact that the simple emission of sewage into the Thames water is not the cause of disease, and that the nuisance is caused by its discharge on the mudbanks or river pest-stratum. The compromise that has been arrived at as to the Thames drainage is regarded with satisfaction by none but the ministers, and no one believes that three millions will pay for the required works, even if they believe that the wastage of manure at a distant outfall is a right mode of meeting the evil.

The chief architectural event, and one to which we can perhaps best direct the attention of our readers is the annual *conversazione* at the Architectural Museum, South Kensington. The Earl de Grey was in the chair, as president of the Royal Institute of British Architects; for, unlike the engineers, physicians, surgeons, artists, actuaries, and other professional bodies, the architects do not feel there is sufficient honour in their own profession to be presided over by a distinguished member, so they get an amateur lord to be perpetual president, a gentleman of great zeal for architecture, and whose services have gained for him general esteem, but in the minds of many architects—not the rightful head of the profession.

There was a brilliant assemblage of speakers and auditors, including Mr. James Fergusson, Mr. G. G. Scott, Professor Westmacott, Professor Donaldson, Mr. Alexander Beresford Hope, Mr. Joseph Clarke, Mr. Robert Kerr, Mr. Burgess, Mr. Wyatt Papworth, Mr. F. M. Rickman. Mr. Scott read the annual report, or rather, made a speech, which was looked for with interest. After speaking of the collection then existing, he said :—

“ It is a work of such magnitude as can only be met by public funds,

though such a museum as ours is the most fitting depository for such records, and our committee could be of the utmost service in directing the work. Our collection, in its mediæval branch, would, moreover, be most imperfect if it represented only the arts of our own country. If gothic architecture is to be thoroughly studied, it must be viewed *as a whole*, and its productions in other countries demand equal attention with those of our own. Such has been the spirit in which we have from the first carried on our work. We have been the first to collect, on any great scale, casts from the magnificent works of the thirteenth century in France. But when we make our architectural tours in that country, what inexhaustible riches do we find! France was, in a certain sense, the birthplace and central focus of gothic architecture. She was the very heart and lifespring of the hearts and energies of mediæval Europe; and no field in which we can labour is so gloriously, so astoundingly rich in objects of the very highest importance to the architectural student. This, then, should be next to, or equally with, our own country, the great seat of our labours. No one can conceive the exhaustless treasures to be procured from this source; and if this alone were to be our field of operations, we should claim all the support which all the promoters of our art could afford. Here, too, our facilities are even greater than at home; for through the kindness of the architects in charge of French cathedrals we have every possible opportunity of carrying out our objects. Why, then, it may be asked, do we not follow up an object so magnificent, and avail ourselves of such rich treasures of art, and of such facilities for procuring them? Why, for the very unfortunate but very obvious reason that we cannot afford to do so. Our first endeavours paralyzed and saddled us with a debt which, though slowly diminishing, we have never been able to get rid of, while the expense of our necessary machinery nearly exhausts our annual income. If we once show ourselves active and in earnest in pressing forward with our great work, I feel not the slightest doubt that we shall be met by corresponding aid on the part of the Department of Fine Arts. They have already deposited in our museum several very valuable and costly objects, and they have formally consented to our making periodical recommendations to them of what objects we would advise them to procure. It may, however, be asked why we should not make over our work wholly to the government. I would reply that, though it is a work which, beyond all doubt, *they ought to have initiated*, we hold that, excepting only in the item of funds, it is better in the hands of those who, from actually themselves feeling the want, come forward voluntarily to supply it. We feel that it is a work which requires such a knowledge of architecture as none but practical architects are likely to possess. I will now do no more than state a few of the transactions of our Society during the past year. First, the numerous attendance of students during the year. I may next mention that the following gentlemen have allowed us to add their names to our committee:—John Ruskin, Esq.; Edmund Beckett Denison, Esq.; C. C. Nelson, Esq., hon. secretary to the Royal Institute of British Architects; T. A. Tefft, Esq., of New York, as corresponding member; Alfred Stevens, Esq., and T. G. Hubbard, Esq. In the museum itself, the principal work going on has been the re-arrangement of the specimens, which will be followed by a new edition of the catalogue. The additions made to our catalogue have been as follows:—

“ 1st. The depositing in our museum of complete casts of the magnificent monument of Archbishop Grey, from York Minster, and of several architectural specimens of great interest from the same cathedral, which have all been prepared expressly for the purpose, at the cost of the Fine Arts Department.

"2ndly. A considerable collection of photographs, illustrative of the buildings from which our specimens are obtained, and deposited also with the Fine Arts Department.

"3rdly. The placing in our museum of several of the collections of objects belonging to the Department.

"4thly. A magnificent collection of encaustic tiles from the site of Chertsey Abbey. These are (with the single exception of the tiles in the Chapter-house at Westminster, and those are not superior) the finest specimens of that art which have yet been found in England, and contain a greater amount of figure drawing than any known specimens; they are, in fact, a perfectly unique collection. They were preserved from oblivion, and the design of the pavements recovered, through the indefatigable zeal of a medical gentleman residing at Chertsey—M. Shurlock, Esq. Through his kindness we have been enabled to purchase the entire collection; and we owe the warmest thanks to him and our talented coadjutor, Mr. Burgess, for their most valuable aid in managing the transfer to our Museum, and their arrangement when brought here. We have received from Walter Hawkins, Esq., F.S.A., a present of "Sharpe's Architectural Parallels," handsomely bound, for which we owe him our very best thanks.

"We have, during the present session, had a series of lectures at our museum by Mr. Ruskin, Mr. Seddon, Mr. Street, Mr. Brandon, Mr. Parker, and myself. These have been exceedingly well attended. We hope, during the autumn, to have a second series of lectures, which will, I believe, be opened by our highly valued and talented trustee, Mr. Beresford Hope. We have, during the present year, taken the important step of requesting architects and other gentlemen residing in the provinces to act as local secretaries for the promotion of the objects of the museum in their several districts. This invitation has been very kindly responded to, and we have now a numerous list of local secretaries, from whose kind aid we anticipate very decided practical results. We have directly and indirectly offered five prizes for specimens of art-workmanship during the present year.

"1stly. A prize of 10*l.* for the best specimen of ornamental wrought-iron work—offered by the committee.

"2ndly. A prize of five guineas for the best specimen of wood carving,—offered by Mr. Beresford Hope, M.P.

"3rdly. A prize of five guineas for a series of four full-sized studies from objects in the museum—offered by Mr. Godwin.

"4thly. A prize of five guineas to the competitor who shall shew himself most successful in colouring, according to his own judgment, a cast of a panel from Andrea Pisano's Gate of the Baptistery at Florence—offered by the Ecclesiological Society.

"5thly. A prize of two guineas for the best specimen of modelling in plaster, from natural foliage—offered by our valued honorary secretary, Mr. Clarke."

The *Freemason's Magazine* has given notice that the foundation stone of St. Mary's Tower, Taunton, is to be laid on the 3rd of next month, and that there will be a grand Masonic procession, to which all the Masons in the county will be invited to attend. We invite the Provincial Grand Superintendent of Works of Somersetshire to take in good spirit our late remarks, and to impress on the provincial authorities a due regard for the dignity of Masonry, so that the grand Masonic procession may not form a small part of a grand *cortège* with the Foresters at the head and the Druids in the rear.

CORRESPONDENCE.

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

CANONBURY AND EGYPTIAN LODGES.

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

SIR AND BROTHER,—My attention having been called to a paragraph in your *Magazine* of the 7th inst., No. 27, page 21, describing a meeting of the Canonbury Lodge, No. 955, and Egyptian Lodge, No. 29, at the Three Tuns, Billingsgate, on Monday, the 28th of June last; and also to a letter in the following number of your *Magazine*, page 70, signed by "An Officer of the Canonbury Lodge," denying that that meeting was a Masonic gathering; and lest silence on the part of Lodge No. 29 might be construed into an assent or permission to such meeting on the part of that Lodge, I beg most distinctly to deny that the convivial meeting of the 28th ult., above alluded to, was either directly or indirectly under the sanction of Lodge No. 29. I may add that I was wholly ignorant that any such meeting had taken place until yesterday, when my attention was called to the report in the *Freemasons' Magazine*.

I may, perhaps, be permitted to suggest to Brethren meeting in a mixed society, such as the one alluded to, the necessity of being careful not to arrogate to themselves the character or semblance of a Masonic meeting, or to adopt any portion of the Masonic usages or customs, inasmuch as no Masonic meeting can possibly take place unless convened by regularly constituted authority.

I am, Sir and Brother, yours fraternally,
July 24th, 1858. THE W.M. OF THE EGYPTIAN LODGE, No. 29.

THE SCULPTURE OF HABIT.—Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single beat. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisel-points polish and perfect it—put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out, stands fixed for ever and unchanged in the solid marble. Well, so does a man under the leading of the Spirit, or the teaching of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and deed, shape the features and expression of the soul—habits of love, and purity, and truth—habits of falsehood, malice, and uncleanness, silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.—*Plain Parochial Sermons.*

THE MASONIC MIRROR.

MASONIC MEMS.

A LODGE of Instruction, under the authority of the Carnarvon Lodge, No. 1010, will be opened early in August, and meet weekly at the Bell Hotel, Hampton. We are requested to state that London Brethren, capable of giving instruction, will be provided with lodging, &c., free of expense.

AT an old rag shop, on the north side, in a court leading from Ship Yard, Temple Bar, to New Boswell Court, is now exposed for sale a Masonic portrait in oil, half-length, seemingly about a century old. Some of our Masonic readers may as well look at this, as it may prove to be of interest to one of the ancient Lodges in the metropolis. The sitter must have been a zealous Mason, and most likely an eminent one. It is a Masonic antiquity which should not be lost.

THE Prov. G. Lodge for Hertfordshire is appointed to be held at the Freemasons' Hall, Watford, on the 11th August, when the R.W. Prov. G. Master, Bro. Wm. Stuart, will preside. A numerous attendance of Brethren is expected.

METROPOLITAN.

APPOINTMENTS.

Wednesday, July 28th.—Lodge, United Pilgrims (745), Manor House, Walworth.
Thursday, 29th.—Chapter, Friendship (248), Ship and Turtle, Leadenhall-street. General Committee, Girls' School, at 12.
Friday 30th.—House Committee, Boys' School, at 4.
Monday, August 2nd.—Lodge, Joppa (223), Albion Tavern, Aldersgate-street.
Tuesday, 3rd.—Lodge, Stability (264), Green Dragon, Bishopsgate-street. *Mark.*—Florence Nightingale (S. C.), Crown and Anchor, Woolwich, at 6.
Wednesday, 4th.—Grand Chapter, at 8.
Thursday, 5th.—Lodge, Yarborough (812), George, Commercial-road, East.
Saturday, 7th.—General Committee, Boys' School, at 4.

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

LODGE OF PROSPERITY (No. 78).—Some of the members of this Lodge had a festival, as is usual with them in the summer, at Brother Smith's, the Bell, at Edmonton, on Thursday last, the 21st July. The grounds are rather extensive, and the floral portion is laid out with considerable taste. At three o'clock, the hour named for dinner, there were some twenty-five brethren and a dozen of the fair sex present. Brother Smith has recently erected a spacious saloon, detached from the Inn, and here the banquet took place, the table being decked with bouquets and a magnificent display of glass. The dinner gave great satisfaction, and especially that portion, the produce of Brother Smith's garden. Brother Alfred Day, W.M., of No. 78, presided; there were also around him, besides the ladies, Brother George Biggs, Winn, Perrin, Hastelon, Kindred, Tappolet, Stanborough, Thomson, Outridge, &c. —

ST. LUKE'S LODGE, (No. 168).—This prosperous Lodge held a meeting of emergency at the Commercial Hall, King's Road, Chelsea, on Monday, July 19th, to initiate two gentlemen into the mysteries of Freemasonry, and pass two Brethren to the degree of Fellow Craft. It is unnecessary to say how the ceremonies were performed, when we mention that Bro. Collard, P.M. 209, is the Worshipful Master. The Masonic business being ended, the Brethren sat down to a sumptuous banquet, and spent one of the happiest of evenings. The visitors present were—Bros. Blackburn, P.M. 169; Bro. G. Collard, 201; and Moore, 206; who expressed their admiration of the working of the Lodge, and their thanks for the hospitality they had enjoyed. It was announced that another emergency would be held on that day fortnight, to initiate two other gentlemen into the Craft.

ST. JAMES' UNION LODGE (No. 211).—The summer festival of this Lodge took place at Broxbourne, on Thursday, July 22nd, nearly fifty ladies and gentlemen being present. At two o'clock the company sat down to a splendid banquet, in a spacious tent, most elegantly decorated with flowers, &c., each lady being presented with a beautiful bouquet by the worthy host, Brother Beddingfield. Brother Crofton, W.M., presided, supported by Brothers John Gurton, P.M. and Treasurer; Leyser, P.M.; Kennedy, P.M.; Buckingham, Stacey, S. W. Jackson, W. H. Roberts, Daniel Roberts, Martin, Bramwell, Jeffs, Reader, Larter and Lacon, Secretary, of No. 211; and by Brothers Franks, No. 1, Scotland; Caldwell, No. 25; Stocker, No. 22; and many other visitors. The occasion was rendered particularly interesting by there being as many ladies as gentlemen, a rare occurrence at such meetings. Upon the conclusion of the dinner, the W.M. proposed "The Queen," which was received with the usual demonstrations, followed by the National Anthem, admirably sung by Brothers Gurton, Bradley, &c. This was followed by the health of the M.W.G.M. and Deputy G.M., after which Brother Gurton proposed "The health of the W.M.," paying him a well-deserved compliment for his attention to the comforts of the Brethren and ladies. The W.M. gracefully acknowledged the toast, and proposed "The Treasurer," saying, that the ladies were particularly indebted to Brother Gurton, not only for the summer festivals, but also for the promotion of the winter balls of the St. James' Lodge, which had given such satisfaction to their wives, sisters, and sweethearts, showing that Masonry was not quite so selfish as had been represented. Brother Gurton briefly returned thanks. "The Ladies" were afterwards toasted, which drew forth a very humorous speech from Brother Jackson. After this, the company proceeded to the lawn, and commenced dancing to the enlivening strains of an excellent quadrille band, provided by Brother Taylor and led by Brother Bradley. The company returned to town highly delighted with the day's amusements—thanks being given first to Brother Beddingfield for the excellence of his arrangements.

ST. ANDREW'S LODGE (No. 281).—The anniversary festival of this Lodge was held on Thursday, July 15th, at the Ship Hotel, Greenwich, under the able presidency of the W. M., Brother Alfred B. Richards, supported by a large number of Brethren, among whom were Brothers Messent, S.W.; Paul, P.M.; West, P.M. and Secretary; W. Aubyn, S.D.; W. Warr, J.D.; Sergeant, Hibberd, Coster, Percival, A. Wells, Curtis, and others. The healths of the Queen, Prince of Wales, the Earl of Zetland, &c., followed the dinner, each toast being proposed by the W.M., with his usual good taste. Brother West, as the father of the Lodge, returned thanks for the P.M.s, and dilated upon the great good resulting from associations which had for their basis the amelioration of the condition of their fellow-creatures; at the head of such associations, he said, stood Freemasonry—an institution to which it was an honour to belong, advocating as it does the dissemination and practice of the best principles of human nature. Several other toasts and speeches followed, and the Brethren returned to town at an early hour.

BELGRAVE LODGE (No. 1051).—The consecration of this recent addition to the list of London Lodges was appointed for Tuesday, July 20th, and the house chosen for its reception is the Gun Tavern, Lupus Street, Pimlico, or as the world of

fashion has chosen to designate the locality—Belgravia. At three o'clock, on the day appointed, several Brethren were assembled, and Bro. William Watson, P.M., No. 25, who had undertaken the duty of consecration, opened the Lodge in the three degrees. The petition of the Brethren for authority to form a new Lodge, and the warrant of constitution granted to them having been read, the ceremonial of consecration was performed in the presence of thirty Brethren; the musical part of the proceedings being under the direction of Bro. G. A. Taylor, assisted by Bro. J. W. Adams and Bro. Fitzgerald, and derived great effectiveness from the use of a very fine toned harmonium. Bro. H. Garrod, the Secretary *pro tem.*³ presented the Brethren named in the warrant:—John Thomas Woodstock, Jonathan George Froud, William Renting, Thomas Allen, Henry Evenden, John Crowhurst, and Edmund N. Grogan, as fit and proper Masons to be constituted into a Lodge by consecration; and the W.M. presiding having obtained the concurrence of the Brethren to the government thereof being committed to the Brethren nominated, the minutes of the preliminary proceedings were read and confirmed. The ceremonial was then fully completed, with corn, wine, and oil; the Lodge was dedicated to God and his law, to King Solomon, and to brotherly love, relief, and truth—and, finally, in the name of the Most High, and with the sanction of the Most Worshipful the Grand Master, the Brethren were authorized to be a regular Lodge, and perform all Masonic rites, according to the constitutions. The Lodge was then resumed in the second degree, when Bro. Garrod presented Bro. John Thomas Woodstock as the first Worshipful Master elect, for installation, and he was, in the presence of twelve P.Ms. duly placed in the chair, and afterwards saluted and proclaimed in the three degrees. The W.M. then appointed as his officers, the following Brethren:—J. G. Froud, S.W.; W. Renting, J.W.; H. Garrod, Sec.; E. N. Grogan, S.D.; H. Evenden, J.D.; J. Crowhurst, I.G. Bro. Thomas Allen was elected Treasurer. A ballot was taken for the admission of the following gentlemen into the Order:—Mr. Hugo Walter Dullens, Mr. Edward Howell, Mr. Albert G. Froud, Mr. James Varney, the landlord of the house, and M. Louis Petit. The first four being in attendance, were initiated in a most efficient manner by the Worshipful Master. Some other names were proposed for initiation and joining; and all business being ended, the Lodge was closed. After a short interval, the Brethren re-assembled at the banquet, the Worshipful Master presiding, supported by Bro. Watson, and about twenty visitors; among whom were Bros. Buss and Hoare, P.Ms. No. 29; Bro. Fitzgerald, Prov. G. Purs., Worcester; Bro. Crafton, W.M. No. 211; Bros. Emmans, P.M. No. 203; Cooper, Collard, Carpenter, Farmer, P.Ms., &c. The cloth being removed, after an excellent dinner, and the loyal and Masonic toasts had been duly honoured, Bro. Watson rose and proposed the toast of the evening, "Success to the Belgrave Lodge, and the health of the Worshipful Master," congratulating the Brethren on their happiness in being presided over by one so efficient, as he had proved himself by the able manner in which he had that day performed the ceremony of initiation. The Worshipful Master, in reply, said it was with feelings of no slight pleasure that he found himself in so exalted a position. It was only by his diligence that he could have attained it; as he had been but two years a Mason; he therefore trusted that other Brethren, profiting by his example, might be stimulated to similar industry, and reach the same point. "The Visitors" was acknowledged by Bro. Watson, and "The Officers" by Bro. Froud. The Worshipful Master next asked the Brethren to join him in hearty good wishes for the success of the *Freemasons' Magazine*, coupling with it the name of Bro. How. Bro. How said it could not be but gratifying to the conductors of the magazine that the Belgrave Lodge should thus, on its opening day, give its support and sanction to that publication; and, in the name of the editor, he acknowledged the compliment paid in the invitation to be present on that important occasion. The meeting was much enlivened by the vocal ability of Bros. Taylor, Adams, and Fitzgerald.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Tuesday, August 3rd, Beaufort (120), Freemasons' Hall, at 7; Wednesday, 4th, Moira (408), ditto, at 7. *Instruction*.—Friday, 6th, ditto, at 7. *Chapter*.—Thursday, at 5; Hospitality (221), ditto, at 7.

CESHIRE.

APPOINTMENT.—*Chapter*.—Wednesday, August 4th Fidelity, (701), Angel Inn, Birkenhead, at 6.

CHANNEL ISLANDS.

APPOINTMENT.—*Lodges*.—Wednesday, August 4th, Hammond (829), Masonic Hall, Guernsey, at 7½. *Chapter*.—Tuesday, 3rd, Hammond (829), Masonic Hall, Guernsey, at 8.

DEVONSHIRE.

APPOINTMENT.—*Lodges*.—Monday, August 2nd, Harmony (182) Swan Inn, Plymouth, at 7; Fidelity (280), Three Tuns, Tiverton, at 7; Bedford (351), Private Room, Tavistock, at 7; Tuesday, 3rd, St. John's (83), Masonic Hall, Plymouth, at 7; Wednesday, 4th, Brunswick (185), Masonic Hall, Plymouth, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 4th, Amity (160), Masonic Hall, Poole, at 7; Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6; Thursday, 5th, Unity (542), Town Hall, Wareham, at 7.

DURHAM.

APPOINTMENTS.—*Lodges*.—Tuesday, August 3rd, Marquis of Granby (146), Freemasons' Hall, Durham, at 7; Thursday, 5th, Tees (749), Black Lion, Stockton on Tees, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, August 3rd, Sherborne (1004) George Hotel, Stroud, at 5½; Wednesday, 4th, Royal Union (307), Cheltenham, at 6.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, Oakley (995), Black Boy, Basingstoke, at 6; Thursday, 5th, Panmure (1025), Royal Hotel, Aldershot, at 6. *Chapter*.—Wednesday, 4th, Southampton (555), Freemasons' Hall, Southampton, at 7; Thursday, 5th, Royal Gloucester (152), ditto, at 7.

ISLE OF WIGHT.

APPOINTMENT.—*Lodge*.—Wednesday, August 4th, Yarborough (809), Lodge Room, Ventnor at 7.

KENT.

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, Peace and Harmony (235), Royal Oak, Dover at 7½; Tuesday, 3rd, Adams (184), Masonic Hall, Sheerness, at 6; Wednesday, 4th, Invicta, (1011), George Hotel, Ashford, at 8; Royal Naval (621), Hiscock's Hotel, Ramsgate, at 7; Thursday, 5th, United Industrious (34), Freemasons' Tavern, Canterbury, at 8.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, Cheetham and Crumpsell (928), Crumpsell Hotel, Manchester, at 6; Wednesday, 4th, Ellesmere (1022), Red Lion Inn, Chorley, at 6; Thursday, 5th, Affability (399), Cross-street, Manchester, at 6½; Friday, 6th, Anchor and Hope (44), Swan Hotel, Bolton, at 6.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, August, 2nd, Harmony (267), Wellington Hotel, Garston, at 5½; Tuesday, 3rd, Alliance (965), Stanley Arms, Roby, at 4½; Wednesday, 4th, St. John's (971), Caledonian Hotel, Liverpool, at 6½; Thursday, 5th, Mariners (310), Hawk's Buildings, Liverpool, at 6. *Instruction*.—Friday, 6th, ditto, at 6.

LIVERPOOL.—*Harmonic Lodge* (No. 263).—The Brethren of this Lodge met at the Adelphi Hotel, on Thursday, the 8th instant; Brother Chas. Simpson Samuell, W.M., presiding. The Lodge having been opened in the first degree, the Rev. J. C. Prag was initiated; after which Bro. C. Wilberforce was raised to the sublime degree of M.M. There was a large attendance of the Brethren from various Lodges present, including the Rev. Bro. Tattersall, Apollo Lodge, Oxford; Bros. Dr. Baar, Alfred Lodge, Hanover; T. Armstrong, P.M., No. 368; Chas. Turmean, W.M., No. 368; J. Sharpe, No. 368; — Hine, No. 368; and W. Wood, No. 294, Liverpool; all of whom eulogized the working of the Lodge. A sum of fifteen guineas was voted toward the alteration of the premises in Hope Street into a temporary Lodge-room, and a further sum of five guineas proposed toward purchasing music for the use of the Lodge. The Rev. Bro. Tattersall was proposed as a joining member. This, with some matters of minor importance, completed the business of the evening; after which the Brethren sat down to a sumptuous repast, served up by Bro. Radley. The usual loyal and Masonic toasts were given, interspersed with some exceedingly beautiful glees, trios, &c., which greatly enhanced the entertainment of the evening, and gave the Lodge a truly "Harmonic" character.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 4th, St. John's (348), Bell Hotel, Leicester, at 7.

LEICESTERSHIRE.—*Hinckley Lodge* (No. 58).—This Lodge, one of the old Athole Lodges, and the most ancient in the province, after struggling with difficulties for some time, ceased to meet some four years ago. Several efforts were made from time to time by the provincial authorities to promote its revival, but owing to the small number of resident members, unsuccessfully. Some months ago, however, an earnest Mason, Bro. J. W. Smith, *LL.D.*, of the Inner Temple, formerly of the Apollo University Lodge, Oxford, having taken up his residence at Hinckley, determined to attempt the resuscitation of the Lodge; and this (with the aid of the Prov. G.M., and D. Prov. G.M., which was immediately and cordially promised) there is now every prospect of his accomplishing under favourable auspices. There having been no election of W.M. within the period prescribed by the Book of Constitutions, a dispensation was granted to enable the last W.M., Bro. Cotterell, to execute the duties *pro tempore*; and the noble and highly esteemed Prov. G.M. on being applied to, readily agreed to become a subscribing member of the Lodge, and to accept the office of W.M. for the ensuing year. Arrangements having been made for the D. Prov. G.M., and other Brethren from Leicester, to assist at the re-opening of the Lodge, a meeting was held at the Corn Exchange, Hinckley, at "high twelve," on Tuesday last, the 20th inst. There were present Bros. W. Kelly, D. Prov. G.M. (who presided); T. S. Cotterell, P.M., No. 58; J. W. Smith, *LL.D.*, No. 460, as S.W.; W. Hardy, P. Prov. G.M., as J.W.; W. May, No. 58, Sec.; Thos. Shephard (Sec. of No. 766), as Deacon; W. Pettifor, P. Prov. S.G.W., as I.G.; A. Murcott, No. 58, Clarke, No. 58, and M'Kenna, No. 58, Tylers. The Lodge having been opened, and the dispensation presented, the minutes of the last Lodge were read and confirmed. A ballot was then taken for Bros. the Right Hon. Earl Howe, *G.C.H.*, Prov. G.M.; James Walter Smith, *LL.D.*, No. 460, Oxford; and Harry James Davis, No. 766, Leicester, as joining members, and also for the Rev. John Newton, dissenting minister; Mr. John Atkins, manufacturer; and Mr. Thos. Harrold, builder; all of Hinckley, as candidates for initiation—all of whom were duly elected. Messrs. Atkins and Harrold were then initiated into the mysteries of the Order; the Rev. John Newton was prevented attending by serious indisposition. A ballot was then taken for W. Master for the ensuing year, when the Right Hon. Earl Howe was duly elected. Two gentlemen

from a distance were then proposed as candidates for initiation, at a future Lodge by Bro. Smith; and, after some discussion as to the permanent place of meeting of the Lodge, and an inspection of the Town Hall, which was suggested—the Brethren adjourned to dinner at the George Hotel, where a few hours were spent very pleasantly, until the approaching shades of evening warned the Leicester Brethren to depart on their homeward drive of thirteen miles. The installation of Earl Howe as W.M., is fixed to take place at the Town Hall, Hinckley, tomorrow, the 29th inst., at one o'clock, when a quarterly communication of the Provincial Grand Lodge will also be held, and a banquet take place at half-past three o'clock, on which occasion, owing to the universal respect in which the noble earl is held by the Brethren of this and the adjoining provinces, no less than by the outer world, we doubt not the quiet town of Hinckley will receive many Masonic visitors.

NORFOLK.

APPOINTMENT.—*Lodge*.—Monday, August 2nd, Friendship (117), Duke's Head, Great Yarmouth, at 7.

PROVINCIAL GRAND LODGE.

ON Friday, July 16th, a Provincial Grand Lodge was held in Great Yarmouth. The proceedings of the day commenced by the finance board meeting at the library in the Priory Hall, at eleven o'clock. Half-an-hour later, the Brethren, invested with full Masonic clothing, met at the Priory Hall school-room—the use of which had been kindly granted by the Rev. G. Hills, *B.D.*, for the occasion; and at high twelve, the Provincial Grand Lodge was opened in the school-room—by Bro. Benjamin Bond Cabbell, *F.R.S.*, Prov. G.M. of Norfolk. The Lodge was attended by upwards of 150 of the Brethren. The following officers were appointed for the year:—Bro. Sir H. Stracey, Prov. S.G.W., Bro. C. H. Chamberlain, Prov. J.G.W.; Bro. S. Burnell, Prov. G. Treas.; Bro. Cresswell, Prov. G. Reg.; Bro. W. L. Fox, Prov. G. Sec.; Bro. H. Wright, Prov. S.G.D.; Bro. H. H. D. Stracey, Prov. J.G.D.; Bro. the Rev. S. Titlow, Prov. G. Chap.; Bro. Cummings, Prov. G. Supt. of Works; Bro. Norman, Prov. G. Orgt.; Bro. Keith, Prov. G.S.B.; Bro. R. Keith, Prov. G. Stand. B.; Bros. Davis and R. Redgrave, Prov. G. Dir. of Cers.; Bro. Pipe, Prov. G. Purst.; Bros. H. J. Mason, W. H. Cox, G. Leggett, and W. Cooper, Prov. G. Stwds.

After the business was over, a procession was formed to the church, the route being from the Priory School round the avenue of trees fronting the church-yard, and thence into church.

On reaching the church doors, the Brethren halted, and formed open line, to the right and left, with heads uncovered, while the Prov. Grand Standard Bearer passed up the centre, followed by Prov. G. Sword Bearer, Prov. Grand Master, Prov. Grand Officers, &c.

In addition to the Masonic Brethren, there was a large congregation of other persons in the church.

An introductory voluntary, upon the organ, "Versicles, Tallis," was performed by Bro. Worman, Prov. G. Organist.

The prayers for evening service were intoned by the Rev. D. Olivier.

The evening Psalms for the 16th day of the month, the music by T. Attwood and Dr. Buck, were chanted by the choristers from the Norwich cathedral.

The lessons were read by the Rev. G. Hills, *B.D.*, in an impressive manner.

An anthem from the 133rd Psalm, by Dr. J. Clarke Whitfield, was sung by the choir with beautiful effect.

At the conclusion of the prayers, Bro. the V.W. and Rev. S. Titlow, *M.A.*, ascended the pulpit. He took his text from the 14th chapter of St. Luke, the 13th and 14th verses—"But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just." From these words the rev. brother delivered a plain but excellent discourse. He commenced by showing that true benevolence did not consist in benefiting those from whom

we might expect a return, but in seeking out objects of charity, and by so doing we had God's promise that we should be blessed; blessed in a variety of ways. Even the poor who had reduced themselves to wretchedness by their own evil conduct, were not to be altogether excluded from our consideration. There was a common bond between them and us, and if in the meekness of the spirit of Christ we sought to restore them to the love of God, we could not tell but that he, in his abundant mercy, would give them a right understanding in all things. Though the poor could not recompense us, they could pray for their benefactors, and the effectual fervent prayer of a righteous man availeth much. Job was a benefactor to the poor, and God blessed him. There was certainly a connection between liberality to the poor, from true love to God, and the enjoyment of spiritual and temporal mercies. In the day when the Son of Man shall come in his glory, then shall he sit upon the throne of his glory, and he shall say to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you; for I was an hungered and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me, &c. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, &c." Their pecuniary aid on that occasion was asked for two public charities in that town, which were most excellent means for relieving and comforting the sick, the disabled, and the aged. These two charitable institutions were the Yarmouth Hospital and the District Visiting Society; in pleading entirely for which that day, he felt he should have the concurrence of the Brethren of the fraternity. Undoubtedly these institutions were the means, in many instances, under the blessing of God, in restoring health and strength to the enfeebled body, and of imparting sound religious instruction to the uninformed mind. The hospital in Yarmouth was built in June, 1838, and, therefore, the twentieth anniversary had just passed over. During the past year, 130 in-patients had been admitted, and about 700 out-patients relieved. The expenditure during the last year exceeded the income by £130. The District Visiting Society expended yearly about £180. District visiting societies, under the direction of men of judgment and godliness, were most useful auxiliaries to the ministers of true religion, and of great temporal and spiritual benefit to the poor generally. Addressing himself more particularly to the members of their fraternity, he said they knew the principles of their society were in strict accordance with religious duties. They knew that the great virtue of charity was frequently inculcated upon them. Indeed, were they wanting in this feeling, they ought not to bear the name by which they were called. Some of the fraternity might indulge in evil conduct, and might cause the fraternity to be evil spoken of: so might men who called themselves Christians, act contrary to the precepts of the gospel of salvation. Honourable conduct in the fraternity was, however, of the utmost importance. Honourable conduct in a Brother was an introduction to their fraternity, and of very great service to mankind. They, on all occasions, should show proper respect and love to every man who bowed with reverential fear to Almighty God, and should conduct themselves as loyal subjects, in paying all civil respect and obedience to her whom God in His providence had invested with regal authority over them, and whose father was one of the fraternity. Let them love all men, and let brotherly love, relief, and truth, instruct them on that as on all occasions. They had their own charitable institutions for the benefit of the aged Brothers, their widows and children, and these institutions were supported by their voluntary contributions; and societies for clothing female children of Masons in reduced circumstances. They had also an institution for educating, and clothing, and apprenticing the sons of indigent or distressed Brethren. They had, at the present time, sixty pensioners receiving relief from what is called the Fund of Benevolence, and upwards of £1,500 is annually distributed amongst distressed Brethren. Their charitable institutions expended last year more than £6,000. Notwithstanding this liberality, he hoped the Brethren of the Order would not be backward, according to their several abilities, and in compliance with the wish of the minister of the parish, to afford an increase of funds to two of the most excellent charities that can possibly be in operation. If they wished comfort to the poor in this country, let them pray for the poor, and then they would not be less

ready to help them. Let them bear them upon their spirits to the throne of grace, and supplicate God's assistance in their desire to do them good, entreating that they may be blessed with all spiritual blessings in heavenly places, that they may be put in possession of the unsearchable riches of Christ, and finally obtain that inheritance which is "incorruptible, undefiled, and fadeth not away."

At the conclusion of the sermon, which was delivered by the rev. brother in a clear, loud voice, and listened to with marked attention, the 100th Psalm was sung. The collection realized £30 1s. 6d.

The members of the Lodge returned to the Priory Hall in the same order in which they went to church.

THE DINNER

took place at the Town Hall, at half-past four, when 135 Brethren sat down. The chair was filled by the Prov. G.M. Bro. B. Bond Cabbell, supported on his right and left by several distinguished visitors, including Bro. Hodgkinson, Prov. G.D. of England; Bro. the Rev. J. W. Freeman, D. Prov. G.M. for Suffolk; Bro. Garnham, P. Prov. G.W., Suffolk; Bro. the Rev. J. G. Fardell, P. Prov. G.W., Yorkshire West; Bro. W. Stagg, P. Prov. G.S.B., Suffolk; Bro. C. J. Martyn, P. Prov. G. Sec., Oxfordshire, &c., &c.

The preparation of the dinner was entrusted to Bro. James Plumb.

Grace before and after dinner was said by the Rev. S. Titlow, Prov. G. Chap.

Selections of music were performed during the entertainment by Bro. Burton's band, from Norwich. Bro. Harker, from London, officiated as toast master. The cloth being removed—

The Prov. Grand Master rose and said, the first toast in every society of a convivial character, was a tribute of affection to the throne—a tribute no less of their feeling of love and affection personally to her Majesty, than a veneration to that constitution under which this country had flourished for ages, and he hoped might flourish for ages yet to come. (Applause.) Our constitution had given to this land its power, and had made it pre-eminently one of the first nations in the world. It had acquired a dominion in our colonial possessions upon which the sun never sets—(applause)—and if ever the day should come when the sun should decline in this land, it must be obvious to every Brother of the Order that their principles, and the firm expression of English sentiments in our colonial possessions, and in that mighty republic on the other side of the Atlantic, would descend upon our sons and daughters in every part of the world. With whatever feelings of satisfaction and delight this toast might create in every community and in every society, yet he ventured to say that in no society could it be drunk with greater satisfaction and with greater delight than in the society of Freemasons (Cheers.) Her Majesty was beloved by every Freemason, as impersonating those principles and those virtues which distinguish their Order, and moreover, she had imbued those principles in the administration, and in all the high duties appertaining to her in this country. As to her public conduct, it was not necessary that he should say one word on her behalf. Her Majesty had reigned for years, she had reigned as she did at that moment, in the hearts of her people. (Cheers.) Ably and efficiently as her Majesty had performed her public duties, she was equally inestimable in the nearer and dearer relations in private life; and her example was worthy of imitation by every daughter, mother, and wife in this kingdom. He gave "The Queen and the Craft." (Loud cheers.)

The Prov. Grand Master said, the next toast he had the honour to propose was one he was sure they would receive with the respect to which it was so eminently entitled—it was the toast of the Most Worshipful the Grand Master of the Order. (Cheers.) That high office had been filled during the reign of upwards of a quarter of a century by a person who devoted himself to the promotion of their Order in every way, and who spared no time or trouble, not only on behalf of the Order, but on behalf of every Brother connected with it, and who gave to them the influence of his high name, and the prestige of his high rank, and the energy of his abilities. He mentioned this to show that any one succeeding to that office had no common duties to perform. Their distinguished Brother, the present Grand Master had, however, come out in a way that eminently entitled him to their support. He had turned his attention to the charities connected with the Order,

and whereas, when he assumed his position, they had only two charities—namely, that for rescuing infant girls from poverty and distress, and of providing infant boys with an education—yet they had now made provision for aged Freemasons, and provided an asylum for widows and the Brethren when deprived of a livelihood—when left in dreary widowhood to a wide, and he might say a desolate, world. (Applause.) To these objects the Grand Master had given primary attention and support; and, therefore, with their permission, he would propose “The health of the Most Worshipful the Grand Master, the Earl of Zetland.” (Cheers.)

The Prov. Grand Master said the next toast he found on the paper was that of “The Right Worshipful the Deputy Grand Master and the Officers of Grand Lodge.” He thought he should hardly perform his duty if he did not make a slight reference to the Deputy Grand Master who immediately preceded the present—he alluded to the Earl of Yarborough. (Cheers.) He thought it proper, with their permission, and he was sure with their full approbation, to pay a compliment to that nobleman, because, during the whole of his career as Deputy Grand Master he was most constant in his attendance at Lodges; and he (the chairman) well recollected an observation his lordship made with reference to the Boys’ School or the Girls’ School. He said he requested every child would remember, that in case of any of the misfortunes or vicissitudes which are constantly happening in life occurring to them, to acquaint him with the particulars, and he would be most happy to render every assistance in his power. (Cheers.) In making this observation he fully carried out his (the chairman’s) views; and he hoped his lordship would be restored to full possession of his physical faculties, that he might again be enabled to perform those duties which he so ably fulfilled in connexion with their Order. He next alluded to the zeal displayed by the present Deputy Grand Master, Lord Panmure, in the promotion of their charities. (Cheers.)

Bro. Hodgkinson, P.G.S.D., returned thanks on behalf of the Grand Officers, and observed that the Provincial Grand Master, Bro. Cabbell, was a gentleman most esteemed. (Applause.) They were all trying to do the best they could for their Brethren at the Grand Lodge,—satisfied that the more good they did the better it was for all, and Bro. Cabbell did good for themselves and good for mankind. (Cheers.)

The Prov. Grand Master was most anxious to propose a toast before a gentleman left the table, who was going away by train to Norwich. It was most agreeable, and a matter of great satisfaction, to have a number of their older relations at the table—(applause)—from one of whom they had that day heard some very pertinent observations respecting their charities, and he was sure that he was only giving expression to their feelings when he said that the nobleness of Freemasonry was to be found in the principle of charity which pervaded the institution. In their Order they had an open door to the members of all sects and denominations whatever their opinions might be—their principles were free and open to all the world. They did not exclude any brother if he only conformed to the duty of their Order. He had great pleasure in proposing “The health of Brother Titlow, the Prov. G. Chaplain.” (Cheers.)

Bro. the Rev. S. Titlow, in acknowledging the toast, said he felt very much indebted to the R. W. Prov. Grand Master for the observations he had made in reference to himself, but to which he did not think he was altogether entitled. He only wished a more efficient Brother had pleaded the cause, but though, perhaps, another Brother might have been more efficient, after having learnt a nearly forty years’ lesson as a Mason, he had no cause to regret having entered the Order. (Applause.) Masonry in Norfolk had been much depressed, but they had reason to congratulate themselves that under the government of their present Provincial Grand Master, they were increasing in prosperity. (Cheers.) He not only rejoiced on behalf of themselves, but also on behalf of humanity generally, because if Masonry flourished, if the principles of Masonry were upheld, if the rules were adhered to, if those who called themselves Masons lived according to its regulations, he should have no hesitation in stating that Masonry was a blessing to all mankind. If they had the feelings of humanity, they would agree with him, in his humble advocacy that day, that it was their duty, as men to help their fellow-men.

He might say, in the presence of those who were acquainted with Masonic excellencies, that there was no moral duty contained in the religion of the Christian which was not particularly enforced by the rules of their Order (Applause.) They met in that room persons of different religious persuasions. They had their own opinions as individuals, yet they had respect for those of others. When they looked upon the history of Masonry with reference to the writings of the Old Testament, they all knew that the principles of their Order directed them to the different histories contained in the sacred volume. The sacred volume was always present before them, and it inculcated upon them the great and important duty of charity—charity to all the world, and more especially charity to every Brother Mason who was in distress. He would observe on that occasion there was a case before them which was entitled to no little attention, because it was the case of a Brother who was suffering from mental affliction, and on that account was then in great distress, for he need not say that a man who was afflicted mentally was not in a position to provide bodily sustenance for his wife and children. By placing their subscriptions in the hands of Brother Marshall, or Brother Redgrave, they might contribute to the relief of the Brother to whom he alluded. (Hear.) As an old Mason, he was glad to see them. In coming to Yarmouth that day, he had met with a Brother Mason (Bro. W. Widdows) in the railway carriage, who had for many years been residing at Cape Town. He informed him that Masonry was very much flourishing, especially in its highest Orders, at Cape Town. If Masonry were enforced, its truth and excellencies must tend to make man compassionate to his fellows. He was no little gratified to find that his poor advocacy on that day had met with their concurrence, and he was glad that it met with the concurrence of the minister of the parish. He most sincerely thanked them for the manner in which they had drunk his health. (Cheers.)

Bro. Sir Henry Stracey, Bart., in rising to propose the next toast, said he must acknowledge that he was never gifted with talent or eloquence, but if he had no words at all to propose the toast with which he had been honoured as the organ to present to them, the kind reception and hearty welcome they had given him on rising on that occasion must, at any rate, have produced some words with which to propose the toast. (Applause.) The Chaplain of the Prov. G. Lodge had just made a most eloquent speech, whose words had gone to the heart of every one present. He had demonstrated the advantages of Masonry, and recommended charity and fellow-feeling towards every brother, (hear)—but at the same time, without saying anything derogatory of Masonry, he had made use of two or three conjunctions. Now, when he (Sir Henry), saw that magnificent assembly before him, surely there was no “if” in the case at Norfolk. Was there ever a Prov. Grand Master better supported than Bro. Benjamin Bond Cabbell? (Cheers.) That was the toast he had the honour to propose. (Cheers.) There was everything that would incite them to drink that toast with enthusiasm, and he was sure he should not be wrong when he said he trusted that that beautiful verse which they heard that day so eloquently and well delivered from the Psalms, they all might carry it out in their breasts and actions, and let the dictates of their Order be exemplified in the words—that “Mercy and truth have met together, and righteousness and peace have kissed each other.” (Cheers.) He would add but a few words, for he was no advocate for long speeches after dinner, though he would say this, there were attributes, qualifications, and qualities belonging to their Prov. Grand Master, which were not known to every one. He had heard of talent being fostered which it would do honour to illustrate. He had heard of great benevolence distinguishing their Prov. Grand Master. (Applause.) He maintained they ought to be proud of their Prov. Grand Master. (Cheers.) He was sure their only feeling was how they could best honour him; and they could only hope they might see him more frequently amongst them. He would give them—which he was satisfied they would accept with true sincerity—“The health of their Prov. Grand Master, Bro. Benjamin Bond Cabbell,” with every honour they could pay him. (Loud cheers.)

The Prov. Grand Master, in returning thanks, said he was sure they would do him the justice to believe that he received with deep gratitude the expressions which had fallen from his excellent Brother Stracey, and he begged to assure him,

and to assure the company, that of the humble individual who had been called upon to occupy the chair on that occasion, the hon. Baronet had spoken much too favourably. (No, no.) He might, however, say that he was anxious to perform his duties to the fullest extent his humble abilities would permit him, and to carry out their principles, not only within the limit of their Order, but also to give full effect to their principles without the limit of their Order. (Applause.) Amongst the Brethren who felt the importance of their principles, who felt an interest in the Order, and desired to carry out those principles, who desired to establish to the world that they did not meet merely for convivial purposes, and that they had no secrets except those which were essential to the honour and dignity of the Order—they could not name a Brother who was more anxious to perform his duty than the humble individual who then stood before them. (Cheers.) He had belonged to the Order of Freemasons for more than thirty or thirty-five years. He was introduced through the instrumentality of the Duke of Sussex, who presided over them for more than a quarter of a century. It was the mere accident of falling in with him, and upon his recommendation, that he joined the Order, and if he had been of service to the institution, it was from a desire to prove himself worthy of his Royal Highness's confidence, and that he might have no occasion to regret the choice he had made. (Cheers.) At a very early period he was called upon to fill the office of Treasurer. That made him more efficient. He believed that during that period he attended every meeting of the Order. This showed them that he had attempted to perform his duties, and whatever his excellent Brother Sir Henry Stracey had said, he had not gone before his feelings, though he thought he had spoken much too favourably. So long as it pleased the Great Architect to allow him to remain amongst them, considering that their principles were calculated to raise the character of our country, to promote freedom through the world by the instrumentality of a free, enlightened, and independent press—for it was in the power of the press to raise the Order to the high position to which it was justly entitled, and to divest its constitution of those ridiculous ideas with which it is associated—he should have pleasure in assisting them. He did hope that those who had it in their power would give publicity to the principles of their Order, thus promoting the great cause of their country, and thereby helping to make this nation the pride and glory of the world. (Loud cheers.)

The Prov. Grand Master next proposed in complimentary terms the Deputy Provincial Grand Master of Suffolk, Bro. the Rev. Frederick William Freeman, (Cheers.)

Bro. the Rev. Frederick Wm. Freeman having thanked the company for the compliment paid him, observed that Masonry in Suffolk was at present under a cloud, owing to the lamented death of Sir Edward Gooch, a man to whom he himself owed a debt of gratitude; and he was sure the province of Suffolk deeply felt his loss. He would congratulate that Lodge on the increase of Masonry in it. He was present when the Provincial Grand Master was installed, and he must say that under his presidency they had built a fine superstructure. (Applause.)

The Prov. Grand Master proposed the health of the Prov. S.G. Warden, Sir Henry Stracey, and the Officers of the Prov. G. Lodge. Sir Henry Stracey had on all occasions manifested an anxiety to perform every duty imposed upon him by the Order, and to promote the honour of the Craft. (Applause.)

Bro. Sir H. Stracey, Bart., as the humble representative of the officers under the Provincial Grand Master, rose with infinite pleasure to return thanks for himself and them. The chairman had paid him personally a very high compliment, and although he ought to blush to acknowledge himself justly entitled to receive it, he would nevertheless candidly acknowledge that he felt entitled to the praise which he understood to be conveyed by the Prov. G.M., that in all relations of life, he did, to the best of his ability, endeavour to do his duty. (Applause.) He had been, as the chairman had very justly said, for some years associated with the Order to which they all had the honour to belong; to that Order he was greatly attached. He wished to carry out the dictates of that Order; he wished, in all things, to do that which he (the chairman) had so justly represented as the duty of every Freemason. (Applause.) He happened to read the other day, an account of the

advantages of their Order, very simply but beautifully told by their great historian, Sir Archibald Alison. He mentioned that in the American war an ancestor of his wife who joined the royalist army, was, upon one occasion, nearly taken prisoner, and had a musket pointed to his bosom. He caught hold of the hand of the American and gave him one of their well-known Masonic tokens. The American turned aside, lifted up the wounded man, and for weeks attended him as one brother should another. When he recovered, that same officer returned into Scotland and then married into a noble family; and the issue of that marriage was the present Lady Alison. (Applause.) He was not going to inflict upon them a long speech. He felt he was not only on neutral ground, but on friendly ground. (Cheers.) He did inwardly and heartily congratulate himself on meeting all his Brethren. (Applause.)

The next toast proposed by the chair was "Lodges in the Provinces," coupled with the W. M. of Lodge (No. 100), Bro. Wright, who returned thanks.

Several other toasts followed, and the festivities were continued up to about eleven o'clock.

During his visit to Great Yarmouth, the Prov. Grand Master, Brother Benjamin Bond Cabbell, whose munificence is proverbial, presented thirty guineas to the funds of the Yarmouth Hospital, in addition to a liberal contribution to the plate after the sermon by the Reverend Brother S. Titlow. Brother Cabbell also gave five guineas to the Yarmouth Visiting Society, and another five guineas to the Blanket and Clothing Society.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, Northern Counties (528), Freemasons' Hall, Newcastle, at 7; St. George's (624), Commercial Hotel, North Shields, at 8; Tuesday, 3rd, Northumberland (985), Central Exchange, Newcastle, at 7; St. David's (554), Salmon Inn, Berwick, at 7; Thursday, 5th, Newcastle (24), Freemasons' Hall, Newcastle, at 7.

OXFORDSHIRE.

APPOINTMENT.—*Chapter*.—Thursday, August 5th, Alfred (425), Masonic Hall, Oxford, at 7.

SHROPSHIRE.

APPOINTMENT.—*Lodge*.—Friday, August 6th, St. John's (875), Bull's Head, Wellington, at 4.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, Royal Sussex (61), Amery's Hotel, Bath, at 7½; Thursday, 5th, Royal Cumberland (48), Masonic Hall, Bath; Benevolent (653), Town Hall, Wells, at 7.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 367).—Friday, July 15, was a busy day, at this, the most flourishing Lodge in the province. Owing to the unavoidable absence of the W. M., through severe illness, the duties of the Lodge devolved on Brother Henry Brydges, and an arduous day's work he had of it, in proof of which we need only name the business transacted; viz., two initiations, one passing, three raisings, and the installation of the W. M. elect (Brother Halliday). In all the ceremonies, as well as the installation, Brother Brydges fairly justified his claim to being one of the first working Masons in the province of Somerset. The newly-installed W. M. appointed and invested his officers, as follow:—J. B. Saunders, S. W.; W. Henderson, J. W.; W. Ansell, S. D.; T. W. Kealmask, I. D.; T. Graham, I. G.; T. Swann and A. Walkley, Stewards. Masonic business being concluded, the Brethren, upwards of 30, adjourned to a banquet, which did credit to the host, Brother Besley. Among the visitors were Brother Kingsbury, P. Prov. G. S. W., Somerset; Brother Oakley, P. M., 327; Brother Hellard, W. M., 327; Brother Scott, J. W., 886; and Brother Dakin, S. W., 1012. The usual Masonic toasts, "The Initiates," and "The Visitors," were all duly responded to, and harmony and good fellowship were the order of the evening; the Brethren departing delighted with the pleasant hours they had spent together.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, St. James (707), New Inn, Handsworth, at 7; Thursday, 5th, St. Peter's (607), Star and Garter, Wolverhampton, at 7; Portland (920), Town Hall, Stoke upon Trent, at 7.

SUFFOLK.

APPOINTMENT.—*Lodge*.—Wednesday, August 4th, Doric (96), Private Rooms, Woodbridge, at 7.

SUSSEX.

APPOINTMENT.—*Lodge*.—Thursday, August 5th, Union (45), Council Chamber, Chichester, at 7½.

WALES (SOUTH).

APPOINTMENT.—*Lodge*.—Tuesday, August 3rd, Prince of Wales (969), Thomas Arms, Llanelli, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, Semper Fidelis (772), Crown Hotel, Worcester, at 6½; Tuesday, 3rd, Harmonic (313), Freemasons' Tavern, Dudley, at 6½; Wednesday, 4th, Worcester (349), Bell Tavern, Worcester, at 6½.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, August 2nd, Union, (287), Masonic Hall, York, at 7; Tuesday, 3rd, Camolodumem (958), Freemasons' Hall, New Malton, at 7; Thursday, 5th, Constitutional (371), Assembly Rooms, Beverley, at 8; Friday 6th, St. Germain (827), the Crescent, Selby, at 7.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Friday, August 6th, Alfred (384), Griffin Hotel, Leeds, at 7. *Instruction*, ditto, at 8. *Chapter*.—Monday, 2nd, Paradise (182), Music Hall, Sheffield, at 7; Thursday, 5th, Sincerity (874), Freemasons' Hall, Bradford, at 8.

ROYAL ARCH.

METROPOLITAN CHAPTER.

YARBOROUGH.—*Chapter* (No. 812).—A full convocation of this excellent Chapter was held on Wednesday, July 21st, at the George Hotel, Commercial Road, East. Present—E. Comp. George Biggs, M.E.Z.; assisted by the following E. Companions C. R. Bettger, H.; J. Kindred, J.; Wynne, P.Z.; E. Purdy, P.Z., and E.; Day, P.S.; and others. Bros. J. G. Wilson, of Lodge No. 118; W. Smith, of No. 718; T. J. Middleton, and S. Vasey, of No. 812, were duly exalted into this sublime degree. There were present the following visitors:—Comps. P. Matthews, P.G.D.C.; Hyde Pullen, J. How, and Knipe. The business being concluded, the companions, twenty-four in number, adjourned to the usual banquet. On the health of the Grand Officers being proposed, Comp. Matthews returned thanks in a facetious speech, in which he felicitously alluded to the *dolce far niente* style in which the business of Grand Chapter was disposed of. The Companions separated at an early hour, after spending a delightful evening, as is usual whenever the Yarborough Lodge or Chapter holds a meeting.

[COLONIAL.]

NEW BRUNSWICK.

At the present time Masonry in New Brunswick occupies a proud position, so far as numerical strength and respectability are concerned. Within a brief period it has encircled within its capacious folds a mighty host—and we believe we should be justified in saying—of worthy and devoted men, who have endeavoured to become acquainted with its mysteries. But, it is a matter of regret that the mode of government is not such as might be commended. There are Lodges at present in this Province holding under the Grand Lodges of England, Ireland and Scotland. This diversity of authority cannot fail to counteract the good effects or results which would or should flow from the fraternity. When we come to revolve the subject in our minds, and think of three Grand Lodges—all holding under the dominion of

“The flag that’s braved a thousand years,
The battle and the breeze”—

granting warrants for the working of Lodges in a province under the dominion of the same mighty empire, we feel utterly astounded. What would be said of the grand bodies of either England, Ireland or Scotland if they should, in the granting of warrants, encroach upon the dominions of each other? We fancy the aggrieved parties in this case would not feel very comfortable under the innovation. But here we have Lodges working under the three different authorities. At present everything may appear quite calm and serene; but how long is this going to last? Are there no feelings of jealousy between the rival bodies, beneath this pleasant exterior? We fear that too often it is the case. Yes! we can recollect cases where such jealousy has really existed, and where the rulers of one branch have endeavoured to retard the progress of the other. A better plan and a more harmonious system might have been adopted, even if the three Grand Lodges had divided the colonies equally, so that each body might have had a separate and distinct control over some certain portion. But it was not supposed that the colonies would occupy so important a position as they now do. Little did the parent bodies suppose that Canada, with her host of Brethren, would one day seek for an independent existence; or that Australia would be on the verge of asserting her independence; or that the West Indies would be disaffected; or that Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, if not now ready to take upon themselves the entire control of their own affairs, will no doubt, ere long follow in the wake of the other colonial dependencies. Little do the parent bodies suppose that the system which is now in operation will eventually be the means of weaning the Brethren from their allegiance and encouraging them to unite in one independent body.

The only Grand body in New Brunswick is under the English jurisdiction, having as its chief head, a Brother who is Provincial Grand Master in Nova Scotia—a rather strange anomaly, one Provincial Grand Master over two Provincial Grand Lodges, under the same jurisdiction—with a Deputy in St. John. Before a Provincial Grand Lodge was instituted in this province, the head of English Masonry in Nova Scotia was the controlling power.—*Freemasons' Monthly Monitor* (New Brunswick.)

THE HEAVENLY FATHER.—If the real divinity within our souls were not more pure and consoling than the false one which fanatics create, how deplorable would be the lot of human nature. Happily, we cannot altogether get rid of the eternal God, even by worshipping an eternal demon. The mercy of the Heavenly Father is indefeasible; we may desert Him, but He will not desert us.

THE WEEK.

THE Court still continues in comparative privacy at Osborne, and will, it is believed, not return to town till after the approaching visit to Cherbourg to meet the Emperor Napoleon on the 5th of the ensuing month.—Everything bears witness that the session of parliament is drawing to a close—and probably when we again address our readers, the session of 1858 will be numbered amongst the events of the past. On Monday, in the House of Lords, the School Trustees Bill was lost, and the Government of India Bill passed through committee. On Tuesday the Sale and Transfer of Land (Ireland) Bill, after considerable discussion, went through committee, and the Government of India with other Bills were reported. On Wednesday the House, contrary to custom, again met, and advanced some formal bills a stage. On Thursday various bills were read a third time, and in reply to Earl Fortescue, Lord Hardinge stated that Captain Grant's cooking apparatus was undergoing one further trial at Shorncliffe, and if the result, which would be known in about ten days, was as satisfactory as on previous occasions, the apparatus would be adopted for the army. On Friday the royal assent was given to a number of bills, including that by which the Jews will be admitted into Parliament—the India Government Bill was read a third time; and the Marriage Law Amendment Bill (authorizing marriage with a deceased wife's sister), rejected by 46 to 22. In the House of Commons on Monday, a long discussion took place on the second reading of the Metropolitan Local Management Act Amendment Bill, in the course of which Lord Palmerston expressed his opinion that Barking Creek was too near the metropolis as an outlet for the sewage, and that £3,000,000 would be too little to meet the expenditure. The result, therefore, would be that the Metropolitan Board would come to the House for national funds, on the ground that the House had sanctioned the scheme which they had been empowered to carry out. The bill having been read a second time, it was proposed that the Jew Bill (Lord Lucan's), go into committee, and after some discussion, in which it was condemned as a miserable compromise, alike by Conservative and Liberal (the latter accepting it because better terms could not be obtained, and because it gave the Jews seats in Parliament) the Bill was committed by 144 to 40, Mr. Spooner accidentally voting with the committee. On Tuesday Mr. Roebuck moved—1. That the privileges of the Hudson's Bay Company, about to expire, ought not to be renewed. 2. That the legal validity of the exclusive rights claimed by the Hudson's Bay Company, under their charter, ought at once to be determined by process of law. 3. That so much of the territory hitherto held by the Hudson's Bay Company, as may be needed for the purpose of colonization, ought without delay to be resumed by the government of this country. The hon. gentleman contended that the power of the Anglo-Saxon race in the United States on the American continent, threatened to overshadow, not only that continent, but the whole world; and that the colonization of the lands held by the Hudson's Bay Company was the only counterpoise which could be raised against this rapidly growing power. The motion having been seconded by Lord Bury, Sir E. B. Lytton said the charter and the licence of the Hudson's Bay Company were two different things, and the government was resolved not to renew the licence unless the company assented to the introduction of colonization in every place where there was the slightest prospect of its being successful; in which case the portion colonized would be withdrawn from the jurisdiction of the company. For that portion unfit for colonization, the licence would be renewed, but the details must be reserved for deliberation. The question relating to the validity of the charter would be submitted to the law officers of the Crown. The motion was, after a slight discussion withdrawn. The Chelsea Bridge Act Amendment Bill was re-committed for the purpose of exempting the bridge from toll on Whit Monday and Easter Monday. The Bill was then read a third time and passed. Lord J. Russell moved the third reading of the Jew Bill, but after some discussion, and one or two divisions, the motion was postponed until the following day, when it was passed by 129 to 155

—the Commons declining to go into the reasons of the Lords for not passing the previous Bill, on the ground that their own acts answered their arguments. In the course of the same sitting, the Chancellor of the Exchequer promised to see what arrangements could be made for opening the National Gallery on Saturday afternoons. On Thursday, on the order of the day being read for going into committee on the Metropolis Local Management Amendment Bill, Mr. C. S. Butler moved that it be committed that day three months. After a long discussion the House divided, when the motion was rejected, the numbers being 133 against, and 11 for, postponing the committee. The Bill passed through committee, and was reported to the House. On Friday the Corrupt Practices at Elections Bill passed through committee, and Lord Stanley, in reply to questions, said that up to June, 17,000 troops had been sent to India, and the government had taken steps to strike a decisive blow at the rebellion, as soon as the cool weather set in. The Chancellor of the Exchequer also announced, in answer to a question, that a proposition for the settlement of the right of search question had been sent to America, which he had no doubt would be adopted. On Saturday the House met, and the Probate Act Amendment Bill passed through committee, a clause being added, throwing open the Court of Probate to all members of the legal profession, whether in contentious or non-contentious business. The Divorce and Matrimonial Causes Act Amendment Bill passed through committee, and various bills were read a third time and passed, including the Consolidated Fund (Appropriation), the Metropolis Local Management Act Amendment, and other bills.—The last advices from India are from Calcutta to June 19th. The forces under Sir H. Rose retook Gwalior, after a severe fight of four hours, on June 20th.—There are also advices from China *via* Hong Kong, to June 7th. On the 20th May, the forts at the mouth of the Peiho, mounting 138 guns, backed by a large body of troops, were attacked by the English and French gun boats, and taken with trifling loss on our side. On the 22nd, the forces commenced advancing up the river. At Canton, on the 2nd June, an attempt was made without any effect to rout the braves in the mountains in the vicinity. Ningpo was in possession of the rebels, and the English merchants were on board Her Majesty's ship *Surprise*.—By the *Ariel* arrived at Southampton with dates from New York to the 10th July, it appears that the United States army was about to march on the Salt Lake city. Its route was kept a secret. Commander Page will command the naval force to Paraguay. The force consists of three effective war steamers. The Spanish government will not accept Concha's resignation. Yellow fever was prevalent at the Havannah. An earthquake was severely felt at Mexico on the 18th ult., and more than fifty lives were lost.—We have news from the Cape of Good Hope to the 9th of June. On the 5th, the governor prorogued the session of 1858, by which the first parliament of the Cape of Good Hope becomes extinct. The Governor's speech gives a satisfactory account of the state of the colony. British Kaffraria is quiet, and the colony is prosperous.—From France we learn that when the Emperor Napoleon is not present at the cabinet councils, they are to be presided over by Prince Jerome, and in his absence by Prince Napoleon. Trade is reviving in Paris. The jewellery, perfumery, and furniture houses have received large orders from Russia, the United States, and South America. The seats of textile manufactures are also busy; and during last week there were a great many applications for money at the bank. The harvest is being gathered in, and its abundance is such that it has affected the price of grain at several of the principal corn markets. The oidium however has re-appeared, and threatens the vine harvest. A new newspaper is about to be started in Paris, the special object of which will be to write down centralization. It is to be under the patronage of the Prince Napoleon, a matter of some consequence, as it will have little to fear from "warnings." The nomination by the Prince of M. Zoepffet to the post of under secretary for Algeria is considered to evince his desire to introduce more of the civilian element into the government of that colony. The fashionable circles of Paris have lost one of their greatest favourites by the tragical death of the Marquise de Rouge, who was thrown out of her carriage while driving out near Amiens. In falling, her foot caught in the step, and she was dragged along a stony road until she was deprived of life. It is said that a private soldier in the French army has invented

a machine by which he will be able to fly through the air, and that he may not fail for want of means to carry his ideas into practice the Emperor has presented him with 5000f.——A letter from Frankfort, of the 18th, says that in consequence of the new Danish reply to the Germanic Confederation, the road to a compromise is considerably widened. The same letter says that the German manufacturers who had attended Frankfort summer fair, were satisfied with the improvement which had taken place in business. Large purchases had been made at the fair, and hopes were entertained of a still greater improvement.——We have received Madrid journals of the 15th. The *Correspondencia Autografa*, a semi-official authority, publishes a programme of the policy of the new Spanish cabinet, which may be summed up as one that will form a really constitutional party, preserving while progressing; supporting, on the one hand, the monarchy, and protecting, on the other, the constitutional rights of the nation.——The *Invalide Russe* says that the Emperor of Russia and the Prince of Wurtemberg arrived at Archangel on the 19th ult. (o.s.) On their arrival they visited the cathedral and other public buildings, and inspected the hospitals, schools, barracks, &c. After a short stay the illustrious party continued their journey.——Intelligence from Naples has arrived to the effect that the government is about to contract a loan of 8,000,000f., with which to make strategical roads between the capital and Benevento.——A sentence of six months' imprisonment and 200f. fine, and 700f. damages, has been passed by the court of Aix, in Piedmont, on the Princess of Solms, for firing a pistol and wounding her servant.——The Criminal Court of Butzow, in Mecklenburgh-Schwerin, has just concluded a trial, which lasted from 1853 till now, of fifteen individuals for conspiracy in plotting to overthrow the governments of Germany. One of the accused died during the trial, three were acquitted, and eleven condemned to imprisonment for periods of from four months to three years.——Several important commercial meetings have been held during the week. The City Bank declared a dividend at the rate of 5 per cent. per annum, together with a bonus of $1\frac{1}{2}$ per cent. making a total distribution equal to $6\frac{1}{2}$ per cent. The progress of operations has been favourable, and in addition to providing for bad and doubtful debts, £1000 has been appropriated towards building expenses, and £2000 to the reserve fund. In answer to questions, it was stated that the advances to Messrs. Skeen and Freeman, the mahogany brokers, on dock warrants, have not reached £10,000, as originally rumoured, and that, with the exception of £600 or £700, the whole amount is secure. To meet any loss in this respect £1000 has already been set aside.——The amount of dividend declared by the directors of the Commercial Bank, was at the rate of 6 per cent. per annum, the report and accounts being agreed to. The net profits have amounted to £14,019, after provision for bad and doubtful debts, leaving £1391 to be carried forward to the next half-year.——The London and Westminster Bank declared a dividend for the half-year at the rate of 6 per cent. per annum, with a bonus of five per cent. upon the paid-up capital. The net profits for the last half year amounted to £93,882, and after the distribution at the rate announced, the balance to be carried to the credit of profit and loss will represent £9852. The surplus fund, with the addition of interest, &c., has reached £165,204.——The dividend declared at the meeting of the National Discount Company, was at the rate of 5 per cent. per annum, and the whole of the recommendations of the report were agreed to.——At the adjourned meeting of the Crystal Palace Company, the result of the ballot on the question of admitting shareholders to the Palace one Sundays was reported to be as follows: For the admission, 43,480; against it, 19,405. Captain Young gave notice that he should try the legality of the opening on Sundays.——A meeting has been held of the Eastern Steam Navigation Company, the proprietors of the Leviathan, when the chairman took occasion to contradict a statement that the directors had given a pledge to the government that they would not sell the vessel to any foreign power. He said the directors had been disappointed in the expectations they had entertained of government assistance. It was suggested that the ship should be offered to the Atlantic Telegraph Company; but it was thought that more than a year must elapse before another cable could be prepared, and the directors hoped the vessel would be across the Atlantic before that time. After a short discussion, a com-

mittee of four gentlemen was added to the committee of co-operation, to consult with the directors in devising some plan for re-organizing the company, or forming a new one, to whom the vessel might be sold.—There was a large assembly on Wednesday, at the Princess's Theatre, of members of the theatrical profession and literary men, for the purpose of considering the proposal for establishing a home for distressed actors and actresses. Mr. Kean was in the chair. A report was read pointing out the objects of the scheme, and containing among others, the following recommendations:—That the acceptance by the committee of the five acres of land from the grantor be confirmed; that the title of the institution be "The Dramatic College;" that a subscription for carrying into effect the objects contemplated be now commenced; that the proceedings of the provisional committee be approved, and that the said committee be continued in office until the next annual general meeting; that when, in the opinion of the committee, sufficient funds have been obtained, plans and estimates for the proposed buildings be procured. These recommendations were put to the meeting in the shape of resolutions, and unanimously carried, and a liberal subscription entered into.—Among several benevolent bequests which the late Mr. Morley, proprietor of the Burlington Hotel, has bestowed on medical charities, he has left £100,000 to found a convalescent hospital, in connection with St. George's Hospital, within seven miles of Hyde Park-corner—an institution that cannot fail to be productive of the greatest benefit to the poor.—Another victim has been added to the list of killed by the firework explosion in the Westminster-road, in the person of Madame Coton, who expired in great pain at Guy's Hospital on Monday.—A railway accident took place on Monday, on the North-Western Railway, at the Longwood station, two miles from Huddersfield. The accident happened to a passenger train proceeding from Leeds to Huddersfield, and appears to have been caused by the carelessness or inattention of the driver, who passed the station without stopping, though the distance signals warned him to stop, and dashed into a coal train which was standing on the line. No lives were lost, but twenty persons were seriously injured.—An American captain, who has traded for many years between New York and Glasgow, and who arrived in London with a cargo a few days ago, applied to the magistrate at the Thames Police-court under circumstances which prove that the acknowledged acuteness of his nation is not without exception. It seems that he had been accustomed, when in the port of Glasgow, to pay his men in five dollar, or one pound, notes; but receiving from his consignee here an advance in £5 Bank of England notes, he very innocently paid them away in wages as £1 notes, thereby suffering a loss of above £160. Through the exertions of a police-constable he has been fortunate enough to recover nearly £100 of the money.—A merchant of Wolgast, in Prussia, named Otto Frederick Homeyer, has been remanded by the Lord Mayor, charged with forging two bills of lading for corn, amounting in value to £3750. The prisoner, when apprehended, admitted having forged the bills, but hoped the act would not do him any harm.—Thomas Tyler, a stoker in the service of the North London Railway Company, has been fined forty shillings at the Thames Police-court, for having, while in a state of intoxication, performed the exploit of driving an engine from Bromley to Poplar, and damaging several of the company's carriages.—A remarkable illustration of the ticket-of-leave system was given at the Mansion House on Friday, when a man, brought before the Lord Mayor, charged with stealing a purse, was shown to have been three several times sentenced to transportation for periods of seven, ten, and fifteen years, and on each occasion to have received a ticket-of-leave, with a gratuity of £5. 13s. 4d. on his third dismissal. His Lordship said he should make a report of the case to the Home Secretary.—The cause "Mowatt v. the Great Northern Railway," was tried at Chelmsford on Friday. It will be remembered that some time after the discovery of the great frauds by Redpath on the company, Mr. Mowatt was removed by the directors from his situation of secretary, having previously been asked to resign, which he declined to do. In consequence, Mr. Mowatt brought the present action to recover damages for having been wrongfully dismissed. The trial occupied the greater part of two days, and resulted in the jury returning a verdict for Mr. Mowatt, with £200 damages, and with an expression of opinion that there was no justification for his dismissal.—According to the

Registrar General's return, the deaths in London in the last week were 1173, being 100 above the average for the second week in July, and 374 above the healthy rate of mortality. There was a slight decrease in the deaths arising from diarrhoea. The births during the week were 1584. Dr. Letheby's report to the City Sewers Commission states that the mortality returns indicate a satisfactory condition of the health of the City.

PUBLIC AMUSEMENTS.

THE supplemental season of cheap nights, commenced at Her Majesty's Theatre on Tuesday evening; and a large attendance encouraged the expectation that this boon to the middle classes would be recognized as it should be. Nor have the hopes of the manager been disappointed; the houses have been good throughout the week.—At the Royal Italian Opera on Tuesday evening, "Norma" was played for the first time within the walls of the new theatre. Grisi, who of course, resumed her ancient part of the unhappy Druidess, sang with all her wonted ability, and in the celebrated trio which closes the first act, exhibited a degree of dramatic energy hardly inferior to that which animated her twenty years since. The opera was received with the interest that it never fails to engender and the usual applause was bestowed upon it. Tamberlik was the *Pollio*. On Saturday, a new *ballet divertissement* was produced, entitled "L'Amour d'une Rose," and which with charming scenery by Beverley, and some very clever dancing, proved exceedingly successful. The music, by Mr. Alfred Mellon, must be mentioned as essentially contributing to its pleasing effects, being exceedingly light and sparkling in its character. Madlles. Zina, Delechaux, and Esper, the two former especially, executed some very remarkable feats of Terpsichorean ingenuity, and the ballet, though not over till a later hour than usual, was warmly applauded by an audience that remained to the last, and crowned its success by their final acclamations.—At the Lyceum (now under the management of Mr. G. Webster), on Saturday, Shakspeare's noble tragedy of "Othello" was performed for the purpose of introducing Mr. Ira Aldridge, better known as the "African Roscius," in the character of the *Moor*; Miss Ness, a *debutante*, in the part of *Desdemona*; and Mrs. Brougham, a favourite actress, who has recently returned from Australia, where she has been playing successfully in most of the theatres in the colony, as *Emilia*. It is many years since Mr. Aldridge appeared in London, but he has gained golden opinions in the meantime, more especially in the north of Europe. His *Othello* was excellently conceived and marked, and he was well supported by his fellow-actors, though Miss Ness, who is understood to be a pupil of Mr. Webster, is certainly not yet fitted to confront a London audience.—General Tom Thumb made his re-appearance at the Alhambra on Monday, and received a hearty welcome.—At Cremorne Gardens two days of the past week have been devoted to the cause of charity, and very great successes have been the result; we allude to the fact with much pleasure, in the hope and belief that our so doing will induce the principals in other associations to follow the example of the committee of the Butchers' Charitable Institution, who, by the selection of Cremorne for their annual meeting, have much benefited their funds, and have afforded their friends an opportunity for considerable enjoyment.—The Christy Minstrels will bring their popular entertainment to a close for the autumn recess, by a grand concert at the St. James's Hall, on the 2nd August.—Mr. Pepper having retired from the management of the Polytechnic Institution, Regent Street, the Directors, with Mr. Longbottom as Manager, are using every exertion to maintain the character which the institution has attained. Amongst the novelties is a lecture on the Thames and its water, which cannot fail to be of interest at the present time. Musical and pictorial entertainments also hold their place, and add to the general attraction.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E.C. not later than Saturday.

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

Emblematic covers for the first volume of 1858 are now ready, price 1s., or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

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

 TO CORRESPONDENTS.

"XVIII."—It is not necessary to be a Royal Arch Mason prior to taking the Rose Croix, the Arch not being acknowledged under the Ancient and Accepted Rite in which the Rose Croix is conferred; but properly the degree can only be given to a P.M. of a Craft Lodge, that being what is styled the fourth degree in symbolic Masonry.

"NEMO."—We have no record on the subject.

"M. M."—Brother Stephen Barton Wilson, P.G.D., is generally considered as the preceptor at the Instruction Lodge of Emulation.

"COLONIST" cannot obtain a certificate from the Grand Lodge, unless his name has been returned to the authorities by the Lodge in which he was initiated.

"THE LIBRARY."—We believe the project for a Library and Museum has been allowed to drop through in consequence of the negligence or indifference of the Board of General Purposes. Certainly that Board has never appealed to the Craft to aid them in the formation of a Library and Museum in accordance with the resolution of Grand Lodge. It cannot be expected that the Board will ever be efficient or properly represent the Craft, until the members of Grand Lodge will select a few members who do not appear upon the official list agreed to by the dais.

"N. C."—The W.M. of a Lodge may interdict the publication of notices of proceedings in his Lodge, if he sees fit; but at the present day, after the authority given for publication by the M.W.G.M., subject, however, to such interdiction, we should think few Masters could be found to do so.

Several communications were received too late, it being absolutely necessary, as we publish on the Wednesday, to go to press on the Tuesday.